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P R E F A C E

RAPHAEL KÜHNER, the author of the following Grammar was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While there, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following:

1. Versuch einer neuen Anordnung der griechischen Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829 ed. altera 1835; ed. tertia 1846.
3. Sämmtliche Anomalien des griechischen Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb, etc.
4. Ausführliche Grammatik der griechischen Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842; the first Part in 1845. A second edition of Jelf's translation of this work was published in 1851. This work is, however, only in part a translation, Mr.

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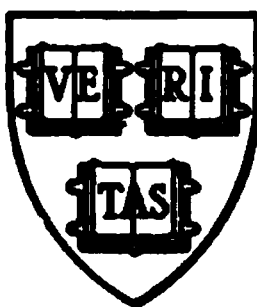
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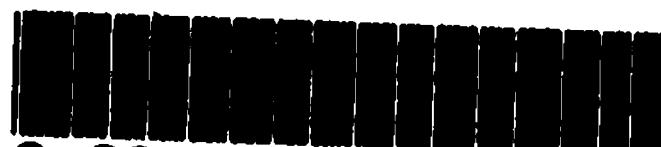
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GRAMMAR
OF
THE GREEK LANGUAGE,

FOR THE USE OF
HIGH SCHOOLS AND COLLEGES.

BY
DR. RAPHAEL KÜHNEN,
DIRECTOR OF THE LYCEUM, ~~ANDOVER~~.

TRANSLATED FROM THE GERMAN

BY
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ABBREVIATIONS.

Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.* — Ar. *Aristophanes*. — Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*. — Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*. — Her. *Herodotus*. — Isae. *Isaeus*. — Lys. *Lysias*. — Pl. *Plato*, Cr. *Crito*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*. — Soph. *Sophocles*, O. C. *Oedipus Coloneus*, O. R. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoctetes*, Aj. *Ajax*, El. *Electra*. — X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agésilas*, R. Equ. *R. Equestris*.

GREEK GRAMMAR.

DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic, and Attic. The Æolic prevailed in Bœotia, Thessaly, and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy, and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by harshness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but were able, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ — since the regular laws of versification had much influence in forming the language

— a peculiar and definite poetic language, called the Epic, or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The older is used by Thucydides, b. 472 B. C.; the tragic poets; Æschylus, who died 456 B. C.; Sophocles, b. 497 B. C., d. 405 B. C.; Euripides, b. 480 B. C.; and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C., by several orators, e. g. Antiphon, b. 479 B. C., and Andocides, b. 467 B. C. The middle Attic is used by Plato, b. 430 B. C.; Xenophon, b. 447 B. C.; and the orator Isocrates, b. B. C. 436. The later Attic is employed by Demosthenes, b. 385 B. C., and other orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common, or Hellenic language, ἡ κοινὴ, or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

ETYMOLOGY.

SECTION I.

CHAPTER I

Letters and Sounds of the Language

§ 1. *Alphabet.*

The Greek Alphabet consists of twenty-four letters.

FORM.		SOUND.		NAME.
A	a	a	Ἄλφα	Alpha
B	β	b	Βῆτα	Beta
Γ	γ	g	Γάμμα	Gamma
Δ	δ	d	Δέλτα	Delta
E	ε	e short.	Ἐ ψιλόν.	Eps̄ilon
Z	ζ	z	Ζῆτα	Zēta
H	η	e long	Ἡτα	Eta
Θ	θ	th	Θῆτα	Thēta
I	ι	i	Ἰῶτα	Iōta
K	κ	k	Κάππα	Kappa
Λ	λ	l	Λάμβδα	Lambda
M	μ	m	Μῦ	Mu
N	ν	n	Νῦ	Nu
Ξ	ξ	x	Ξι	Xi
O	ο	o short	Ὀ μικρόν	Omīkron
Π	π	p	Πι	Pi
P	ρ	r	Ῥῶ	Rho
Σ	σς	s	Σίγμα	Sigma
T	τ	t	Ταῦ	Tau
Υ	υ	u	Ὑ ψιλόν	Ups̄ilon
Φ	φ	ph	Φι	Phi
X	χ	ch	Χι	Chi
Ψ	ψ	ps	Ψι	Psi
Ω	ω	c long	Ὠ μέγα	Omēga

REMARK 1. Sigma at the end of a word takes the form *s*, e. g. *σεισμός*, in most editions of the classics. This small *s* is also used in the middle of compound words, if the first part of the compound ends with Sigma, though such a usage is contrary to the authority of the manuscripts, e. g. *προσφέρω* or *προσφέρω*, *δυσγενής* or *δυσγενής*.

REM. 2. When *σ* and *τ* come together, both letters may be expressed by one character, *ς*, *Sti*, or *Stigma*.

REM. 3. Besides their use as alphabetic characters, *ε* and *υ* were originally used as mere marks of aspiration, the former for the spiritus asper (§ 6), for which in the earliest times *H* was also employed, the latter for the Digamma (§ 25); hence, as letters, they were called, in opposition to their use as aspirates, *ἠψιλόν* and *ὀψιλόν*, i. e. unaspirated. Omicron and Omega (small and large *ο*) derive their name from their relative size.

REM. 4. The principle on which most of the letters of the Greek alphabet are named, is entirely different from that adopted in this country and among the European nations, at the present day. We name each letter by the sound it represents, as *a*, *b*, *c*, adding a vowel to the consonants in order to vocalize them. But among the Orientals, from whom the Greek alphabet was derived, the name was not determined by the sound of the letter. They gave their letters the name of some familiar object, the first sound or syllable of which was the alphabetic character to be represented. For example, the Phoenicians and Hebrews called the first letter of the alphabet Aleph (Greek Alpha), which means an *ox*: now the first sound or syllable of Aleph is the character or element to be represented. The second letter was Beth (Greek Beta), a *house*, the first sound of which is the character to be represented. The third is Gimel (Greek Gamma), a *camel*. This mode of naming letters, undoubtedly originated from the custom of designating those letters by the picture of the object from which they derived the name, instead of by the characters now used. Thus Aleph was represented by the picture of an ox, Beth by that of a house, etc.

§ 2a. *Sounds of particular Letters.*

The sound of the letters is indicated by the Roman characters opposite to them. The following remarks on particular letters are all that is needed in addition:—

REMARK. The sounds given to the following letters are those more usually adopted in pronouncing the Greek in New England; but the usage is not entirely uniform.

A has the sound of *a* in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of *a* in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is *ε* or *ι*, e. g. *ἀναστάσεως*, *στρατιώτης*; also, when it forms a syllable by itself, or ends a syllable not final, e. g. *μεγ-ά-λη*, *στρα-τός*; it has the sound of *a* in *father*, when it is followed by a single *ρ*, in the same syllable, and also when it ends a word: but *a* final in monosyllables has the sound of *a* in *fate*, e. g. *Βά-ρ-βα-ρος*, *τά-ρ*, *εγα-δή*, *τά*.

γ, before γ, κ, χ, and ξ, has the sound of *ng* in *angle*, or nasal *n* in *angle*, c. g. ἄγγελος, ang-j:los; κλαγγή, clangor; Ἀγχίσης, Anchises (*Angchises*); συγκόπη, syncopē; λάρυγξ, larynx. γ before vowels always has the hard sound, like *g* in *get*; also before consonants, except γ, κ, χ, ξ, e. g. γίγας.

ε has the sound of short *e* in *met*, when it is followed by a consonant in the same syllable, e. g. μέγας, met-d; the sound of long *e* in *me*, when it ends a word or a syllable, or when it forms a syllable by itself, e. g. γε, θέ-ω, βασιλ-έ-ω.

η has the sound of *e* in *me*, e. g. μονή.

θ has the sound of *th* in *thick*, e. g. θάνατος.

ι has the sound of *i* in *mine*, when it ends a word or syllable, or forms a syllable by itself, e. g. ἐλπί-σι, θτι, πεδ-ί-ον; the sound of *i* in *pin*, when it is followed by a consonant in the same syllable, e. g. πρίν, κίν-δυνος.

κ always has the hard sound of *k*, and was expressed in Latin by *c*, e. g. Κιλικία, Cilicia; Κέκροψ, Cecrops; Κικέρων, Cicero.

ξ, at the beginning of a word or syllable, has the sound of *x*, e. g. ξένος; elsewhere, the sound of *x*, e. g. διαξέω, πράξις, ἔναξ.

ο has the sound of short *o* in *not*, when it is followed by a consonant in the same syllable, e. g. λόγ-ος, κῦ-ρος; the sound of long *o* in *go*, when it ends a word or syllable, or forms a syllable by itself, e. g. τό, ὑπό, δο-ός, τοξ-ό-της.

σ has the sharp sound of *s* in *son*; except it stands before μ, in the middle of a word, or at the end of a word after η or ω, where it has the sound of *z*, e. g. σκηνή, νόμισμα, γῆς, κάλως; before ι it does not have the sound of *sh*, as in Latin, but retains its simple sound, e. g. Ἀσία = A-si-a, not A-shi-a.

τ followed by ι has its simple sound, never the sound of *sh*, as in Latin, e. g. Γαλατία = Galati-a, not Galashi-a; Κριτίας = Kriti-as, not Krishi-as; Αἰγύπτιοι.

υ has the sound of *u* in *tulip*, e. g. τύχη; but before ρ the sound of *u* in *pure*, e. g. πύρ, γέφυρα.

χ has the hard sound of *ch* in *chasm*, e. g. ταχύς.

ω has the sound of long *o* in *note*, e. g. ἔγω.

† 2b. Brief history of the Alphabet.

1. The Greeks derived most of their alphabet from the Phœnicians. According to the common tradition, letters were brought into Greece by Cadmus, a Phœnician. The Phœnician alphabet, being nearly the same as the Hebrew, consisted of 22 letters, the names of which are, Aleph, Beth, Gimel, Daleth, He, Vau, Zain, Heth, Teth, Jod, Kaph, Lamed, Mim, Nun, Samech, Oin, Pe, Tsade, Koph, Resch, Schin, Thau. Vau, the 6th letter of the Phœnician alphabet, was rejected by the Greeks as an alphabetic character, and used only as the numeral sign for 6. Koph (Greek Koppa), the 19th letter of the Phœnician alphabet, was also rejected, because its sound so nearly resembled that of Kaph (Greek Kappa), and was used as the numeral sign for 100. Zain and Tsade were modifications of the same sound; Tsade, like the Greek Zeta

represents the sound of both, and takes the place of Zain, becoming the 6th letter of the Greek alphabet, while Zain (Greek San, Sampi), was rejected as an alphabetic character, and used as a numerical sign for 900. Thus 19 letters of the Phœnician alphabet were adopted by the Greeks, as alphabetic characters. These are the first 19 letters of the present alphabet. To these the Greeks themselves added the five last letters of the alphabet, viz., ν , ϕ , χ , ψ , ω . This seems to be the most rational view of the formation of the Greek alphabet, though somewhat different from the common legendary account, which represents Cadmus as bringing only 16 letters into Greece, viz., α , β , γ , δ , ϵ , ι , κ , λ , μ , ν , ρ , π , σ , τ , υ .

2. The alphabet was not brought at once into its present complete form. The old Attic alphabet contained but 21 letters. H was considered merely as a breathing, and the place of η and ω was supplied by ϵ and o , and that of ψ and ξ by $\Phi\Sigma$ and $\chi\Sigma$, e. g. AIOEP ($\alpha\iota\delta\eta\rho$), EXOPON ($\epsilon\chi\sigma\phi\omega\nu$), $\Phi\Sigma\text{TXAI}$ ($\psi\nu\chi\alpha\iota$), $\chi\Sigma\text{TN}$ ($\xi\upsilon\nu$). The alphabet is said to have been completed in the time of the Persian war, by Simonides, who added Ξ , Ψ , and Ω , and changed the breathing H , to the long vowel η . The Ionians first adopted the present full alphabet of 24 letters, and by them it was communicated to the Athenians. This full alphabet was first used in Attic inscriptions in the archonship of Euclides, B.C. 403, before this period only the old Attic alphabet is found in Attic inscriptions.

3. The early Greeks used the capital letters exclusively, and left no spaces between the words, e. g. $\text{METAΔΕΤΟΤΤΟΝΕΙΗΗΕΧΕΙΡΙΞΟΦΟΞ}$, i. e. $\mu\epsilon\tau\acute{\alpha}\delta\epsilon\tau\epsilon\upsilon\tau\omicron\nu\epsilon\iota\eta\eta\epsilon\chi\epsilon\iota\rho\iota\sigma\phi\omicron\varsigma$. The cursive, or small character, was not introduced till very late. A document has been found in Egypt written in the cursive character, 104 B. C. But cursive writing was not in general use till long after that time. It is first found in manuscripts in the eighth century.

4. The early Greeks commonly wrote in the Oriental manner, i. e. from right to left, as may be seen in several inscriptions. Other inscriptions, however, of equal antiquity, are written from left to right, proving that both modes were in use. A third method was from left to right and right to left alternately. This was called $\beta\omicron\upsilon\sigma\tau\rho\omicron\phi\eta\delta\acute{o}\nu$, because it resembled the turning about of oxen in ploughing. Solon's laws were written in this way. But in the time of Herodotus, the Greeks wrote only from left to right.

† 3. *Organs of Speech.*

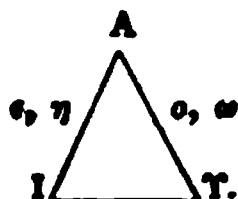
1. The organs of speech, used in forming or articulating words, are the palate, the throat, the tongue, and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue, and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest, Consonants.

§ 4. *Vowels.*

1. The Greek has seven vowels, α , ι , υ , which may be long or short, ϵ and $ο$, which are always short, η and ω which are always long. The character (\breve) over one of the vowels α , ι , υ , shows that the vowel is short; ($\bar{\cdot}$) that it is long; ($\tilde{\cdot}$) that it may be either long or short, e. g. $\tilde{\alpha}$, $\tilde{\alpha}$, $\tilde{\alpha}$.

REMARK 1 α , ι , and υ are called the principal vowels, because they denote the principal sounds; the other vowels are called subordinate, because their sounds are the intermediates of the principal sounds. Thus, the sound of ϵ is intermediate between α and ι , the sound of $ο$ is intermediate between α and υ ; η is produced by lengthening ϵ or α , ω by lengthening $ο$. The relation of these vowels may be illustrated by the following diagram:—



2. When two vowels are so combined as to form but one sound, the sound so produced is called a diphthong. When both the vowels are sounded, the diphthong is called proper; when only one, improper.

3. The Greek diphthongs originate from the union of the vowels α , ϵ , $ο$, υ , η , ω , with the vowels ι and υ , thus:—

$\alpha + \iota = \alpha\iota$,	pronounced like <i>ai</i> in <i>aisle</i> , e. g. <i>αἶξ</i> ,
$\alpha + \upsilon = \alpha\upsilon$,	" " <i>au</i> in <i>laud</i> , " <i>ναῦς</i> ,
$\epsilon + \iota = \epsilon\iota$,	" " <i>ei</i> in <i>sleight</i> , " <i>δεῖνός</i> ,
$\epsilon + \upsilon = \epsilon\upsilon$,	" " <i>eu</i> in <i>feudal</i> , " <i>ἐπλευσα, ἡδξον</i> ,
$\eta + \upsilon = \eta\upsilon$,	
$ο + \iota = ο\iota$,	" " <i>oi</i> in <i>oil</i> , " <i>κοινός</i> ,
$ο + \upsilon = ο\upsilon$,	" " <i>ou</i> in <i>sound</i> , " <i>οὐρανός</i> ,
$\upsilon + \iota = \upsilon\iota$,	" " <i>whi</i> in <i>whine</i> , " <i>υἱός</i> ,
$\omega + \upsilon = \omega\upsilon$, (only Ionic,) "	" " <i>ou</i> in <i>sound</i> , " <i>ωὔτός</i> ; also the im
proper diphthongs, φ , η , φ (i. e. $\alpha + \iota$, $\eta + \iota$, $\omega + \iota$); " <i>αἰσχροῦ, κέρφ, τῆ, τῷ</i>	

REM. 2. The pronunciation of the diphthongs φ , η , φ is the same as that of the simple vowels α , η , ω , though the ancient Greeks probably gave the ι a slight sound after the other vowel.

REM. 3. With capital letters, the Iota subscript of φ , η , φ , is placed in a line with the vowels, but is not pronounced, e. g. ΤΩΙ ΚΑΛΩΙ = $\tau\omega\iota$ καλῷ, $\tau\omega\iota$ Αἰδῷ, but $\alpha\iota\delta\omega\iota$.

REM. 4. The Iota subscript, which in the most flourishing period of the Greek language was always pronounced, at length became a silent letter, and was either omitted in writing, or was written under the vowel to which it belonged. It was first written under the vowel in the thirteenth century.

REM. 5. The following examples will show how the Romans sounded the diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *e*, *οι* by *oe*, *ου* by *u* *υ* was generally expressed by *y*, e. g.

Φαῖδρος, Phaëdrus;	Εὐρος, Eurüs;	Θρᾶκες, Thraces;
Γλαῦκος, Glancus;	Βοιωτία, Bœotia;	Θρηῖσσα, Thressa;
Νεῖλος, Nilus;	Μοῦσα, Mûsa;	τραγῳδός, tragoedus;
Λυκεῖον, Lycœum;	Εἰλεῖθνια, Ilithyia;	Κῦρος, Cyrus.

In words adopted later, the Romans expressed *φ* by *ō*, as *φῶδῃ*, *ode*.

REM. 6. When two vowels, which would regularly form a diphthong, are to be pronounced separately, it is indicated by two points, called *Diaeresis*, placed over the second vowel (*i*, *υ*), e. g. *αἰδοῖ*, for *αἶδοι*, *δῖς*, *ἄπνους*. If the acute accent is on the *i* or *υ*, it is placed between the points; if the circumflex, over them, as *αἶδε*, *κλεῖδι*, *πραῖς*.

REM. 7. The pronunciation given under § 2*a*, as well as that given to the diphthongs above, is the one more generally adopted in New England. The original pronunciation of the Greek is lost. It is, therefore, the common custom for scholars (in each country) to pronounce it according to the analogy of their own language. This is the method proposed by Erasmus in the sixteenth century, and is generally adopted in Europe at the present day. The pronunciation defended by Reuchlin¹ in the same century, corresponds nearly with the modern Greek.

¹ For the benefit of those who may wish to compare the two modes, the following explanation of the Reuchlinian is extracted from the Greek Grammar of Sophocles: "A is pronounced like *a* in *father*, *far*. *β*, *γ*, *δ*, like *b*, *g* hard, *d*; in later times, like Romaic *β*, *γ*, *δ*. Before *κ*, *γ*, *χ*, *ξ*, *γ* had the sound of *ng* in *hang*. *ε*, like Romaic *ε*, or Italian *e*. *ζ*, like *z*, but stronger. *η*, like French *ê*, as in *fête*. *θ*, like *th* in *thin*, *ether*, *smith*. *ι*, like *i* in *machine*. *κ*, like *k*. *λ*, *μ*, like *l*, *m*, respectively. *ν*, like *n*. At the end of a word it was often pronounced and written as if it were a part of the next word. *ξ*, in the Attic dialect, like *ξs*; in the other dialects, like *κs*. In later times, the sound *κs* prevailed. *ο*, like Romaic *ο*, or Italian *o*. *π*, like *p*. *ρ*, like *r*. At the beginning of a word it was *rolled*; when it was doubled, only the second one was rolled. It was rolled, also, after *θ*, *φ*, *χ*. *σ*, like *s* in *soft*, *past*. Before *υ*, it was, in later times, sounded like *ζ*, and even changed into *ζ* in writing; as *Ζμύρνα*, for *Σμύρνα*, in an inscription. *τ*, like *t* in *tell*, *strong*. *ι*, like French *u*. *φ*, like *f*, but stronger. *χ*, like Romaic *χ*, German *ch*, or Spanish *j* (*x*). *ψ*, in the Attic dialect, like *φs*; in the other dialects, like *πs*. In later times, the sound *πs* prevailed. *ω*, like *o* in *note*, nearly. When a consonant was *doubled* in writing, it was doubled also in pronunciation. During the most flourishing period of the language, both the vowels of a diphthong were distinctly heard

§ 5. *Consonants.*

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into —

Palatals, γ κ χ,
Linguals, δ τ θ ν λ ρ σ,
Labials, β π φ μ.

REMARK 1. The consonants, which are produced by the same organ of speech, are called *cognate* consonants; thus γ, κ, χ are cognate consonants.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into breathings, liquids, and mutes.

(a) The Breathings form a kind of transition from the vowels to the consonants. There are three breathings: the lingual σ; the Spiritus Asper ('), corresponding to our *h* (§ 6); and the labial *F* (Digamma); on the last, see the remarks upon the Dialects.

(b) The Liquids, λ μ ν ρ, are so called, because they easily coalesce with the other consonants.

REMARK 2. The Breathings and Liquids are also included under the common name of semivowels, forming a kind of transition to the full vowels.

During the brazen age, and probably during the latter part of the silver age, the diphthongs αι, ει, ου, had each the power of a single vowel. αι, like *ai* in *aisle*; in later times, like η, or French *é*; during the latter part of the brazen age, like ε. αυ, like *ou* in *our*, *house*; in later times, like αυ, *af*. ει, like *ei* in *freight*, nearly; in later times, like ι. During the silver and brazen ages, ε was often prefixed to ι long, merely to mark its quantity; as κρείνω, τεῖνω, τεῖμῃσαι. And when quantity began to be disregarded, even short ι was represented by ει; as Εἰσόδος, Εἰσοκράτης, γυμνασείαρχήσας. ευ, like *eh-oo* rapidly pronounced; in later times, like ευ, *ef*. οι, like *oi* in *oil*, nearly. ου, like *oh-oo* rapidly pronounced; in later times, like oo in *moon*, or like French *ou*, Italian *u*. When the Bœotians used ου for υ, they pronounced it long or short, according as the original υ was long or short; thus, in οὐδωρ, σοῦν, it was short, like oo in *look*; in οὐλη, ἀσουλία, long, like oo in *moon*. υι, like *wi* in *twist*; υι, like *wi* in *whip*; in later times, like υ. As to the diphthongs φ, η, ω, αυ, ηυ, ου, they differed from αι, ει, οι, αυ, ευ, ου only in the prolongation of the first vowel. In later times, φ, η, ω were pronounced like ā, η, ω, respectively." -- TR.

- (c) The Mutes are formed by the strongest exertion of the organs of speech; they are, $\beta \gamma \delta \vartheta \kappa \pi \tau \phi \chi$.

3. The Mutes are divided,

- (a) According to the organ of speech used in pronouncing them, into three Palatals, three Linguals, and three Labials;
 (b) According to their names, into three Kappa, three Tau, and three Pi-mutes;
 (c) According to the force of articulation, into three smooth, three medial, and three rough Mutes.

REM. 3. Hence each of the nine mutes may be considered in a threefold point of view, e. g. γ may be called a palatal, a kappa-mute, or a medial, according as we wish to bring into view the organ by which it is pronounced, its name, or the force of articulation, a medial mute requiring less force to articulate it than a rough mute.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	ϑ	Tau-mutes
Labials	π	β	ϕ	Pi-mutes

REM. 4. The consonants, which are produced by the same effort of the organs, are called coördinate, e. g. the smooth mutes, κ , π , τ , are coördinate.

4. From the coalescence of the Mutes with the Breathing σ , three double consonants originate, —

ψ from $\pi\sigma$ $\beta\sigma$ $\phi\sigma$, as $\tauύψω$ ($\pi\sigma$), $χάλιψ$ ($\beta\sigma$), $κατῆλιψ$ ($\phi\sigma$),

ξ from $\kappa\sigma$ $\gamma\sigma$ $\chi\sigma$, as $κόραξ$ ($\kappa\sigma$), $λέξω$ ($\gamma\sigma$), $ἔνυξ$ ($\chi\sigma$),

ζ is not, like ψ and ξ , to be regarded as a sound compounded of two consonants, but as a soft hissing sound, to be pronounced like a soft z . Only in the adverbs in $\zeta\epsilon$, is ζ to be considered as composed of $\sigma\delta$, e. g. 'Αθήναζε instead of 'Αθήναςδε ; also, $\betaύζην$ (*close*), for $\betaύσδην$ (from $\betaυνίω$, *to stop*, Perf. $\betaέβυσμαι$). It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, $\sigma\delta$ instead of ζ , e. g. $\muελίσδεταί$ for $\muελίζεται$.

† 6. *Breathings.*

1. Every word beginning with a vowel has a smooth or a rough Breathing; the former (*Spiritus Lenis*) is indi-

cated by the mark ('); the latter (Spiritus Asper) by the mark (¨). The rough breathing answers to the English and Latin *h*, e. g. *ἱστορία*, *historia*, *history*. The smooth breathing is connected with every vowel which has not the rough; but the smooth has no influence on the pronunciation, e. g. *Ἀπόλλων*, *Apollo*.

REMARK 1. With diphthongs, the breathing is placed over the second vowel, e. g. *αἶς*, *εἰδύς*, *αἰτίκα*. But when the improper diphthongs, *φ*, *ψ*, *ϕ*, are capital letters, the breathing is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. *Ῥαῖς* (*ῥαῖς*); *Ῥι*, *Ῥι* (*ῥι*, *ῥι*).

REM. 2. Originally, the Greeks had no mark for the smooth breathing. The rough breathing was at first denoted by *E* or *H*. But when *H* came to be used as a vowel, Aristophanes of Byzantium, about 200 years B. C., divided it into two characters *Ε* and *Η*, the former as the sign of the rough breathing, the latter of the smooth. Later, these became (') and (¨), and at last (') and (¨).

REM. 3. The liquid *ρ* at the beginning of words has the rough breathing. e. g. *ῥαῖς*. When two *ρ*'s come together, the first has the smooth breathing, the last the rough, e. g. *Πύρρος*, *Pyrrhus*; but some editors omit both breathings, e. g. *Πύρρος*.

REM. 4. At the beginning of a word, *υ* always has the rough breathing, except in the *Æolic* dialect.

CHANGES OF LETTERS

§ 7. General Remark.

Both the vowels and consonants are subject to a variety of changes. These changes result from the tendency of the language to euphony, from their grammatical significance, and from the difference of dialects. The last will be considered in treating of the Dialects.

I. CHANGES OF THE VOWELS.

§ 8. Hiatus.

The concurrence of two vowels in two successive syllables or words, occasions a harshness in the pronunciation,

called Hiatus. This is avoided by Contraction, Crasis, Synizesis, and Elision.

REMARK 1. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

REM. 2. In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; *what?* e.g. τί οὖν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περί, &c. e.g. ὅτι ἐς, ὅτι οὐχί, περί θυμῶν, also in οὐδέ (μηδέ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδεὶς, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently, even in the Tragedians, who endeavored to avoid it when possible; still, it is mostly limited to special cases; for example, it occurs with interjections and imperatives, e.g. ὦ, ναί, ἄνα (up!), ἴθι, as ἴθι, ἴθι μοι παιῶν, Soph. Ph. 832; ἀλλ' ἄνα, ἐξ ἑδράνων, Aj. 194. On the Hiatus in the Epic dialect, see § 200.

§ 9. A. Contraction of Vowels.

Contraction is the union of two successive vowels in the same word into one long syllable. These contractions arise either from the *natural* coalescence of two successive vowels, in accordance with the laws of euphony, or from grammatical principles. The first kind of contractions is called euphonic, the latter, grammatical. In the Common language, the following contractions occur:—

I. Euphonic Contractions.

(a) α + α	= α	as· σέλαα = σέλα̃
ε + ε	= ει	" φίλεε = φίλει (Comp. No. II.)
ι + ι	= ῑ	" πόρτιι = πόρτι̃
ο + ο	= ου	" νόοο = νοῦς
(b) α + ε	} = ᾱ	" τίμαε = τίμα̃
α + η		" τιμάητε = τιμά̃τε
α + ι	= Ϝ	" γήραϊ = γήρα̃
α + ο	} = ω	" τιμάομεν = τιμά̃μεν
α + ω		" τιμάωμεν = τιμά̃μεν
α + ει	} = Ϛ	" τιμάεις = τιμά̃ς
α + η		" τιμάης = τιμά̃ς
α + οι	= ϝ	" τιμάοιμι = τιμά̃μι
α + ου	= ω	" τιμάου = τιμά̃
(c) ε + ᾱ	= η	" τείχεᾱ = τείχη (Comp. No. II.)
ε + ᾱ	= ᾱ	" χοεᾱ = χοᾱ̃
ε + ι	= ει	" τείχει̃ = τείχει
ε + ο	= ου	" φιλέομεν = φιλοῦμεν
ε + ω (φ)	= ω (φ)	" φιλέω = φιλω̃, ὀστέφ = ὀστφ̃
ε + αι	= η	" τύπτεαι = τύπτη

$\epsilon + \epsilon$	$= \epsilon$	as: φιλέεις = φιλεῖς
$\epsilon + \eta$	$= \eta$	" φιλέης = φιλης
$\epsilon + \omicron$	$= \omicron$	" φιλέοις = φιλοῖς
$\epsilon + \omicron\upsilon$	$= \omicron\upsilon$	" φιλέου = φιλοῦ
(d) $\eta + \epsilon$	$= \eta$	" ὑλήεσσα = ὑλησσα
$\eta + \iota$	$= \eta$	" Θρήϊσσα = Θρησσα
$\eta + \epsilon$	$= \eta$	" τιμήεις = τιμῆς
(e) $\iota + \alpha$	$= \iota$	" πόρτιαις = πόρτις
$\iota + \epsilon$	$= \iota$	" πόρτιαις = πόρτις
(f) $\omicron + \alpha$	$= \omega$	" αἰδóa = αἰδῶ (Comp. No. II.)
$\omicron + \epsilon$	$= \omicron\upsilon$	" μίσσοε = μίσσου
$\omicron + \eta$	$= \omega$	" μισσόητε = μισσῶτε
$\omicron + \iota$	$= \omicron$	" αἰδοῖ = αἰδοῖ
$\omicron + \omega$ (ψ)	$= \omega$ (ψ)	" μισσῶ = μισσῶ, πλόψ = πλῆ
$\omicron + \alpha$	$= \alpha$	" ἀπλόαι = ἀπλαῖ
$\omicron + \epsilon$		" μισσοί = μισσοῖ (Comp. Rem. 2.)
$\omicron + \eta$	$= \omicron$	" μισσόη = μισσοῖ
$\omicron + \omicron$		" μισσοῖμι = μισσοῖμι
$\omicron + \omicron\upsilon$	$= \omicron\upsilon$	" μισσοῦσι = μισσοῦσι
(g) $\upsilon + \alpha$		" ἰχθύας = ἰχθύς
$\upsilon + \epsilon$	$= \upsilon$	" ἰχθύες = ἰχθύς
$\upsilon + \eta$		" δεικνύηται = δεικνύται (rarely)
(h) $\omega + \alpha$	$= \omega$	" ἦραα = ἦρα (only in Acc. of some Sub. of
$\omega + \iota$	$= \varphi$	" λώϊστος = λῶστος. [3d Dec.

REMARK 1. The above contractions take place in accordance with the following principles: (1) Both vowels are retained and form a diphthong, e. g. $\tauείχαι = \tauείχαι$, $αἰδοῖ = αἰδοῖ$. (2) Both vowels coalesce into a cognate long vowel or diphthong, e. g. $\tauιμάμεν = \tauιμῶμεν$, $αἰδóa = αἰδῶ$. (3) A short vowel is absorbed by a diphthong or long vowel preceding or following it; e. g. $\phiιλέω = \phiιλῶ$, $\phiιλέου = \phiιλοῦ$, $ύλήεσσα = ύλησσα$. (4) The short vowels, α , ι , υ , absorb the following vowel and become long; e. g. $\tauίυαι = \tauιμά$, $\iotaχθύας = \iotaχθύς$. (5) A short vowel coalesces with the first vowel of a diphthong, according to the preceding principles; when the second vowel is ι , it is subscribed with α , η , ω , but if it is any other vowel it is dropped; e. g. $\tauιμάης = \tauιμῆς$, $\tauιμάοιμι = \tauιμῶμι = \tauιμάου = \tauιμῶ$, $\tauίπτεαι = \tauύπτη$.

II. Grammatical Contractions.

(a) $\epsilon + \epsilon = \eta$, particularly in the third Dec., e. g. $\tauριήρεε = \tauριήρη$, $γένεε = γένη$.

(b) $\epsilon + \alpha = \tilde{\alpha}$ in the second Dec., e. g. $\deltaστέα = \deltaστᾶ$, $\χρύσεια = \χρυοᾶ$ (Pl.), and elsewhere, if a vowel precedes, e. g. $\text{Περικλέ-}εα = \text{Περικλέᾶ}$, $\κλέ-εα = \κλέᾶ$, $\ύγι-έα = \ύγιᾶ$; in the Acc. Pl. Fem. of Adjectives in $-εος$, $-έα$, $-εον$, e. g. $\χρυσέ-ας = \χρυσῆς$; finally, in the Fem. of Adjectives in $-εος$, $-έα$, $-εον$, when these endings are preceded by a vowel or ρ , e. g. $\acute{\epsilon}ρέ-εος$, $\epsilon-έα$, $\acute{\epsilon}-εον = \acute{\epsilon}ρεῶς$, $\acute{\epsilon}ρεᾶ$, $\acute{\epsilon}ρεῶν$, $\acute{\alpha}ργύρεος$, $\acute{\epsilon}α$, $\acute{\epsilon}ον = \acute{\alpha}ρῆς$, $\acute{\alpha}$, $\acute{\alpha}ν$.

- $\epsilon + \alpha = \eta$ in the Fem. Sing. of adjectives in *-eos*, not preceded by a vowel or ρ ; e. g. χρυσέα = χρυσῇ, χρυσέας = χρυσῆς.
 $\epsilon + \alpha = \epsilon\iota$ in Accusatives Pl. in *εας* of third Dec., e. g. σαφέ-ας = σαφεῖς; so πόλεις, πῆχεις, ἐγχέλεις, from πόλεας, etc.
 (c) $\epsilon + \alpha = \bar{\alpha}$ in Adjectives in *όος, όη, όον*, e. g. ἀπλό-α = ἀπλᾶ.
 $\epsilon + \eta = \eta$ in Adjectives in *όος, όη, όον*, e. g. ἀπλό-η = ἀπλῇ.
 $\epsilon + \alpha = \sigma\upsilon$ in Accusative Pl. of βούς; so also μείζοας = μείζους, and the like.

REM. 2. The contraction of *οει* into *οϋ* is found only in the Inf. Act. of verbs in *όω*, and is accounted for from the fact that the Inf. originally ended in *ον*, not in *ειν* (consequently, not μισθόειν = μισθοῦν, but μισθόεν = μισθοῦν), and in adjectives in *όεις*, e. g. Ὀπόεις = Ὀποῦς, in which the root ends in *οεντ*, and consequently the *ι* does not belong to the root. On the accentuation of contract forms, see § 30.

REM. 3. The Tragic poets sometimes neglect the contractions on account of the measure, yet only in the lyric and anapestic passages, not written in the pure Attic dialect, e. g. καλέω, Aesch. Ag. 147; τρομέων, Prom. 542; νείκεος, Sept. 936; ἔπειο, Soph. OC. 182; εὐρέϊ, Trach. 114.

REM. 4. Sometimes the grammatical importance of the ending, or the form of the nominative, prevents the usual contraction, especially if the ending would thereby become doubtful.

† 10. B. Crasis.

1. Crasis (κρᾶσις) is the coalescence of the final and initial vowels of two successive words into one long syllable, e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος.

REMARK 1. The mark of Crasis is the same as that of the Spiritus Lenis ('), and is named Corōnis. It is placed over the vowel or diphthong formed by Crasis, but is omitted when the word begins with a vowel or diphthong so formed, because it would then coincide with the Spiritus Lenis, e. g. τὰ ἀγαθὰ = τὰγαθὰ; ἃ ἄν = ἄν; ὃ ἄνθρωπε = ἄνθρωπε. On the accentuation, see § 31, II; on the change of the smooth Mute into the rough before the Spiritus Asper, as τὸ ὄδωρ = δοῦδωρ, see 4 below, and § 17, Rem. 3.

2. Crasis is found only with closely connected words, the first of which is unimportant; hence it most frequently occurs, (a) with the article, e. g. ὁ ἀνὴρ = ἀνὴρ, τοῦ ἀνδρός = τάνδρός; — (b) frequently with καί and the interjection ὦ, e. g. καὶ ἀρετή = κἀρετή, ὦ ἄνθρωπε = ὦνθρωπε, ὦ ἀγαθέ = ὦγαθέ, ὦ ἀναξ = ὦναξ; — (c) somewhat often in ἐγώ with οἶδα and οἶμαι, e. g. ἐγὼδα, ἐγὼμαι; — (d) less often with the neuter relative ὃ and ἃ, as ὃ ἐγώ, ἃ ἐγώ = οὐγώ, ἀγώ; with τοί, μέντοι, οὗτοι, particularly in connection

with $\tilde{\alpha}\nu$, $\tilde{\alpha}\rho\alpha$, e. g. $\tau\tilde{\alpha}\nu$ (seldom in prose), $\mu\epsilon\nu\tau\tilde{\alpha}\nu$; $\tau\tilde{\alpha}\rho\alpha$ and $\sigma\tilde{\upsilon}\tau\tilde{\alpha}\rho\alpha$ (poetic); but seldom with $\pi\rho\acute{o}$, e. g. $\pi\rho\tilde{\upsilon}\rho\gamma\omicron\upsilon$ for $\pi\rho\acute{o}$ $\tilde{\epsilon}\rho\gamma\omicron\upsilon$; frequently in composition with the augment ϵ , as $\pi\rho\tilde{\upsilon}\delta\omega\kappa\alpha$.

3. As the second word is the most important, it has properly a greater influence on the form of the Crasis, than the first; on this principle it is to be explained, that the Iota subscript is used only when the ι belongs to the last of the two vowels, e. g. $\kappa\alpha\tilde{\iota}$ $\epsilon\tilde{\iota}\tau\alpha = \kappa\tilde{\alpha}\tau\alpha$, $\epsilon\tilde{\gamma}\omega$ $\omicron\tilde{\iota}\delta\alpha = \epsilon\gamma\tilde{\omega}\delta\alpha$; on the contrary, $\kappa\alpha\tilde{\iota}$ $\tilde{\epsilon}\pi\epsilon\iota\tau\alpha = \kappa\tilde{\alpha}\pi\epsilon\iota\tau\alpha$; $\alpha\tilde{\iota}$ $\tilde{\alpha}\gamma\alpha\delta\alpha\acute{\iota} = \tilde{\alpha}\gamma\alpha\delta\alpha\acute{\iota}$, $\tau\tilde{\omega}$ $\tilde{\omicron}\chi\lambda\omega = \tau\tilde{\omega}\chi\lambda\omega$.

4. When Crasis occurs with the article, and an α follows, the vowels of the article — even $\omicron\upsilon$ and ω — are combined with the following α into a long α , and, if the article is aspirated, the aspirate is transferred to the long α , e. g. \acute{o} $\tilde{\alpha}\nu\eta\rho = \tilde{\alpha}\nu\eta\rho$, $\omicron\tilde{\iota}$ $\tilde{\alpha}\nu\delta\rho\epsilon\varsigma = \tilde{\alpha}\nu\delta\rho\epsilon\varsigma$, $\tau\acute{o}$ $\tilde{\alpha}\lambda\eta\theta\epsilon\varsigma = \tau\tilde{\alpha}\lambda\eta\theta\epsilon\varsigma$, $\tau\tilde{\alpha}$ $\tilde{\alpha}\lambda\lambda\alpha = \tau\tilde{\alpha}\lambda\lambda\alpha$, $\tau\omicron\tilde{\upsilon}$ $\tilde{\alpha}\nu\delta\rho\acute{o}\varsigma = \tau\tilde{\alpha}\nu\delta\rho\acute{o}\varsigma$, $\tau\tilde{\omega}$ $\tilde{\alpha}\nu\delta\rho\acute{\iota} = \tau\tilde{\alpha}\nu\delta\rho\acute{\iota}$; also, $\tau\omicron\tilde{\upsilon}$ $\tilde{\alpha}\upsilon\tau\omicron\upsilon = \tau\tilde{\alpha}\upsilon\tau\omicron\upsilon$, $\tau\tilde{\omega}$ $\tilde{\alpha}\upsilon\tau\tilde{\omega} = \tau\tilde{\alpha}\upsilon\tau\tilde{\omega}$.

REM. 2. Also the forms of the article ending in α , \omicron , $\omicron\upsilon$, ω , φ , $\omicron\iota$, $\alpha\iota$, among the Attic poets, combine with the first vowel of $\tilde{\epsilon}\tau\epsilon\rho\omicron\varsigma$ (Doric $\tilde{\alpha}\tau\epsilon\rho\omicron\varsigma$), and form long α ; when the second word has the aspirate, as here, the preceding smooth mute must be changed into the cognate rough; see also § 17, Rem. 3 e. g.:—

$\tau\tilde{\alpha}$ $\tilde{\epsilon}\tau\epsilon\rho\alpha = \tilde{\delta}\tilde{\alpha}\tau\epsilon\rho\alpha$	\acute{o} $\tilde{\epsilon}\tau\epsilon\rho\omicron\varsigma = \tilde{\alpha}\tau\epsilon\rho\omicron\varsigma$	$\tau\omicron\tilde{\upsilon}$ $\tilde{\epsilon}\tau\acute{\epsilon}\rho\omicron\upsilon = \tilde{\delta}\tilde{\alpha}\tau\acute{\epsilon}\rho\omicron\upsilon$
$\tau\tilde{\omega}$ $\tilde{\epsilon}\tau\acute{\epsilon}\rho\varphi = \tilde{\delta}\tilde{\alpha}\tau\acute{\epsilon}\rho\varphi$	$\omicron\tilde{\iota}$ $\tilde{\epsilon}\tau\epsilon\rho\omicron\iota = \tilde{\alpha}\tau\epsilon\rho\omicron\iota$	$\alpha\tilde{\iota}$ $\tilde{\epsilon}\tau\epsilon\rho\alpha\iota = \tilde{\alpha}\tau\epsilon\rho\alpha\iota$

5. In Crasis, $\alpha\iota$ of the particle $\kappa\alpha\tilde{\iota}$ coalesces with the following vowel, the α being sometimes retained and sometimes absorbed, e. g. $\kappa\alpha\tilde{\iota}$ $\epsilon\tilde{\kappa}\epsilon\acute{\iota}\nu\omicron\varsigma = \kappa\tilde{\alpha}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$, $\kappa\alpha\tilde{\iota}$ $\tilde{\alpha}\nu = \kappa\tilde{\alpha}\nu$, $\kappa\alpha\tilde{\iota}$ $\tilde{\epsilon}\nu = \kappa\tilde{\alpha}\nu$, $\kappa\alpha\tilde{\iota}$ $\tilde{\epsilon}\gamma\acute{\omega} = \kappa\tilde{\alpha}\gamma\acute{\omega}$ [$\kappa\alpha\tilde{\iota}$ $\tilde{\epsilon}\iota = \kappa\tilde{\epsilon}\iota$, $\kappa\alpha\tilde{\iota}$ $\tilde{\epsilon}\iota\varsigma = \kappa\tilde{\epsilon}\iota\varsigma$, poetic], $\kappa\alpha\tilde{\iota}$ $\tilde{\eta}\lambda\theta\omicron\nu = \kappa\tilde{\eta}\lambda\theta\omicron\nu$ [$\kappa\alpha\tilde{\iota}$ $\tilde{\omicron}\upsilon = \kappa\tilde{\omicron}\upsilon$, $\kappa\alpha\tilde{\iota}$ $\tilde{\epsilon}\upsilon\delta\alpha\acute{\iota}\mu\omega\nu = \kappa\tilde{\epsilon}\upsilon\delta\alpha\acute{\iota}\mu\omega\nu$, poetic].

† 11. Summary of the most common instances of Crasis.

(a) The following cases conform to the rules of contraction given in § 9:—

$\alpha + \alpha = \tilde{\alpha}$;	$\alpha + \epsilon = \alpha$;	$\alpha + \omicron = \omega$;	$\omicron + \omicron = \omicron\upsilon$;
$\omicron + \epsilon = \omicron\upsilon$;	$\omicron + \iota = \omicron\iota$;	$\eta + \epsilon = \eta$;	$\omega + \alpha = \omega$.

(b) The following instances belong to Crasis only:—

$\epsilon + \upsilon = \omicron\upsilon$ as: $\tau\acute{o}$ $\tilde{\upsilon}\delta\omega\rho = \tilde{\delta}\omicron\tilde{\upsilon}\delta\omega\rho$ (§ 17, Rem. 3.)
$\omicron + \alpha\upsilon = \alpha\upsilon$ “ $\tau\acute{o}$ $\tilde{\alpha}\upsilon\tau\acute{o} = \tau\tilde{\alpha}\upsilon\tau\acute{o}$
$\omicron + \alpha\iota = \varphi$ “ $\tau\acute{o}$ $\tilde{\alpha}\iota\tau\omicron\nu = \tau\tilde{\alpha}\varphi\tau\omicron\nu$

ο + οι = φ	as : ὁ οἶνος = φῖνος
ο + η = η	“ τὸ ἡμέτερον = δημέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῷ ἐμῷ = τῶμῳ
ω + ο = ω	“ τῷ ὀφθαλμῷ = τῶφθαλμῷ
οι + α = α	“ μέντοι ἐν = μεντήν
οι + ε = ου	“ σοί ἐστιν = σοῦστιν, μοι ἐδόκει = μοῦδόκει (both poetic.)
ου + ε = ου	“ ποῦ ἐστιν = ποῦστιν
ου + ο = ου	“ τοῦ ὀνόματος = τούνοματος
ου + υ = ου	“ τοῦ ὕδατος = δοῦδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = δημέρᾳ (§ 17, Rem. 3.)
ω + οι = ῶ	“ ἐγὼ οἶδα = ἐγῶδα
ου + η = η	“ τοῦ ἡμετέρου = δημετέρου, poetic. (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = α	“ καὶ εἶτα = κᾶτα

(c) Here belong the examples given under § 10, 4 and 5.

§ 12. C. *Synizesis*.

1. Synizesis is the contraction in pronunciation of two vowels into one syllable, e. g. when *μὴ οὐ* is pronounced as a monosyllable. It can occur only among the poets, but may have been used in the common colloquial language.

REMARK. The difference between Contraction and Synizesis is, that in the ordinary Contraction and also in Crasis, the contraction is made in writing, e. g. *φιλέω* from *φιλέω*, *τούρανοῦ* from *τοῦ οὐρανοῦ*; but in Synizesis, it is made only in the pronunciation, both vowels or diphthongs being written out in full.

2. In the Attic poets, Synizesis occurs almost exclusively between two words, viz., with *ἐπεί*, *ἦ*, *ἦ*, *μή*, followed by *ει*, *ου*, *α*, *οι*, e. g. *ἐπεί οὐ*, *ἦ οὐδεὶς* (dissyllable), *μὴ οὐ* (monosyllable), *μὴ ἄλλοι*, *ἐγὼ οὐ* (dissyllable), and *ἐγὼ εἰμι* S. Ph. 577; also, in a few single words and forms, e. g. *θεοί* (= *θοί*, monosyllable), *έώρακα* (= *ῶρακα*, trissyllable), *ἀνεωγμένος* (= *ἀνωγμένος*, four syllables), particularly in the Ionic-Attic Genitive *-εως*, as *Θησέως* (dissyllable). On Synizesis in Homer, see § 216.

§ 13. D. *Elision*.

1. Elision is the omission of a short final vowel before the initial vowel of the following word. It occurs also in compounds, but the apostrophe is then omitted.

REMARK 1. The mark of Elision is the same as that of the *Spiritus Lenis*, and is called *apostrophe*, as *τοῦτ' ἔστιν, γένοιτ' ἔν*.

REM. 2. Elision differs from *Crisis* in that the former elides the vowel, while the latter lengthens it, e. g. *ἀλλ' ἄγε* (Elision), *τὰ ἄλλα = τᾶλλα* (*Crisis*). This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. *τὸ αὐτό = ταῦτό*.

2. In the prose writers, Elision is confined mainly to the following cases, where it often occurs:—

(a) In prepositions which end in a vowel, except *περί* and *πρὸ*; also *μέχρι* and *ἔχρι*, used as prepositions, but rarely in *ἐνεκα*, e. g. *δι' οἴκον, ἐπ' οἴκου*, but *περὶ οἴκον, πρὸ οἴκου*. Elision is regular in composition, except with *περί*, *πρό*, and sometimes *ἀμφί*, e. g. *ἀνελθεῖν*, but *περιορῆν*;

(b) In conjunctions and adverbs, *ἀλλά, ἄρα, ἔρα, ἅμα, εἴτα, ἔπειτα, μάλα, μάλιστα, τάχα*, and in many other adverbs ending in *a* before *ἐν*; also in the following adverbs and conjunctions, *ἵνα, γέ, τέ, δέ, οὐδέ, μηδέ, ὥστε, ὅτε* (not *ὅτι*), *ποτέ* (with the compounds, as *οὐποτε*), *τότε, ὅτι, οὐκέτι, μηκέτι*; e. g. *ἀλλ' αὐτός, ἄρ' οὖν, μάλιστα ἐν*;

(c) In forms of pronouns in *a, o, e*, as *ταῦτα, τοιαῦτα, ἄλλα, τίνα; πότερα* more rare; *τοῦτο, αὐτό, ἐμέ, σέ, σά* (never in *τό, τά*); also in nouns and adjectives of the second and third declensions, ending in *a*, as *ἁμαρτήματα*, etc.; *ἕριστα*, etc.; *ἔργα*, e. g. *ταῦτ' αὐτά, πάντ' ἀγαθά, χρηματ' εἰς φέρει*;

(d) In *φημί, οἶδα, οἶσθα*, and generally in verbal forms in *μι, σι, ι, ᾶ, ε, ο*, e. g. *φῆμ' ἐγώ, οἶδ' ἄνδρα, ἐλέγεται ἐν, ἐνέπτοντ' ἐν, γένοιτ' ἐν*; of the forms which admit the *ν* *Paragoge* (§ 15), in prose, only *ἐστί* often suffers elision;

(e) In certain familiar phrases, as *νῆ Δ' ἔφη*.

REM. 3. The above elisions are most frequent in the orators, particularly *Isocrates*, much more seldom in the historians.

REM. 4. A smooth mute before an aspirate is changed into the corresponding rough, as *πᾶσθ' ὄσα*.

REM. 5. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as *νῆ Δ' ἔφη*, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession. On accent in Elision, see § 31, III.

§ 14. Use of Elision in the Poets.

1. The use of Elision in poetry is very frequent, and much more extended than in prose; yet the following points are to be noted: A word ending in *υ* is never elided; nor *a, ι, ο* in a monosyllable; hence the article *τό*, and the pronouns *τι* and *τί*, are not elided; and *περί* in no case,—at least among the Attic poets,—nor *ὅτι, μέχρι, ἔχρι*, nor substantive adverbs of place ending in *δε* (*ἄδε* excepted), and very rarely the Optative ending in *εῖε*.

2. The Elision of the *ι* in the *Dat.* of the third *Dec.*, particularly in the *Sing.*, is very rare in the Attic poets, and is even doubted by many.

3. The verbal endings, *μαι, ται. σθαι*, which are short in respect to the

accent, are rarely elided in the Attic poets; the Datives *μοί* and *σοί* are never elided.

4. In the verbal forms which may take the *ν* Paragogic (*ἐφελκυστικόν*), the poets use Elision or the *ν*, according to the necessities of the verse.

5. Sometimes in Attic poetry, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment *ε*, e. g. *ταχεῖ ᾽πόρυσαν*, Soph. OC. 1602, *ἐπεὶ ᾽δάκρυσα*, Phil. 360. This omission of the vowel is called *aphaeresis* (*ἀφαίρεσις*). It can also occur after a punctuation-mark, e. g. *φράσω · ᾽πειδὴ ἤξω · ᾽πὶ τούτοις*.

§ 15. *N Paragogic* (*ἐφελκυστικόν*).—*Οὕτω*(ς).—*Ἐξ* and *ἐκ*.—*Οὐ*(κ).

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a *ν*, (*ν ἐφελκυστικόν*, or *Paragogic*), to certain final syllables, viz. :—

- (α) to the Dat. Pl. in *σι*, to the adverbs *πέρυσι*, *παντάπῃσι*, and all adverbs of place in *σι*, as *πᾶσιν ἔλεξα*; *ἡ Πλαταιῶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in *σι*, as *τύπτουσιν ἐμέ*, *τίθουσιν ἐν τῇ τραπέζῃ*; so also with *ἐστί*;
- (γ) to the third Pers. Sing. in *ε*, e. g. *ἔτυπτεν ἐμέ*;
- (δ) to the numeral *εἴκοσι*, though even before vowels the *ν* is often omitted, e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;
- (ε) to the Demonstrative *ί* (§ 95, e) but rarely, and then always after *σ*, e. g. *οὕτοσιν*, *ἐκεινοσιν*, *τουτοσιν*, *οὕτωςιν*;
- (ζ) to the Epic particles, *νύ* and *κέ*, and to the Epic suffix *φι*; hence also to *νόσφι*.

REMARK. The poets place the *ν* Paragogic before a consonant, so as to make a short syllable long by position. In Attic prose, it stands regularly at the end of a book or section; it is, also, sometimes found before the longer punctuation-marks, and sometimes elsewhere for the sake of a more emphatic pronunciation.

2. The adverb *οὕτως* always retains its full form before a vowel, but drops the final *s* before a consonant, e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*; still, *οὕτως* may stand even before consonants, when it is to be made emphatic, e. g. *οὕτως γε*, Xen. C. 3. 6, 9.

3. So the Prep. *ἐξ* retains its full form before vowels and at the end of a sentence, but before consonants becomes *ἐκ*, e. g. *ἐξ εἰρήνης*, but *ἐκ τῆς εἰρήνης*; so also in composition, e. g. *ἐξελαύν*.

now, but ἐκτελεῖν. It also has its full form when it stands after the word it governs, and is then accented, εἰρήνης ἔξ.

4. So οὐκ has its full form before a vowel, e. g. οὐκ αἰσχρός; before a vowel with the rough breathing it becomes οὐχ, e. g. οὐχ ἡδύς; but before a consonant, οὐ, e. g. οὐ καλός; so also μηκέτι (instead of μὴ ἔτι) after the analogy of οὐκέτι.

REM. 2. When οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, the form οὐ with the acute accent is used even before a vowel; in this case there must be an actual break in the discourse, as when οὐ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ; Ἄρ' οὐν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our No; it is found especially in antithetical sentences, e. g. Τάγαθά, τὰ δὲ κακὰ οὐ: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Αἰδους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνούντι ἢ οὐ, οὐ-ε ἔβλαπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. and 13; 4. 6, 2; οὐκ, εἰ οἱ ἦν κτλ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Interchange, and Variation of Vowels. — Influence of a Vowel or a Consonant on another Vowel. — Syncope. — Omission of a Vowel. — Euphonic Prothesis.*

The changes, which further take place in vowels, are: —

1. Strengthening of vowels; this consists in changing a weaker vowel into a stronger (see § 4, Rem. 1). There are different degrees of strength in the vowels; the weakest is ε. The strengthening takes place, e. g. in words of the third Dec. in os, Gen. -eos; the pure stem of these words ends in es; in the Nom., however, which prefers fuller forms, the weaker ε is changed into the stronger ο (in Latin into u), e. g. γένος, genus, Gen. γένεος (instead of γένεσ-os), γενέ-*is*. In γόνι and δόρυ (Gen. γόνι-*os*, δόρυ-*os*), α, the final vowel of the stem, is changed into the stronger υ.

2. The weakening or attenuation of vowels; this is the opposite of the change just described; it occurs, e. g. in substantives of the third Dec. in -is, -i, -es, -ē; in these, the stronger stem-vowels ι and υ are changed into the weaker ε, e. g. πάλις, πόλις; πῆχυς, πῆχεος; σίναπι, σινάπεος; ἄστυ, ἄστεος. So with adjectives in -es, -ē, e. g. γλυκὺς, γλυκό, Gen. -eos.

3. Prolongation of vowels; this changes a short vowel into a long vowel or diphthong, viz. α into η or αι; ι into ι or ει; υ into ū or ευ; ε into η or ει; ο into ω or ου. This prolongation takes place either for the sake of euphony, or from grammatical reasons, or from both together; in the poets often on account of the metre. The prolongation of vowels is very prevalent in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. κρήνω, πλύνω, λήθω, φαίνω, λείπω, φεύγω,

accent, are rarely elided in the Attic poets; the elided.

4. In the verbal forms which may take the poets use Elision or the ν , according to the ν

5. Sometimes in Attic poetry, a weak anible is excluded by a preceding long vowel: augment ϵ , e. g. $\tauαχ\epsilon\acute{\iota}$ 'πόρευσαν, Soph. C omission of the vowel is called aphaer a punctuation-mark, e. g. $\phi\rho\acute{\alpha}\sigma\omega$ 'πεί

§ 15. N Paragogic ($\epsilon\phi\epsilon$)

1. Another means of in two successive words

Paragogic), to certain

(a) to the Dat. Pl.

all adverbs

$\eta\gamma\epsilon\mu\omicron\nu\acute{\iota}\alpha$;

(β) to the th

$\tau\acute{\iota}\theta\eta\sigma\omega$?

(γ) to the

(δ) to the

is \omicron

(ε) to

a vowel by the influence of another vowel or of a consonant.

(ζ) two special cases:—

The Attic writers change the Ionic η into α after the vowels ϵ and ι and the diphthongs ending with ι , sometimes even after other vowels, and after the Liquid ρ , e. g. $\iota\delta\epsilon\alpha$ (Ion. $\iota\delta\epsilon\eta$), $\sigma\omicron\phi\acute{\iota}\alpha$, $\chi\rho\epsilon\acute{\iota}\alpha$, $\eta\mu\epsilon\acute{\rho}\alpha$, $\alpha\rho\gamma\upsilon\rho\acute{\alpha}$, $\iota\pi\acute{\iota}\alpha\alpha$, $\epsilon\pi\acute{\epsilon}\rho\alpha\alpha$;

(b) The union-vowel ϵ in verbs in ω , is changed into \omicron before the terminations beginning with μ and ν , e. g. $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omicron\mu\epsilon\nu$, $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omicron\nu\tau\alpha\iota$, $\epsilon\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omicron\mu\epsilon\nu$, $\epsilon\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\omicron\nu\tau\omicron$.

8. Syncope ($\sigma\upsilon\gamma\kappa\omicron\pi\eta$), i. e. the omission of ϵ in the middle of a word between a Mute and a Liquid, or between two Liquids, or between $\pi\tau$; the same, also, occurs in the declension of certain substantives of the third Dec., e. g. $\pi\alpha\tau\rho\acute{\omicron}\varsigma$ instead of $\pi\alpha\tau\rho\epsilon\omicron\varsigma$; in the forming of the Present tense of certain verbs, e. g. $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ instead of $\gamma\gamma\acute{\epsilon}\nu\omicron\mu\alpha\iota$, $\pi\acute{\iota}\pi\tau\omega$ instead of $\pi\iota\pi\acute{\epsilon}\tau\omega$, $\mu\acute{\iota}\mu\omega$ instead of $\mu\iota\mu\acute{\epsilon}\nu\omega$, and in the formation of the tenses of some verbs, e. g. $\eta\gamma\rho\acute{\omicron}\mu\eta\nu$ from $\epsilon\gamma\epsilon\acute{\iota}\rho\omega$, Syncope rarely occurs after σ , e. g. $\epsilon\sigma\chi\omicron\nu$, $\epsilon\sigma\pi\acute{\omicron}\mu\eta\nu$, $\epsilon\sigma\tau\alpha\iota$, instead of $\epsilon\sigma\epsilon\chi\omicron\nu$, $\epsilon\sigma\epsilon\pi\acute{\omicron}\mu\eta\nu$, $\epsilon\sigma\epsilon\tau\alpha\iota$. A striking example of Syncope is found in $\eta\lambda\delta\omicron\nu$ instead of $\eta\lambda\acute{\upsilon}\delta\omicron\nu$, from $\eta\lambda\epsilon\tau\theta\omicron$. Comp. § 155

reason of the pr
-mute, more
final Sig
stead

ειλ

of $\alpha\omicron$, ϵ .

of $\nu\alpha\acute{\omicron}\varsigma$, $\mu\epsilon\nu\epsilon\acute{\iota}\varsigma$
 $\omega\varsigma$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$ instead of
Attic, instead of $\tau\acute{\omicron}\lambda\iota\omicron\varsigma$,

vowel ϵ into \omicron and α , for the

ives (§ 231, 6); when $\epsilon\iota$ in the

becomes $\omicron\iota$ in the second Perf., but

; e. g. $\tau\rho\acute{\epsilon}\phi\omega$, $\tau\acute{\epsilon}\tau\rho\phi\alpha$, $\epsilon\tau\rho\acute{\alpha}\phi\eta\nu$; $\lambda\epsilon\acute{\iota}\pi\omega$

ρ), $\epsilon\phi\theta\omicron\rho\alpha$, $\epsilon\phi\theta\acute{\alpha}\rho\eta\nu$; $\phi\lambda\acute{\epsilon}\gamma\omega$, $\phi\lambda\acute{\omicron}\xi$; $\tau\rho\acute{\epsilon}\chi\omega$,

$\rho\epsilon\phi\acute{\omicron}\varsigma$. Comp. Germ. stehle, gestohlen, stahl.

, is changed into ω , e. g. $\alpha\rho\acute{\eta}\gamma\omega$, $\alpha\rho\omega\gamma\acute{\eta}$.

α is to be regarded as a variation, or rather as a

roduced by a preceding or following Liquid, partic-

nes even μ and ν , may be doubted. Comp. $\epsilon\tau\rho\alpha\pi\omicron\nu$,

$\beta\rho\acute{\alpha}\chi\eta\nu$, $\epsilon\delta\acute{\alpha}\rho\eta\nu$, $\epsilon\phi\theta\acute{\alpha}\rho\eta\nu$, $\epsilon\sigma\tau\acute{\alpha}\lambda\eta\nu$, $\epsilon\tau\alpha\mu\omicron\nu$, $\epsilon\kappa\tau\alpha\nu\omicron\nu$ with

Apocope. See on

of the vowel

This is called

as

by

lect very often becomes σ, is

fluence of a following ι, e. g.

ἡντος), Ἀμαθούσιος (instead

ος), Ἀχερούσιος (instead

γερούσια (instead of

sometimes changes

the Palatals, into σ;

ων and -ζων, where

or Palatal to σ

the ι to σ, e. g.

(παχίων, πασ-

ίον), ταχύς,

1. CHANGE

§ 17. a.

1. The changes of the consonants from the tendency of language to assimilation. This assimilation is either a mere resemblance when λέλεγ-ται is changed into λέλεκται, the smooth ι being the medial γ into the smooth κ; or it is a complete change in sounds, as when συν-ρίπτω is changed into συρρίπτω. Sometimes, however, the language shuns a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g. πε-φίληκα for φε-φίληκα, Σαπφώ for Σαφφώ.
2. A Pi-mute (π β φ) or a Kappa-mute (κ γ χ) before a Tau-mute (τ δ θ) must be coördinate with the Tau-mute, i. e. only a smooth Mute (π κ) can stand before the smooth τ; only a medial (β γ) before the medial δ; only an aspirate (φ χ) before the aspirate θ; consequently, πτ and κτ; βδ and γδ; φθ and χθ, e. g.

β	before τ	into π	as:	(from	τρίβω)	τέτριβ-ται	=	τέτριπται
φ	"	τ	"	π	"	(γράφω)	γέγραφ-ται	= γέγραπται
γ	"	τ	"	κ	"	(λέγω)	λέλεγ-ται	= λέλεκται
χ	"	τ	"	κ	"	(βρέχω)	βέβρεχ-ται	= βέβρεκται
π	"	δ	"	β	"	(κύπτω)	κύπ-δα	= κύβδα
φ	"	δ	"	β	"	(γράφω)	γράφ-δην	= γράβδην
κ	"	δ	"	γ	"	(πλέκω)	πλέκ-δην	= πλέγδην
χ	"	δ	"	γ	"	(βρέχω)	βρέχ-δην	= βρέγδην
π	"	θ	"	φ	"	(πέμπω)	έπέμπ-θην	= έπέμφθην
β	"	θ	"	φ	"	(τρίβω)	έτριβ-θην	= έτρίφθην
κ	"	θ	"	χ	"	(πλέκω)	έπλέκ-θην	= έπλέχθην
γ	"	θ	"	χ	"	(λέγω)	έλέγ-θην	= έλέχθην

REMARK 1. The preposition *ἐκ* remains unchanged, probably by virtue of an original movable *σ*, thus *ἐκς*, e. g. *ἐκδοῦναι*, *ἐκδεῖναι*, etc., not *ἐγδοῦναι*, *ἐχδεῖναι*.

3. The smooth Mutes (*π κ τ*) before a rough breathing, are changed into the cognate aspirates (*φ χ θ*), not only in inflection and derivation, but also in two separate words, the rough breathing being transferred from the vowel to the smooth Mute; but the medials (*β γ δ*) are thus changed only in the inflection of the verb; elsewhere there is no change, hence:—

ἀπ' οὖ = *ἀφ' οὖ*, *ἐπήμερος* (from *ἐπί*, *ἡμέρα*) = *ἐφήμερος*
ἐφυφαίνω (from *ἐπί*, *ὕφαίνω*) = *ἐφυφαίνω*, *τέτυπ-α* = *τέτυφα*
οὐκ ὁσίως = *οὐχ ὁσίως*, *δεκήμερος* (from *δέκα*, *ἡμέρα*) = *δεχήμερος*
ἀντέλκω = *ἀνδέλκω* = from *ἀντί*, *έλκω*), but *οὐδεῖς* (not *οὐδεῖς*, from *οὐδ'* and *εἷς*)
εἰλογ-α = *εἰλοχα*, but *λέγ' ἑτέραν* (not *λέχ' ἑτέραν*)
τέτριβ-α = *τέτριφα*, but *τρίβ' οὕτως* (not *τρίφ' οὕτως*).

REM. 2. The negative *οὐκ* (*οὐ*) thus becomes *οὐχ*, e. g. *οὐχ ἡδύς*; yet this change does not occur before the aspirate *ρ*, e. g. *οὐ ῥίπτω*. In some compounds, the smooth Mute is retained even in the Attic dialect, according to Ionic usage, e. g. *ἀπηναιότης* (*east wind*, from *ἀπό* and *ἥλιος*), *λεύκιππος* (*one who rides a white horse*, from *λευκός* and *ἵππος*), *Κράτιππος*, etc.

REM. 3. This change of the smooth Mute before the rough breathing takes place also in *Crasis* (§§ 10 and 11), e. g. *τὰ ἕτερα* = *ἑάτερα*, *τὸ ἱμάτιον* = *δοιμάτιον*, *καὶ ἕτερος* = *χάτερος*, *καὶ ὅσα ὅστις*, *ὅπως* = *χῶσα*, *χῶστις*, *χῶπως*. Yet this *Crasis* is only poetic. When the smooth Mutes *π τ* or *κ τ* precede the rough breathing, both must be changed into Aspirates (No. 2), e. g. *ἐφθήμερος* instead of *ἐπτήμερος* (from *ἐπτά*, *ἡμέρα*), *νύχθ' ὄλην* instead of *νύκτ' ὄλην*. Attic prose uses also the full forms, e. g. *νύκτα ὄλην*.

REM. 4. In some compounds, the aspirated liquid *ρ* changes the preceding smooth Mute into the Aspirate, e. g. *φροῖμιον*, formed by *Crasis* from *προοῖμιον* (from *πρό* and *οἶμος*); *τέθριππον* (from *τάτρα* and *ἵππος*), *θράσσω* from *ταράσσω*; so *φρεῦδος* from *πρό* and *ὁδός*.

4. On the contrary, a rough Mute cannot stand before the same rough Mute, but is changed into the corresponding smooth, e. g. *Σαφφώ*, *Βάκχος*, *τίτθη*, *Ἄτθίς*; not *Σαφφώ*, *Βάχχος*, *τίθθη*, *Αθθίς*: on the same principle, when *ρ* is doubled, the first Aspirate disappears, e. g. *Πύρρος*, not *Πύρρος*.

5. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ* (comp. *claustrum* from *claudo*); but it disappears before *κ* (in Perf. and Plup. Act.), e. g.

<i>ἐπειθ-θην</i>	(from <i>πεῖθω</i>)	becomes <i>ἐπείσθην</i>
<i>πειθ-τέος</i>	(" <i>πεῖθω</i>)	" <i>παιστέος</i>
<i>ἡρεῖθ-θην</i>	(" <i>ἡρεῖω</i>)	" <i>ἡρείσθην</i>
<i>πέπειθ-κα</i>	(" <i>πεῖθω</i>)	" <i>πέπεικα</i>

6. The τ , which in the Attic dialect very often becomes σ , is frequently changed into σ by the influence of a following ι , e. g. $\pi\lambda\acute{o}\upsilon\sigma\iota\omicron\varsigma$ (instead of $\pi\lambda\acute{o}\upsilon\tau\iota\omicron\varsigma$, from $\pi\lambda\acute{o}\upsilon\tau\omicron\varsigma$), $\acute{\alpha}\mu\alpha\theta\acute{o}\upsilon\sigma\iota\omicron\varsigma$ (instead of $\acute{\alpha}\mu\alpha\theta\acute{o}\upsilon\tau\iota\omicron\varsigma$), $\mu\acute{\iota}\lambda\eta\sigma\iota\omicron\varsigma$ (from $\mu\acute{\iota}\lambda\eta\tau\omicron\varsigma$), $\acute{\alpha}\chi\epsilon\rho\acute{o}\upsilon\sigma\iota\omicron\varsigma$ (instead of $\acute{\alpha}\chi\epsilon\rho\acute{o}\nu\tau\iota\omicron\varsigma$), $\omicron\upsilon\sigma\acute{\iota}\alpha$ (instead of $\acute{o}\nu\tau\iota\alpha$), $\gamma\epsilon\rho\upsilon\sigma\acute{\iota}\alpha$ (instead of $\gamma\epsilon\rho\omicron\upsilon\tau\iota\alpha$), $\acute{\epsilon}\nu\iota\alpha\acute{\iota}\upsilon\sigma\iota\omicron\varsigma$ (from $\acute{\epsilon}\nu\iota\alpha\upsilon\tau\acute{o}\varsigma$). The ι sometimes changes by assimilation the other Tau-mutes, and the Palatals, into σ ; thus in the forms of the Comparative in $-\sigma\omega\nu$ and $-\zeta\omega\nu$, where there is a double change, first of the Tau-mute or Palatal to σ by means of the ι , and then the assimilation of the ι to σ , e. g. $\beta\rho\alpha\delta\acute{\upsilon}\varsigma$ ($\beta\rho\alpha\delta\acute{\iota}\omega\nu$, $\beta\rho\alpha\sigma\acute{\iota}\omega\nu$), $\beta\rho\acute{\alpha}\sigma\sigma\omega\nu$, $\rho\omicron\sigma\iota$, $\pi\alpha\chi\acute{\upsilon}\varsigma$ ($\pi\alpha\chi\acute{\iota}\omega\nu$, $\pi\alpha\sigma\acute{\iota}\omega\nu$), $\pi\acute{\alpha}\sigma\sigma\omega\nu$, $\rho\omicron\epsilon\tau$, $\mu\acute{\epsilon}\gamma\alpha\varsigma$, $\mu\acute{\epsilon}\acute{\iota}\zeta\omega\nu$ (instead of $\mu\epsilon\gamma\acute{\iota}\omega\nu$), $\tau\alpha\chi\acute{\upsilon}\varsigma$, $\theta\acute{\alpha}\sigma\sigma\omega\nu$ (instead of $\tau\alpha\chi\acute{\iota}\omega\nu$).

§ 18. b. *Liquids*.

1. The Liquid ν is sometimes changed into α . This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, e. g. $\kappa\acute{o}\rho\alpha\zeta$, $\kappa\acute{o}\rho\alpha\kappa\text{-}\alpha$ (not $\kappa\acute{o}\rho\alpha\kappa\text{-}\omega$), $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$, $\lambda\alpha\mu\pi\acute{\alpha}\delta\text{-}\alpha$. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in $-\nu\tau\alpha\iota$ and $-\nu\tau\omicron$ (as in pure verbs, e. g. $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\nu\tau\alpha\iota$, $\acute{\epsilon}\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\nu\text{-}\nu\tau\omicron$), e. g. $\tau\epsilon\tau\rho\acute{\iota}\phi\alpha\tau\alpha\iota$, $\acute{\epsilon}\tau\epsilon\tau\rho\acute{\iota}\phi\alpha\tau\omicron$, $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\alpha\tau\alpha\iota$, $\tau\epsilon\tau\acute{\alpha}\chi\alpha\tau\alpha\iota$, $\acute{\epsilon}\sigma\kappa\epsilon\nu\acute{\alpha}\delta\alpha\tau\alpha\iota$, $\kappa\epsilon\chi\omega\rho\acute{\iota}\delta\alpha\tau\alpha\iota$, $\acute{\epsilon}\phi\theta\acute{\alpha}\rho\alpha\tau\alpha\iota$ (instead of $\tau\acute{\epsilon}\tau\rho\iota\beta\eta\tau\alpha\iota$, $\acute{\epsilon}\tau\acute{\epsilon}\tau\rho\iota\beta\eta\tau\omicron$, etc., from $\tau\rho\acute{\iota}\beta\text{-}\omega$, $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$, $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$, $\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\text{-}\omega$, $\chi\omega\rho\acute{\iota}\zeta\text{-}\omega$, $\phi\theta\acute{\epsilon}\acute{\iota}\rho\text{-}\omega$). See § 116, 15.

2. N before a Liquid is changed into the same Liquid, e. g.

$\sigma\upsilon\nu\text{-}\lambda\omicron\gamma\acute{\iota}\zeta\omega$ becomes $\sigma\upsilon\lambda\lambda\omicron\gamma\acute{\iota}\zeta\omega$	$\sigma\upsilon\nu\text{-}\mu\epsilon\tau\rho\acute{\iota}\alpha$ becomes $\sigma\upsilon\mu\mu\epsilon\tau\rho\acute{\iota}\alpha$
$\acute{\epsilon}\nu\text{-}\mu\acute{\epsilon}\nu\omega$ " $\acute{\epsilon}\mu\mu\acute{\epsilon}\nu\omega$	$\sigma\upsilon\nu\text{-}\rho\acute{\iota}\pi\tau\omega$ " $\sigma\upsilon\rho\acute{\rho}\acute{\iota}\pi\tau\omega$.

REMARK. Comp. $i\lambda\lambda\acute{\iota}\nu\omicron$, $i\mu\mu\acute{\iota}\nu\epsilon\omicron$, instead of $i\eta\lambda\acute{\iota}\nu\omicron$, $i\eta\mu\acute{\iota}\nu\epsilon\omicron$. Assimilation takes place in $\delta\lambda\lambda\upsilon\mu\iota$, instead of $\delta\lambda\eta\upsilon\mu\iota$. — $\acute{\epsilon}\nu$ before ρ is not assimilated, e. g. $\acute{\epsilon}\nu\rho\acute{\iota}\pi\tau\omega$; yet $\acute{\epsilon}\rho\eta\upsilon\theta\mu\omicron\varsigma$ is more frequent than $\acute{\epsilon}\nu\rho\eta\theta\mu\omicron\varsigma$; on the contrary, $\acute{\epsilon}\nu\lambda\alpha\kappa\kappa\acute{\epsilon}\upsilon\omega$ stands instead of $\acute{\epsilon}\lambda\lambda\alpha\kappa\kappa\acute{\epsilon}\upsilon\omega$.

3. M initial before a Liquid is changed into β , e. g.

$\mu\acute{\lambda}\acute{\iota}\tau\tau\epsilon\iota\nu$ (from $\mu\acute{\epsilon}\lambda\iota$)	becomes $\beta\acute{\lambda}\acute{\iota}\tau\tau\epsilon\iota\nu$
$\mu\lambda\acute{\omega}\sigma\kappa\omega$ (" $\mu\omicron\lambda\epsilon\acute{\iota}\nu$)	" $\beta\lambda\acute{\omega}\sigma\kappa\omega$
$\mu\rho\omicron\tau\acute{o}\varsigma$ (" $\mu\acute{o}\rho\omicron\varsigma$, $\mu\omicron\rho\omicron\varsigma$)	" $\beta\rho\omicron\tau\acute{o}\varsigma$.

§ 19 c. Mutes and Liquids.—Liquids and Mutes

1. A Pi-mute (π β φ) before μ is changed into μ,
 a Kappa-mute (κ γ χ) " μ " " γ,
 a Tau-mute (τ δ θ) " μ " " σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	(from τρίβω)	becomes	τέτριμμαι
	λέλειπ-μαι	(" λείπω)	"	λέλειμμαι
	γέγραφ-μαι	(" γράφω)	"	γέγραμμαι
(β) Kappa-mute:	πέπλεκ-μαι	(" πλέκω)	"	πέπλεγμαι
	λέλεγ-μαι	(" λέγω)	remains	λέλεγμαι
	βέβρεχ-μαι	(" βρέχω)	becomes	βέβρεγμαι
(γ) Tau-mute:	ήνυτ-μαι	(" ανύτω)	"	ήνυσμαι
	έρήρειδ-μαι	(" ερείδω)	"	έρήρεισμαι
	πέπειδ-μαι	(" πείδω)	"	πέπεισμαι
	κεκόμιδ-μαι	(" κομίζω)	"	κεκόμισμαι

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότμος, λαχμός, κευδμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰάκω, πλοχμός from πλέκω. The preposition ἐκ, in composition, is not changed, e. g. ἐκμανθάνω.

2. The medial β before ν is changed into μ, e. g.

σεβ-νός (from σέβομαι) becomes σεμνός
 έρεβ-νός (" έρεβος) " έρεμνός.

3. N before a Pi-mute (π β φ ψ) is changed into μ,
 N before a Kappa-mute (κ γ χ ξ) is changed into γ,
 N before a Tau-mute (τ δ θ) is not changed, e. g.

έν-πειρία	becomes	έμπειρία	συν-καλέω	becomes	συγκαλέω
έν-βάλλω	"	έμβάλλω	συν-γιγνώσκω	"	συγγιγνώσκω
έν-φρων	"	έμφρων	σύν-χρονος	"	σύγχρονος
έν-ψύχος	"	έμψύχος	συν-ξέω	"	σνγξέω;

but συντείνω, συνδέω, συνθέω. Comp. imbuo, imprimo.

REM. 2. The enclitics are not changed, e. g. ὅνπερ, τόσγχε, not ὅγπερ, etc.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute, like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΠΑΤΕΡΑΚΑΙΤΗΜΜΗΤΕΡΑ, ΓΟΓΧΡΗΜΑΤΙΣΜΟΝ (i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν χρηματισμὸν). So also λ and σ are used instead of ν before λ and σ, e. g. ἙΛΛΗΜΝΟΙ, ἙΣΣΑΜΟΙ (i. e. ἐν Λέμνῳ, ἐν Σάμῳ).

§ 20. d. *Use of the Sibilant σ , with Mutes and Liquids.*

1. A Pi-mute ($\pi \beta \phi$) with σ is changed into ψ ,
- a Kappa-mute ($\kappa \gamma \chi$) with σ is changed into ξ ,
- a Tau-mute ($\tau \delta \theta$) disappears before σ , e. g.

(π) Pi-mute:	λείπω	(from λείπω)	becomes	λείψω
	τρίβω	(" τρίβω)	"	τρίψω
	γράφω	(" γράφω)	"	γράφω
(β) Kappa-mute:	πλέκω	(" πλέκω)	"	πλέξω
	λέγω	(" λέγω)	"	λέξω
	βρέχω	(" βρέχω)	"	βρέξω
(γ) Tau-mute:	ἀνύττω	(" ἀνύττω)	"	ἀνύσσω
	ἐρείδω	(" ἐρείδω)	"	ἐρείσσω
	πείδω	(" πείδω)	"	πείσσω
	ἐλπιδω	(" ἐλπιδω)	"	ἐλπίσσω.

REMARK 1. Comp. *duxi, raxi, coxi*; from *duco, rego, coquo*. The Prep. *ἐν* before σ is an exception, e. g. *ἐκσώζω*, not *ἐξώσω*. — In *πούς*, Gen. *ποδός*, and in the Perf. active Part. in *-ώς*, Gen. *-όντος*, after the Tau-mute disappears, the preceding vowel is lengthened.

2. N disappears before σ ; but when ν is joined with a Tau-mute, both disappear before σ , but the short vowel before σ , is lengthened: ϵ into $\epsilon\iota$, $ο$ into $ου$, α , ι , υ into $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$, Comp. Rem. 3, e. g.

τυφθέντ-σι	becomes	τυφθεῖσι	λέοντ-σι	becomes	λέουσι
σπένδ-σω	"	σπείσω	ἔλμυνθ-σι	"	ἔλμῖσι
τύψαντ-σι	"	τύψῃσι	δεικνύντ-σι	"	δεικνύσι
δαίμον-σι	"	δαίμοσι	ἕεροφῶντ-σι	"	ἕεροφῶσι

REM. 2. Exceptions: *ἔν*, e. g. *ἐνσπείρω*; *παν-* before σ with another consonant, e. g. *πάνσκοπος*, in some words is assimilated; e. g. *πάσσοφος* is used as well as *πάνσοφος*, etc. (in *πάλιν* the usage varies); also in some inflective and derivative forms in *-σαι* and *-σις* from verbs in *-αίνω*, e. g. *πέφανσαι* (from *φαίνω*), *πέπανσις* (from *πεπαίνω*), and in the substantives, *ἡ ἔλμυς*, *earth-worm*, *ἡ πείρις*, *wagon-basket*, *ἡ Τίρυνς*, ν is retained before σ . — In composition, the ν in *σύν* is changed into σ before σ followed by a vowel, e. g. *συσσώζω* (from *σύν* and *σώζω*); but before σ followed by a consonant, or before ζ , it disappears, e. g. *σύνστημα* becomes *σώστημα*, *συν-ζυγία* becomes *συζυγία*. — In *χαρίεσι*, $\nu\tau$ is dropped; on the contrary, in *τάλας*, *μέλας* (Gen. *-άνος*), *κτεῖς*, *εἷς* (Gen. *-ένός*), *εἷς*, and in the third Pers. Pl. of the principal tenses (see § 103), e. g. *βουλεύουσι* (instead of *βουλεύονσι*), the omission of the simple ν is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs, σ is omitted

after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγειλα
ἔφαν-σα " ἔφηνα

ἔνεμ-σα becomes ἔνειμα
ἔφθερ-σα " ἔφθειρα.

REM. 3. Sigma is likewise omitted before ω in the future of Liquid verbs, ϵ being inserted before σ for the sake of an easier pronunciation, and $\epsilon\omega$ being contracted into $\hat{\omega}$, e. g. ἀγγελ-έ-σω, ἀγγελῶ. So too in the Nom. of the third Dec. the final Sigma is omitted, when ν or ρ precedes, and the short vowel is lengthened, e. g. εἰκών instead of εἰκόν-ς, ποιμήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰδήρ instead of αἰδέρ-ς. — T and σ are omitted in the Nom. of substantives and participles in -ων, Gen. -οντ-ος; but, as a compensation, ϵ is lengthened into ω , e. g. λέοντ-ς becomes λέων, βούλευοντ-ς becomes βουλεύων.

REM. 4. In ἔννυμι (instead of ἔσ-νυμι, ves-tio) the σ is assimilated to the following ν , and in εἰμί (instead of ἐσ-μί) σ is omitted, but ϵ is lengthened into $\epsilon\iota$.

§ 21. e. Change of separated Consonants.

1. Sometimes a consonant affects another consonant, though they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one λ changes another λ into ρ , e. g. κεφαλαργία (instead of κεφαλαργία from ἀλγεῖν), γλωσσαργία (instead of γλωσσαλγία), ἀργαλέος (instead of ἀλγαλέος from ἀλγεῖν); the suffix ωλή becomes ωρή, when a λ precedes, e. g. θαλπωρή.

2. In the reduplication of verbs whose stem begins with a rough mute, instead of repeating this mute, which would be the regular formation, the first rough mute is changed into the corresponding smooth, thus: —

φε-φίληκα	(from φιλέω)	is changed into	πεφίληκα
χέ-χῦκα	(" χέω)	" "	κέχυκα
δέ-δυκα	(" δύω)	" "	τέδυκα
δί-δημι	(stem ΘΕ)	" "	τίδημι.

Likewise in the verbs, δύειν, to sacrifice, and τιθέναι (stem ΘΕ), to place, δ of the root is changed into τ , in the passive forms which begin with δ : —

ἐτύ-θην, τυ-θήσομαι, ἐτέ-θην, τε-θήσομαι, instead of ἐθύ-θην, ἐθέ-θην.

So also, for the sake of euphony, the ρ is not reduplicated, and instead of it $\epsilon\rho\rho$ is used, e. g. ἐρρύηκα.

3. In words whose stem begins with τ and ends with an Aspirate mute, the aspiration is transferred to the preceding

smooth τ , when the Aspirate before the formative syllable beginning with σ , τ , and μ , must, according to the laws of euphony (§ 17, 2; 19, 1; 20, 1), be changed into a smooth consonant; by this transposition, τ is changed into the Aspirate θ . Such a change is called the *Metathesis of the aspiration*.

Thus, $\tauρέφω$ (τέτροφα Perf.) is changed into ($\thetaρέκ-σω$) $\thetaρέψω$, $\thetaρεκ-τήρ$, ($\thetaρέπ-μα$) $\thetaρέμμα$;

$\tauαφή$, $ΤΑΦ-ω$, $\tauαφήναι$ (second Aor. Pass.), into $\thetaάψω$, $\thetaάπ-τω$, ($\thetaάπ-μαι$) $\thetaάψαμαι$ (but third Pc-v. Pl. $\tauετράφαται$, e. g. Her. 6, 103, with one of the better MSS. is to be read instead of $\tauεθάφαται$);

$\tauρύφος$, $ΤΡΥΦ-ω$ into $\thetaρύψω$, $\thetaρύπ-τω$ ($\thetaέθρυπ-μαι$), $\thetaέθρυμμα$;

$\tauρέχ-ω$ into ($\thetaρέκ-σομαι$) $\thetaρέξομαι$; — $\tauριχ-ός$ into $\thetaρίξ$, $\thetaρίξιν$;

$\tauαχύς$, in the comparative, becomes $\thetaάσσων$. For the same reason, the future $\xiξω$, from $\xiχω$, to have, is the proper form, the aspiration of the χ being transferred to the smooth breathing and making it rough.

REMARK 1. $\tauεύξω$ from $\τεύχω$, and $\τρύξω$ from $\τρύχω$, remain unchanged.

REM. 2. Where the passive endings of the above verbs, $\tauρέφω$, $ΤΑΦΩ$ ($\thetaάπτω$), $ΤΡΥΦΩ$ ($\thetaρύπτω$), begin with θ , the aspiration of the two final consonants $\phi\theta$, changes τ , the initial consonant of the stem, into θ , e. g.

$\thetaιθρέφ-θην$, $\thetaρεφ-θῆναι$, $\thetaρεφ-θήσεσθαι$,
 $\thetaιθάφ-θην$, $\thetaαφ-θείς$, $\thetaαφ-θήσομαι$, $\tauεθιθάφ-θαι$.

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with θ , namely, $\theta\eta\thetaι$, not the first, but the *last* aspirate mute is changed into the corresponding smooth; thus $\thetaητι$, e. g. $\betaουλεύθητι$.

§ 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual τ when π precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel distinguishes Metathesis from Syncope (the latter being the mere omission of ϵ), e. g. $\muι-μνήσκω$ (from the root $\muεν$, comp. *mens*), $\thetaνήσκω$ (from $\thetaαν-εῖν$), $\τέτμηκα$ (from $\τεμ-εῖν$), $\βέβληκα$ (from $\βαλ-εῖν$), $\πήσομαι$ (from $πέτομαι$).

§ 23. *Doubling of Consonants.*

1. Consonants are doubled, in the first place, for the sake of euphony, e. g. $\betaαθύρροος$ from $\betaαθύ$ and $\rhoέω$; $\xiρρεον$ instead of $\phiρεον$; in the second place, in consequence of the concurrence

of like or similar sounds, in the inflection and derivation, e. g. ἔν-νομος (from ἐν and νόμος), ἐλ-λείπω (instead of ἐνλ.), σύμ-μαχος (instead of σύνμ.), λέλειμ-μαι (instead of λέλειμ.), λῆμ-μα (instead of λῆπμα), κόμ-μα (instead of κόπμα), τάσ-σω or τάτ-τω (instead of τάγ-σω), ἥσων or ἥττων (instead of ἥκ-ίων), μᾶλλον (instead of μάλ-ιον), ἄλλος (instead of ἄλιος, *alius*).

2. In the Common language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; yet π and κ are also doubled in single words, e. g. ἵππος, *a horse*; κόκκος, *a berry*. The Medial γ is often doubled, but this letter thus doubled is softened in the pronunciation (§ 2). Two Aspirates are not doubled (§ 17, 4).

3. ρ is doubled when the augment is prefixed, e. g. ἔρρεον, and in composition, when it is preceded by a short vowel, e. g. ἄρρηκτος, βαθύρροος; but εὔ-ρωστος (from εὖ and ῥώννυμι).

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. τόσσον, Soph. Aj. 185; δλέσσαι, 390; δσσίδη, 294; μέσση, Ant. 1223; ἔσσεται, Æsch. Pers. 122; so also in the Dat. Pl. of the third Dec. ἐσσι.

§ 24. Strengthening and Addition of Consonants.

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely:—

(a) The Labials (β π φ) by τ, e. g. βλέπ-τω (instead of βλέβ-ω), τύπ-τω (instead of τύπ-ω), ῥίπ-τω (instead of ῥίφ-ω); sometimes also by σ, which assimilates the preceding Labial (thus σσ, Attic ττ), e. g. πέσσω (root πετ), Att. πέττω, Fut. πέψω, the poetic δσσομαι, Fut. ὕψομαι; in δέψω (instead of δέφω), φ and σ are changed into ψ;

(b) The Palatals (γ κ χ) are strengthened by σ, which assimilates the preceding Palatal (thus σσ, Attic ττ), or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τάσ-σω, Att. τάτ-τω (instead of τάγ-ω), φρίσ-σω, Att. φρίτ-τω (instead of φρίκ-ω), βήσ-σω, Att. βήτ-τω (instead of βήχ-ω); κράζω (instead of κράγω), τρίζω (instead of τρίγω); a Kappa-mute with σ is seldom changed into ξ, e. g. αἶξω (aug-εο), ἀλέξω, ὀδάξω and ὀδάξω; the strengthening τ is found only in πέκτω and τίκτω.

(c) The Linguals (δ τ θ) are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φράζω (instead of φράδω), or, though more seldom, σ assimilates the preceding Tau-mute, e. g. λίσσομαι and λίτομαι, ἐρέσσω, ἐρέττω (instead of ἐρέτω), κορύσσω (instead of κορύθω).

2. The unpleasant concurrence of μρ and νρ in the middle of some words, occasioned by the omission of a vowel, is softened by inserting β between μρ

and δ between $\pi\rho$, thus, in $\mu\epsilon\sigma\eta\mu\text{-}\beta\rho\acute{\iota}\alpha$ (formed from $\mu\epsilon\sigma\eta\mu\epsilon\rho\acute{\iota}\alpha$, $\mu\epsilon\sigma\eta\mu\rho\acute{\iota}\alpha$), $\gamma\alpha\mu\text{-}\beta\rho\acute{\iota}\varsigma$ (from $\gamma\alpha\mu\text{-}\epsilon\rho\acute{\iota}\varsigma$, $\gamma\alpha\mu\rho\acute{\iota}\varsigma$), $\acute{\alpha}\nu\text{-}\delta\rho\acute{\iota}\varsigma$ (from $\acute{\alpha}\nu\epsilon\rho\acute{\iota}\varsigma$, $\acute{\alpha}\nu\rho\acute{\iota}\varsigma$).

3. N also is used to strengthen the Labials, especially in poetry, so as to make a syllable long by position, e. g. $\tau\acute{\upsilon}\mu\pi\alpha\nu\omicron\nu$ (from $\tau\acute{\upsilon}\pi\text{-}\tau\omega$), $\sigma\tau\rho\acute{\omicron}\mu\beta\omicron\varsigma$ (from $\sigma\tau\rho\acute{\epsilon}\phi\omega$); $\delta\acute{\alpha}\mu\beta\omicron\varsigma$ ($\tau\acute{\alpha}\phi\omicron\varsigma$); $\kappa\omicron\rho\acute{\upsilon}\mu\beta\eta$ ($\kappa\omicron\rho\upsilon\phi\acute{\eta}$); $\delta\rho\acute{\omicron}\mu\beta\omicron\varsigma$ ($\tau\rho\acute{\epsilon}\phi\epsilon\iota\nu$); $\delta\mu\phi\acute{\eta}$ ($\epsilon\lambda\pi\epsilon\acute{\iota}\nu$); $\nu\acute{\upsilon}\mu\phi\eta$ ($\nu\upsilon\beta\epsilon\rho\epsilon$); $\delta\beta\rho\iota\mu\omicron\varsigma$ and $\delta\mu\beta\rho\iota\mu\omicron\varsigma$, $\nu\acute{\omega}\nu\upsilon\mu\omicron\varsigma$ and $\nu\acute{\omega}\nu\upsilon\mu\upsilon\omicron\varsigma$. In the present tense of many verbs, this strengthening ν is found, e. g. $\pi\upsilon\nu\delta\acute{\iota}\nu\omicron\mu\alpha\iota$, $\delta\iota\gamma\gamma\acute{\iota}\nu\omega$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ instead of $\pi\acute{\upsilon}\delta\omicron\mu\alpha\iota$, $\delta\acute{\iota}\gamma\omega$, $\lambda\acute{\alpha}\beta\omega$. On the change of ν , see § 19, 3. On the ν Paragogic, see § 15, 1.

4. Σ also is prefixed to some words, but mostly to such as begin with μ , e. g. $\mu\acute{\omega}\delta\iota\varsigma$ and $\sigma\mu\acute{\omega}\delta\iota\varsigma$, $\mu\iota\kappa\rho\acute{\iota}\varsigma$ and $\sigma\mu\iota\kappa\rho\acute{\iota}\varsigma$; a strengthening σ is also inserted before μ and τ in the Perf. Mid. or Pass., and before δ in the first Aor. Pass., e. g. $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\mu\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\tau\alpha\iota$, $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\delta\eta\nu$ (§ 131); also in the derivation and composition of words, σ is frequently inserted for the sake of euphony, e. g. $\sigma\epsilon\iota\text{-}\sigma\text{-}\mu\acute{\omicron}\varsigma$, $\pi\alpha\nu\text{-}\sigma\text{-}\acute{\alpha}\nu\epsilon\mu\omicron\varsigma$, $\mu\omicron\gamma\omicron\text{-}\sigma\text{-}\tau\acute{\omicron}\kappa\omicron\varsigma$, etc.; instead of σ , δ also is inserted before μ , e. g. $\mu\upsilon\kappa\eta\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$, $\delta\rho\chi\eta\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$, $\sigma\kappa\alpha\rho\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$ from $\sigma\kappa\alpha\acute{\iota}\rho\omega$, $\pi\omicron\rho\text{-}\delta\text{-}\mu\acute{\omicron}\varsigma$ from $\pi\epsilon\acute{\iota}\rho\omega$.

§ 25. Expulsion and Omission of Consonants.

1. In inflection, σ is very often omitted between two vowels, e. g. $\tau\acute{\upsilon}\pi\tau\eta$, $\acute{\epsilon}\tau\acute{\upsilon}\pi\tau\omicron\upsilon$, $\tau\acute{\upsilon}\pi\tau\omicron\iota\omicron$ instead of $\tau\acute{\upsilon}\pi\tau\epsilon\text{-}\sigma\text{-}\alpha\iota$ or $\tau\acute{\upsilon}\pi\tau\eta\text{-}\sigma\alpha\iota$, $\acute{\epsilon}\tau\acute{\upsilon}\pi\tau\epsilon\text{-}\sigma\text{-}\omicron$, $\tau\acute{\upsilon}\pi\tau\omicron\iota\text{-}\sigma\text{-}\omicron$; $\gamma\acute{\epsilon}\nu\epsilon\text{-}\omicron\varsigma$, $\gamma\epsilon\nu\acute{\epsilon}\omega\nu$ instead of $\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\text{-}\omicron\varsigma$, $\gamma\epsilon\nu\acute{\epsilon}\text{-}\sigma\text{-}\omega\nu$ (comp. gene-r-is , gene-r-um). At the end of a word, and after Pi and Kappa-mutes, it is retained, e. g. $\gamma\acute{\epsilon}\nu\omicron\varsigma$, $\tau\acute{\upsilon}\phi\omega$ (= $\tau\acute{\upsilon}\pi\sigma\omega$), $\pi\lambda\acute{\epsilon}\xi\omega$ (= $\pi\lambda\acute{\epsilon}\kappa\text{-}\sigma\omega$), but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. $\eta\gamma\gamma\epsilon\iota\lambda\alpha$ (instead of $\eta\gamma\gamma\epsilon\lambda\text{-}\sigma\text{-}\alpha$), $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ (instead of $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\text{-}\sigma\text{-}\omega$, $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\acute{\epsilon}\text{-}\omega$), $\rho\acute{\eta}\tau\omega\rho$ (instead of $\rho\acute{\eta}\tau\omicron\rho\text{-}\varsigma$). Comp. § 20, Rem. 3.

2. The Digamma softened into the vowel υ (§ 200) is omitted: (a) in the middle of the word between two vowels, e. g. $\acute{\omega}\delta\acute{\omicron}\nu$ ($\acute{\omega}F\acute{\omicron}\nu$), $\omicron\nu\upsilon\mu$, $\delta\acute{\iota}\varsigma$ ($\delta F\acute{\iota}\varsigma$), $\omicron\nu\acute{\iota}\varsigma$, $\acute{\alpha}\acute{\iota}\delta\acute{\omicron}\nu$ ($\acute{\alpha}F\acute{\omega}\nu$), $\acute{\alpha}\epsilon\nu\upsilon\mu$, $\nu\acute{\epsilon}\omicron\varsigma$ ($\nu\acute{\epsilon}F\omicron\varsigma$), $\nu\omicron\nu\upsilon\varsigma$, $\sigma\kappa\alpha\acute{\iota}\delta\omicron\varsigma$ ($\sigma\kappa\alpha\iota F\acute{\omicron}\varsigma$), $\sigma\kappa\alpha\epsilon\nu\upsilon\varsigma$, $\beta\omicron\delta\omicron\varsigma$ ($\beta\omicron F\acute{\omicron}\varsigma$), $\beta\omicron\nu\acute{\iota}\varsigma$; $\delta\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\omega$, $\pi\nu\acute{\epsilon}\omega$, $\acute{\epsilon}\lambda\delta\acute{\omega}$ instead of $\delta\acute{\epsilon}F\omega$, etc.; (b) at the beginning of the word before vowels and ρ , e. g. $\omicron\acute{\iota}\nu\omicron\varsigma$ ($F\omicron\acute{\iota}\nu\omicron\varsigma$), $\nu\acute{\iota}\nu\upsilon\mu$, $\acute{\epsilon}\alpha\rho$ ($F\acute{\epsilon}\alpha\rho$), $\nu\epsilon\rho$, $\acute{\iota}\varsigma$ ($F\acute{\iota}\varsigma$) $\nu\acute{\iota}\varsigma$, $\omicron\acute{\iota}\kappa\omicron\varsigma$ ($F\omicron\acute{\iota}\kappa\omicron\varsigma$), $\nu\acute{\iota}\kappa\upsilon\varsigma$, $\acute{\iota}\delta\epsilon\acute{\iota}\nu$ ($F\acute{\iota}\delta\epsilon\acute{\iota}\nu$), $\nu\acute{\iota}\delta\epsilon\rho\epsilon$, $\acute{\epsilon}\sigma\delta\acute{\eta}\varsigma$ ($F\acute{\epsilon}\sigma\delta\acute{\eta}\varsigma$), $\nu\epsilon\sigma\tau\acute{\iota}\varsigma$, $\rho\acute{\eta}\gamma\gamma\upsilon\mu$ ($F\rho\acute{\eta}\gamma\gamma\upsilon\mu$), $\phi\rho\alpha\gamma\omicron$. On the contrary, the Digamma (this softened υ) is retained in connection with a preceding α , ϵ , \omicron , with which it then coalesces and forms a diphthong: (a) at the end of a word, e. g. $\beta\omicron\upsilon$ (instead of $\beta\acute{\omicron}F$), $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon$, etc.; (b) before a consonant, e. g. $\beta\omicron\upsilon\varsigma$ ($\beta\acute{\omicron}F\varsigma$, $b\acute{\upsilon}\nu\varsigma$, $b\acute{\omicron}\varsigma$), $\nu\alpha\upsilon\varsigma$ ($\nu\acute{\alpha}F\varsigma$), $\nu\alpha\upsilon\acute{\iota}\varsigma$, $\beta\omicron\upsilon\nu$, $\beta\omicron\upsilon\sigma\acute{\iota}$, $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma$, $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\sigma\iota$, $\delta\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\pi\nu\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\lambda\alpha\acute{\iota}\nu\omega$. But when an ι or υ precedes it, then it disappears before a consonant, but lengthens the ι or υ , e. g. $\kappa\acute{\iota}\varsigma$ (instead of $\kappa\acute{\iota}F\varsigma$), $\sigma\acute{\upsilon}\varsigma$ (instead of $\sigma\acute{\upsilon}F\varsigma$) $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$ (instead of $\acute{\iota}\chi\theta\acute{\upsilon}F\varsigma$), Acc. $\kappa\acute{\iota}\nu$, $\sigma\acute{\upsilon}\nu$, $\acute{\iota}\chi\theta\acute{\upsilon}\nu$; but it disappears also, in this case, in the middle of a word between vowels, e. g. $\Delta\acute{\iota}\text{-}\acute{\omicron}\varsigma$, $\kappa\acute{\iota}\text{-}\acute{\omicron}\varsigma$, $\sigma\acute{\upsilon}\text{-}\acute{\omicron}\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}\text{-}\acute{\omicron}\varsigma$ (instead of $\Delta\acute{\iota}F\text{-}\acute{\omicron}\varsigma$, $\kappa\acute{\iota}F\text{-}\acute{\omicron}\varsigma$, $\sigma\acute{\upsilon}F\text{-}\acute{\omicron}\varsigma$, $\acute{\iota}\chi\theta\acute{\upsilon}F\text{-}\acute{\omicron}\varsigma$).

3. Since the Greek language admits an accumulation of three consonants, only in composition, not in simple words, unless the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with $\sigma\theta$ is appended to the consonant of the root, the σ is dropped:—

λελείπ-σθων (from λείπ-ω) becomes λελείφθων (§ 17, 2.)
 λελέγ-σθαι (" λέγ-ω) " λελέχθαι (§ 17, 2.)
 έστάλ-σθαι (" στέλλ-ω) " έστάλλθαι.

REMARK. On the omission of a Tau-mute, and a ν and $\nu\tau$ before σ , and a θ after a Liquid, see § 20. On πέπεμμαι, έσφίγμαι, etc. instead of πέπεμμαι, έσφίγγμαι, see § 144, R. 2. In composition, ν is often omitted, e. g. Πυθοκτόνος, 'Απολλόδωρος, instead of Πυθογκτ., 'Απολλόνδ.

4. Some words may drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, ούκ (ού), έξ (έκ), ούτως (ούτω), which usually retain their final consonant before a vowel to prevent Hiatus, but drop it before consonants, here belong,

- (a) adverbs of place in $\thetaεν$, e. g. πρόσθεν, ύπισθεν, ύπερθεν, etc., which never drop the ν before a consonant, in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) μέχρς and έχρς, which, however, in the best classical writers, drop their σ , not only before consonants, but commonly even before vowels, e. g. μέχρς 'Αναξαγόρου, Pl. Hipp. Maj. 281, c; μέχρς ένταῦθα, Id. Symp. 210, e; μέχρς του, X. C. 4. 7, 2; μέχρς έρυδράς θαλάττης, Id. Cy. 8. 6, 20;
- (c) the adverbs άτρέμας, έμπας, μεσηγύς, άντικρύς, άνεως, έφνως, which in poetry may drop their s , but never in prose; in the Ionic dialect, numeral adverbs in -άκς also frequently drop the σ before consonants, e. g. πολλάκι. Her. 2, 2.

5. A genuine Greek word can end only in one of the three Liquids, ν , σ (ψ , ξ , i. e. $\pi\sigma$, $\kappa\sigma$) and ρ . The two words, ούκ, ποί, and έκ, out of, form only an apparent exception, since, as Proclitics (§ 32), they incline to the following word, and, as it were, become a part of it. This law of euphony occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, σῶμα (Gen. σώματ-ος), instead of σῶματ, γάλα (Gen. γάλακτ-ος), instead of γάλακτ, λέων (Gen. λέοντ-ος), instead of λέοντ, έβούλευον instead of έβούλευοντ;—τέρας (Gen. τέρατ-ος), instead of τέρατ, κέρας (Gen. κέρατ-ος), instead of κέρατ, μέλι (Gen. μέλιτ-ος), instead of μέλιτ.

CHAPTER II.

Syllables.

§ 26. *Nature and Division of Syllables.*

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in γέ-γραφ-α, the middle syllable is the stem-syllable; the two others, syllables of inflection: in πράγ-μα, the first is the stem-syllable; the last, the syllable of derivation.

§ 27. *Quantity of Syllables.*

1. A syllable is short or long, by nature, according as its vowel is short or long.

2. Every syllable is long which contains a diphthong, or a simple long vowel, or two vowels contracted into one, e. g. βουλεύω; ἦρος; ἄκων (from δέκων), βότρῡς (from βότρυας).

3. A syllable with a short vowel becomes long by position, when two or three consonants, or a double consonant (ζ ξ ψ), follow the short vowel, e. g. στέλλω, τῦψῶντες, κόραξ (κόρακος) γράπτειν.

REMARK 1. The pronunciation¹ of a syllable long by nature, and of one long by position, differs in this, that the former is pronounced *long*, but the latter not. When a syllable long by nature is also long by position, its pronunciation must be protracted. Hence a distinction is made in pronouncing such words as πράττω, πράξις, πᾶγμα (ᾶ), and τάρτω, τάξις, τᾶγμα (ᾶ).

REM. 2. But when a short vowel stands before a Mute and a Liquid (*Positio debilis*), it commonly remains short in the Attic dialect, because the sound of the Liquids, being less distinct than the Mutes, they are pronounced with more

¹ The method of pronunciation stated in this remark is adopted in many of the German gymnasia, and in some of the schools in England and Scotland but not to any extent in this country.—TR.

case, e. g. ἄτεκνος, ἀπέπλος, ἄκμή, βέτρως, διδράχμος, yet in two cases the position of the Mute and Liquid lengthens the short vowel: —

a) in compounds, e. g. ἐκνέμω;

b) when one of the Medials (β γ δ) stands before one of the three Liquids (λ μ ν), e. g. βίβλος, εὐδομος, πέπλεγμαι; in tragic trimeter, δλ also lengthen the preceding short vowel.

It is obvious that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. μήνυτρον.

4. A syllable, which contains one of the three doubtful vowels (α, ι, υ), cannot, in the same word, be pronounced long and short, but must be either long or short.

† 28. Quantity of the Penult.

In order to a correct pronunciation, the quantity of the three doubtful vowels, α, ι, and υ, in the penult of words of three or more syllables, must be determined. The following are the principal instances in which the penult is long. The quantity of the syllables of inflection is treated in connection with the Forms: —

The penult is long,

1. In substantives in -ᾶων (Gen. -αωνος or -αωνος), in substantives of two or more syllables in -ῖων (Gen. -ιονος; but -ῖων, Gen. -ῖωνος), and in forms of the comparative in -ῖων, -ῖον (Gen. -ιονος), e. g. δᾶων, -ονος, δ, ἡ, companion, Ποσειδάων, -ωνος; κίων, -ονος, ἡ, pillar, βραχίων, -ονος, δ, arm, Ἀμφίων, -ονος; but Δευκαλίων, -ωνος; καλλίων, κάλλιον, more beautiful.

Exceptions. The two Oxytones, ἡ ἡϊών (ῖ), shore, and generally ἡ χιόν, snow. In Homer, the comparatives in -ῖων, ῖον, are always short, where the versification admits.

2. In oxytoned proper names in -ᾶνός, and in the compounds in -ᾶγός (from ἔγω, to lead, and ἔγνυμι, to break), -ᾶνωρ and -κράνος, e. g. Ἀσιάνός, λοχᾶγός, captain; ναυᾶγός, naufrāgus; Βιδάνωρ, δίκράνος, having two horns.

3. In adjectives in -ᾶης (Fem. -ᾶϊς) derived from verbs in -ᾶω, in proper names in -ᾶτης, in substantives in -ῆτης (Fem. -ῆτις), and in those in -ύτης of the first Dec. (Fem. -ύτις), and in proper names in -ῆτη, e. g. ἀχράῆς, untouched; Εὐφράτης, Μιθριδάτης, πολίτης, -ου, citizen (Fem. πολῖτις); πρεσβύτης, -ου, old man; Ἀφροδίτη, Ἀμφιτρήτη.

Exceptions: (a) to the proper names in -ατης: Γαλάτης, Δαλμάτης, Σαρμάτης, all in -βάτης and -φάτης, and compounds formed from verbal roots, e. g. Σωκράτης; — (b) κριτής, judge, from the short root κρι, κτιτής, builder, and θύτης, one who sacrifices.

4. In Proparoxytones in -ῖλος, -ῖλον, -ῖνος, -ῖνον, in words in -ῖνη, -ῖνα, -ῖνη, -ῖνα, in those in -ῖνος, when σ does not precede the ending; in Pro

Proparoxytones in -ῦρα, and in adjectives in -ῦρος with a preceding long syllable, e. g.

ὁ δῆμος, <i>multitude</i> ;	δωρίνη, <i>gift</i> ;	ὁ κίνδυνος, <i>danger</i> ;
πέδιλον, <i>shoe</i> ;	Αἰγίνα,	γέφυρα, <i>bridge</i> ;
ἡ κάμινος, <i>oven</i> ;	αἰσχύνη, <i>shame</i> ;	ισχυρός, <i>strong</i> ;
σάλινον, <i>parsley</i> ;	ἑμύνα, <i>defence</i> ;	(but δχυρός and εχυρός), <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in -ίνος and -ῦρα, namely, ὁ χαλινός, *rein*; ὁ ἐρίνός, *wild fig-tree*; and ἡ κολλόρα, *coxae bread*.

Exceptions. Εἰλαπίνη, *feast*, and compounds in -γῦνος (from γυνή, *woman*) e. g. ἀνδρόγῦνος, and κορύνη, *club*.

5. In substantives in -ῦτος, whose antepenult is long, and in compound adjectives in -δακρύτος and -τρῦτος (from δακρύνω, τρύνω), and also in substantives in -ῦμα, -ῦγη, and -ῦγων, and in adverbs in -ῦδόν, e. g.

ὁ κενυτός, <i>wailing</i> ;	ἑτῦτος, <i>indestructible</i> ;	ὁλολήγῃ, <i>ululatus</i> ;
ἀδακρύτος, <i>without tears</i> ;	ἑτῦμα, -ἄτος, <i>seat</i> ;	ὁλολήγόν, <i>ululatus</i> ,
		βοτρυδόν, <i>in clusters</i> .

Exception. Μαρμαρυγή, *splendor*.

6. In dissyllabic Oxytones in -ίλος, -ίμος, -ίνος, -ίος, -ύλος, -ύμος, -ύδος, and in Paroxytones in -όμη, -όνη, e. g.

ψίλος, <i>bare</i> ;	ἡ βίνος, <i>skin</i> ;	ὁ βῦμος, <i>pale</i> ;	ξύνος, <i>common</i> ;
ὁ χίλος, <i>fodder</i> ;	ὁ ἴος, <i>dart</i> ;	ὁ δῦμος, <i>mind</i> ;	λάβη, <i>injury</i> ;
ὁ λιμός, <i>hunger</i> ;	ὁ χῦλος, <i>juice</i> ;	εο, ἑδῦμος, etc.;	μήνη, <i>excuse</i> .

Exceptions. Βίος (ὁ), *bow*; πλύνος (ὁ), *washing-trough*.

7. In dissyllables in -ᾶος, -ᾶνός (oxytoned), and in dissyllables in -ια, which begin with two consonants, e. g.

ὁ ναός, <i>temple</i> ;	φᾶνός, <i>brilliant</i> ;	στία, <i>pebble</i> ;	φλιά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in -ια: καλιά, *shed*, ἀνία, *trouble*; κονία, *dust*; and to those in -ᾶος, the variable ἑλαος, and the proper names in -ᾶος, e. g. Ἀμφιδράος; Οἰνόμαος is an exception.

Exceptions. Τᾶος or τᾶός (ὁ), *peacock*; σκιά (ἡ), *shadow*.

8. The following single words should also be noted:—

I. α.

Ἄκρατος, <i>unmixed</i> ;	νεᾶνις, <i>young girl</i> ;	τιάρα, <i>turban</i> ;
ἀνιάρος, <i>troublesome</i> ;	ἐπαῖός, <i>attendant</i> ;	φάλαρος, <i>clear</i> ;
αὐθάδης, <i>self-sufficient</i> ;	σίναπι, <i>mustard</i> ;	ὁ φλιάρος, <i>tattle</i> .

Also the proper names, Ἀμᾶσις, Ἀνάτος, Ἀράτος, Δημόρατος, Θεάνώ, Ἰάσων, Πριάτος, Σάραπις (Serapis), Στύμφαλος, Φάραλος.

II. ι.

Ἀκριβής, <i>exact</i> ;	ἐνιπή, <i>rebuke</i> ;	παρθενοπότης, <i>gallant</i>
ἑρδῖμος, <i>strong</i> ;	ἐριῶς, <i>day-laborer</i> ;	
τὸ τᾶριχος, <i>pickled fish</i> ;	ὁ ἡ χελιδόν, <i>swallow</i> ;	

Also the proper names, Ἀγχιόης, Γράνικος, Εὐρίπος, Κλίκος (ι), Ὀσίρις, Βούσιρα. The following dissyllables should be noted for the sake of the compounds: τιμή, honor; νίκη, victory; φυλή, tribe; ὕλη, forest; λίτος, little; μικρός, small; α. γ. ἄτιμος.

III. υ.

Ἀμύμων, blameless;	ἐρύκει, to hold back;	λάφυρον, booty;
ἄσυλον, asylum;	ὁ λαός, den	ἡ πάπυρος, papyrus;
αὐτή (ῥ), war-cry;	ἐγρή, the hair;	τίτυρον, bran.

Also the proper names, Ἀβύδος, Ἀρχύτας, Βιθύνης, Διόνυσος, Καμβύσης, Κέρκυρα, Κωκυτός. And the dissyllables, ψυχή, soul; ὁ τυρός, cheese; ὁ πύρος, wheat; ὁ χρυσός, gold; λύπη, grief; ψυχρός, cold.

§ 29. Accents

1. The written accent designates the tone-syllable, according to the original Greek pronunciation. The accented syllable was pronounced with a particular *stress* as well as *elevation* of voice. The same is true of the modern Greek. In English, too, while the *stress* of the accented syllable is more particularly prominent, there is often also an accompanying *elevation* of the voice, but not so much as in the modern Greek.

2. In the pronunciation of Greek prose, the accent and quantity were both regarded; thus, in ἀνδρῶπος, while the accentual stress was laid on the α, the proper quantity of the penult ω was preserved. Compare analogous English words, as *sínkrising*, *óutpóōring*, in which both the accent on the antepenult and the length of the penult are observed.

3. How the Greeks observed both the accent and quantity in poetry, cannot now be determined. But as it was generally sung or recited in the style of chanting, the accent was probably disregarded, as is constantly done in singing at present.

4. The Greek has the following marks for the tone or accent (προσφῳδαί) : —

- (a) The acute (´) to denote the *sharp* or *clear* tone, e. g. λόγος;
- (b) The circumflex (ˆ) to denote the *protracted* or *winding* tone, e. g. σῶμα. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word σῶμα was probably pronounced as σόδμα;
- (c) The grave (`) to denote the *falling* or *heavy* tone

REMARK 1. The mark of the falling tone was not used. Hence not ἀνδρῶν, λόγων, but ἀνδρωπων, λογος. The mark of the grave was used only to distinguish certain words, e. g. τις, *some one*, and τις, *who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*; at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it, e. g. ἀραξ, ἀλλειος, ἀν εἶπος, εἶπος, αἶμα. But in capital letters, in connection with the diphthongs φ, ψ, ϑ, the accent and the breathing stand upon the first vowel, e. g. Ἄιδης. On the diacresis, see § 4, Rem. 6.

REM. 3. The grave accent differed from the acute as the weaker from the stronger accent in *detrimental*, or in the Latin *féneratórur*, the penultimate accent in both words being much stronger than the preceding one. The circumflex accent denoted a tone like the circumflex inflection in English.

REM. 4. In the United States and Great Britain, Greek is not generally pronounced by the accents, no regard being had to these so far as the pronunciation is concerned. In a few institutions, however, the pronunciation is regulated by the accent; but where this is the case, the grave and circumflex accents are pronounced in the same manner as the acute. No difference is therefore made in the pronunciation of τιμή and τιμή, nor between γνῶμαι and γνόμαις. In these and all similar cases, the Greeks must have made distinctions.

5. The accent can stand only on one of the last three syllables of a word; it was not any natural difficulty but merely Greek usage which prevented the accent from being placed further back than the antepenult.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. καλός, ἀνθρώπου, πόλεμος; but upon the antepenult, only when the last syllable is short, and is also not long by position, e. g. ἄνθρωπος, but ἀνθρώπου.

7. The circumflex stands only on one of the last two syllables, and the syllable on which it stands must always be long by nature, e. g. τοῦ, σῶμα; but it stands upon the penult only when the ultimate is short, or long only by position, e. g. τεῖχος, χρῆμα, πράξις, αὐλαξ, Gen. -ᾱκος, καλαῦρου, κατήλυψ, Δημῶναξ.

REM. 5. Also in substantives in -ιξ and -υξ (Gen. -ικος, -υκος), ι and υ long by nature, are considered as short in respect to accentuation, e. g. φοῖνιξ, Gen. -ικος, κῆρυξ, Gen. -υκος.

8. If, therefore, the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature,

it must have the circumflex, when the ultimate is short, e. g. *τείχος, πρᾶττε*, but the acute, when the ultimate¹ is long, e. g. *τείχους, πρᾶττω*; if the penult is short it has only the acute, e. g. *τάττω, τάττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*; nominatives accented on the ultimate usually have the acute, e. g. *ἰππεύς ποταμοί, θῆρ*.

REM. 6. In the inflection-endings, *-αι* and *-οι*, and in the adverbs, *πρόπαλαι* and *ἐκπαλαι*, the diphthongs, in respect to the accent, are considered short, e. g. *τράπεζαι, τύπτεται, γλῶσσαι, ἄνθρωποι, χώροι*. The optative endings, *-οι* and *-αι*, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἶκοι*, *domi*, *at home*, are long; on the contrary, *οἶκοι*, *houses*, from *οἶκος*.

REM. 7. In the old Ionic and Attic declension, *ω* is considered as short in respect to accent, having only half its usual length, as it takes the place of *ο*, e. g. *Μενέλεως, ἀνάγεων*; — *πόλεως, πόλεων* —; *Ἰλεως, ἄγηρως*, Gen. *Ἰλεω, ἄγηρῳ*; but if adjectives like *Ἰλεως* are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλωσ, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγηρως, ἀγήρῳ, ἀγήρῳσ, ἀγήρῳν*.

REM. 8. In the words, *εἶδε, O that, ναίχι, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words *εἶτε, οὔτε, ὥσπερ, ἦτις, τοῦςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics (§ 33).

REM. 9. According to the condition of the last syllable with respect to accent, words have the following names:—

- (a) Oxytones, when the ultimate has the acute, e. g. *τετυφώς, κακός, θῆρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακῶς*;
- (e) Properispomēna, when the penult has the circumflex, e. g. *πρᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πραγματα, πρᾶγμα*.

¹ Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above; — from the circumflex on *σίτος* and *πρᾶξις*, that those syllables are long by nature, 7; — from the circumflex on *μοῖρα* and *στεῖρα*, that the ultimate is short, 7; — from the acute on *χήρα, ὥρα*, and *ἦρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8; — from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8. — T. R.

‡ 30. *Change and Removal of the Accent by Inflection, Composition, and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, there is generally a change or removal of the accent.

(a) By lengthening the final syllable,

(a) a Proparoxytone becomes a Paroxytone, e. g. πόλεμος, πολέμου;

(β) a Properispomenon, a Paroxytone, e. g. τεῖχος, τείχους;

(γ) an Oxytone, a Perispomenon, e. g. θεός, θεοῦ. Yet this change is limited to particular cases. See ‡ 45, 7, a.

(b) By shortening the final syllable,

(a) a dissyllabic Paroxytone with a penult long by nature becomes a Properispomenon, e. g. φεύγω, φεῦγε, πρᾶττε (but τᾶττε);

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. βουλεύω, βούλευε.

(c) By prefixing a syllable or syllables to a word, the accent is commonly removed towards the beginning of the word, e. g. φεύγω, ἔφευγον; so also in compounds, always in verbs, commonly in substantives and adjectives, e. g. ὁδός, σύνοδος, θεός, φιλόθεος, τιμή, ἄτιμος, φεῦγε, ἀπόφευγε. But when syllables are appended to a word, the accent is removed towards the end of the word, e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below, under the accentuation of the several parts of speech.

2. The following principles apply in contraction:—

(1) When neither of the two syllables to be contracted is accented, the contracted syllable also is unaccented; and the syllable which had the accent previous to contraction, still retains it, e. g. φίλεε = φίλει (but φιλέει = φιλεῖ), γένει = γένει (but γενέων = γενῶν).

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented,

(a) when the contracted syllable is the antepenult or penult, it takes the accent which the general rules require, e. g.

ἀγαπᾶμαι	= ἀγαπῶμαι	φιλεῖσθαι	= φιλοῦμαι
ἑσταῶτος	= ἑστῶτος	ὀρῶντες	= ὀρούτες
ὕλησσα	= ὕλησσα	τιμᾶντων	= τιμώντων;

(b) when the contracted syllable is the ultimate, it takes the acute, when the last of the syllables to be contracted had the acute; the circumflex, when the first of the syllables was accented, e. g. ἑσταῶς = ἑστώς, ἡχοῖ = ἡχοῖ.

REM. 2. The exceptions to the principles stated, will be seen below, under the contract Declensions and Conjugations.

CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute.*—II. *Crasis.*—
III. *Elision.*—IV. *Anastrophe.*

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other the sharp tone is weakened or depressed, e. g. Εἰ μὴ μητρὶν περικαλλῆς Ἑρίβοια ἦν. But the acute must stand before every punctuation-mark by which an actual division is made in the thought, as well as at the end of the verse, e. g. Ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.

Exceptions. The interrogatives τίς, τί, quis? *who?* quid? *what?* always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. εἰ τὸ μὴ λέγεις — τὸ ἀνὴρ ὄνομα.

II. Words united by Crasis (§ 10), have only the accent of the second word, that being the more important, e. g. τάγαθόν from τὸ ἀγαθόν. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον; τὰ ὄπλα = ὄπλα, ἐγὼ οἶμαι = ἐγῶμαι.

III. When an unaccented vowel is elided (§ 13), the accent of the word is not changed, e. g. τοῦτ' ἔστιν. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the elided word is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ (and the poetic ἤδέ, ἰδέ), the accent wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

πολλὰ ἔπαδον	=	πόλλ' ἔπαδον	παρὰ ἐμοῦ	=	παρ' ἐμοῦ
δεῦρ' ἐρωτᾷς	=	δεῖν' ἐρωτᾷς	ἀπὸ ἑαυτοῦ	=	ἀφ' ἑαυτοῦ
φημί ἐγώ	=	φήμ' ἐγώ	ἀλλὰ ἐγώ	=	ἀλλ' ἐγώ
αἰσχροὶ ἔλεξας	=	αἰσχρ' ἔλεξας	οὐδὲ ἐγώ	=	οὐδ' ἐγώ
ἔπτα ἦσαν	=	ἔπτ' ἦσαν	ἦ δὲ οὗ	=	ἦ δ' οὗ.

IV. Anastrophe. When a preposition follows the word which it should precede, the tone of the preposition naturally inclines back to its word, and hence the accent is removed from the ultimate to the penult; this drawing back of the accent is called Anastrophe (ἀναστροφή), e. g.

μάχης ἐπὶ	but ἐπὶ μάχης	νεῶν ἀπο	but ἀπὸ νεῶν
Ἰθάκην κατὰ	" κατὰ Ἰθάκην	καλῶν περὶ	" περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ἐπαί, ὑπείρ, διαί, παραί, do not admit Anastrophe. If the preposition stands between an adjective and a substantive, according to *Aristarchus* the Anastrophe is found only when the substantive stands first, e. g. Πάνθ' ἐπὶ δινήεντι (but δινήεντι ἐπὶ Πάνθ'). Other Grammarians reject the Anastrophe in both cases.—In poetry, περὶ is subject to Anastrophe only when it governs the Gen., but then very often, and even when the Gen. and περὶ are separated by other words. See § 300, (c.)

REM. 3. Prepositions, moreover, admit Anastrophe, when they are used instead of abridged forms of the verb, e. g. ἀνα instead of ἀνάσσει; μέτα, πάρα, ἐπι, ὑπο, περί, ἔνι, instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ πάρα instead of πάρεμι, περί instead of περίεστι; also, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. ὀλέσας ἀπο πάντας ἑταίρους. But the accent of ἀπό is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης οἰκεῖν, ἀπὸ σκοποῦ, ἀπ' ἐλπίδος, and the like; in such cases it is properly on the ultimate.

† 32. V. Atonics or Proclitics.

Atonics or Proclitics, are certain monosyllables which, in connected discourse, are so closely united to the following



word, that they coalesce with it, and lose their accent. They are:—

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, εἰς (ἐς), ἐκ (ἐξ), ὡς, *ad*; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. κακῶν ἐξ, Il. ξ, 472; in prose, ἐξ does not stand after its case.
- (c) the conjunctions, ὡς (*as*), εἰ; but if ὡς follows the word which it should precede, it has the accent; this position, however, is found only among the poets, e. g. κακοὶ ὡς, for ὡς κακοί;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning *No*, it has the accent, οὗ (οὐκ). Comp. † 15, Rem. 2.

† 33. VI. *Enclitics*.

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone or throw it back upon the preceding word, e. g. φίλος τις, πόλεμός τις. They are:—

(a) the verbs εἰμί, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing., εἶ, *thou art*, and φῆς, *thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:—

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφoίν Pl. σφίσι (ν)
μοί	σοί	οἱ	
μέ	σέ	ἐ, νίν;	

(c) the indefinite pronouns, τις, τι, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῇ, πού, ποῖ, ποθεν, ποί, ποτέ; but the corresponding interrogative pronouns are always accented, e. g. τίς, τί, πῶς, etc.;

(d) the following particles in the Attic dialect, τέ, τοί, γέ, νύν, κέρ (and in the Epic, κέ, κέν, νύ, ῥά), and the inseparable particle δέ, † 34, Rem. 3.

REMARK. Several small words are combined with these enclitics, forming with them one word, with a meaning of its own, e. g. εἴτε, οὔτε, μήτε, ὥστε, ὅσπερ, ὅστις, etc.

§ 34. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 31, I), again becomes acute, e. g.

δή τις	for	δή τις	καλός ἐστιν	for	καλὸς ἐστίν
καί τινες	"	καί τινές	ποταμός γε	"	ποταμὸς γέ
καλὸς τε	"	καλὸς τέ	ποταμοί τινες	"	ποταμοί τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent, e. g.

φῶς τι	for	φῶς τι	φιλεῖ τις	for	φιλεῖ τις
φῶς ἐστιν	"	φῶς ἐστίν	καλοῦ τινος	"	καλοῦ τινός.

REMARK 1. A Perispomenon followed by a dissyllabic enclitic, is regarded as an Oxytone. For as φῶς ἐστιν, for example, are considered as one word in respect to accent, and as the circumflex cannot go further back than the penult (§ 29, 7), the Perispomenon must be regarded as an Oxytone. Long syllables in enclitics are treated as short in respect to the accent; hence οἴντινον, ὄντισον, are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου	for	φίλος μου	but	φίλος ἐστίν,	φίλοι φασίν
ἄλλος πως	"	ἄλλος πώς	"	ἄλλος ποτέ,	ἄλλων τινῶν.

REM. 2. It is evident that if there was an inclination of the accent when a Paroxytone was followed by a dissyllabic enclitic, the accent would stand on the fourth syllable, e. g. φ'λοι-φασιν, which is contrary to the usage of the language.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable; this syllable forms the tone-syllable for the following enclitic, as ἄνθρω-πός τις, e. g.

ἄνθρωπός τις	for	ἄνθρωπος τις	σῶμά τι	for	σῶμα τι
ἄνθρωποί τινες	"	ἄνθρωποι τινές	σῶμά ἐστιν	"	σῶμα ἐστίν.

Exception. A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. αἰλαξ τινός, αἰλαξ ἐστίν, φοίνιξ ἐστίν, κήρυξ ἐστίν, λαῖλαψ ἐστίν.

(b) The enclitic pronouns generally retain their accent when they are emphatic, as in antitheses, e. g. ἐμὲ καὶ σέ; ἐμὲ ἢ σέ; hence the forms οἱ, αἱ, ἑ, are accented only when they are used as reflexive pronouns.

4. The pronoun τις is accented when it stands at the beginning of a sentence, e. g. τινὲς λέγουσιν.

5. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. καλὸς ὃ ἐστίν, but καλὸς δέ ἐστιν — πολλοὶ ὃ εἰσίν, but πολλοὶ δέ εἰσιν.

§ 36. Division of Syllables.

PRELIMINARY REMARKS. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent. The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

The following rules exhibit the more general method of dividing syllables, except where the pronunciation is regulated by the Greek accent: —

1. A single consonant between the vowels of the penult and ultimate is joined to the latter, e. g. ἄ-γω, πα-ρά, μά-λα, ἱ-να, ἱ-τός, ἱ-χέρ, πόλε-μος, στράτε-μα, χαλε-πός, λοχα-γός, ὑπολα-βάν.

Exception. In dissyllables, a single consonant following ε or ο is joined to the first syllable, e. g. λόγ-ος, τέλ-ος, περ-ί, ὄτ-ι, πολ-ύ, ἔχ-ω, στόλ-ος.

2. The double consonants ξ and ψ are joined to the vowel preceding them; e. g. τάξ-ω, δίψ-ος, πρᾶξ-ις, ἀσπιταξ-όμενος. But ζ is joined to the vowel following it, except when it stands after ε or ο, or after an accented vowel in the antepenult, — in which case it is joined with these vowels; e. g. νομί-ζω, νόμι-ζε, ἀρπάζ-ω; but τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἀρπάζ-ομεν.

3. A single consonant (except in the penult) before or after the vowels α and ι having the accent, and also a single consonant before or after ε and ο having the accent, is joined to these vowels; e. g. ἀγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑπολ-αβάν, δ-πότ-eros, τίθ-ομεν, ἀ-πορ-ία, εὐ-δικ-ία, ἐπι-τίμ-ία; for a single consonant after a long vowel, etc., see 4.

Exception. A single consonant preceded by α, and followed by two vowels, the first of which is ε or ι, is joined to the vowel after it; e. g. στρα-τιά, ἀναστά-σεως, στρα-τιώτης (not στρατ-ιά, etc.).

4. A single consonant after a long vowel, a diphthong or υ, is joined to the vowel following; e. g. ἀποτη-λόδι, ἐφή-μερος, φιλό-τερος, ἀκολου-θία, ἀκού-σατε, μύ-ριαι, ἀδύ-μια, φῦ-γόντες, φῦ-γομεν.

Exception. A single consonant following long α or ι in the antepenult, and having the accent, is joined with the vowel preceding; e. g. ἀποκρίν-ατο, ἐσφ-μάν-αμεν.

5. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ἰσ-τάται, τέθ-νηκα, θαρ-ράλως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel e. g. ἐπὶ-τρωσκον.

6. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel; if not, the last only; e. g. ἀν-δρως, ἀν-δρία, but ἐτέρφ-θην.

7. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συνεκ-φώνησις, πρόθ-εσις, ἀνάβ-ασκς, but ὑπο-φήτης, not ὑποφ-ήτης; so παρα-αίνο.

§ 37. Punctuation-marks—Diastöle.

1. The colon and semicolon are indicated by the same mark, a point above the line, e. g. Εὖ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-mark is our semicolon, e. g. Τίς ταῦτα ἐποίησεν; *who did this?* The period, comma, and mark of exclamation have the same characters as in English; the mark of exclamation is rarely used.

2. The Diastöle (or Hypodiastöle), which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. ὅ, τι, *whatever*, and ὅτι, *that, since*; ὅ, τε, *whatever*, and ὅτε, *when*. More recently, such words are generally separated in writing merely, e. g. ὅ τι, ὅ τε.

SECTION II.

ETYMOLOGY, OR GRAMMATICAL FORMS.

§ 38. Division of the Parts of Speech.—Inflection

1. Etymology relates to the form and meaning of the Parts of Speech.

2. The Parts of Speech are:—

(1) Substantives, which denote anything which exists, any object (person or thing); as *man, rose, house, virtue*;

(2) Adjectives, which denote a property or quality; as *great, small, red, beautiful, hateful*;

(3) Pronouns, which denote the relation of the object spoken of to the speaker (§ 86); as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which denote the number or quantity of an object; as *one, two, three, many, few*;

(5) Verbs, which denote an action or state; as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which denote the way and manner in which an action takes place, or the relations of place, time, manner, quality, and number; as *here, yesterday, beautifully* (= in a beautiful manner), *perhaps, often, rarely*;

(7) Prepositions, which denote the relation of space, time, etc. of an object to an action or thing; as (to stand) *before* the house, *after* sunset, *before* sleep;

(8) Conjunctions, which connect words and sentences, or determine the relation between sentences; as *and, but, because*.

3. Words are either *essential* words, i. e. such as express a notion, or idea, viz. the substantive, adjective, verb, and the adverbs derived from them; or *formal* words, i. e. such as express merely the relations of the idea to the speaker or some one else, viz. the pronoun, numeral, preposition, conjunction, the adverbs derived from them, and the verb *εἶναι, to be*, when it is used as a copula, with an adjective or substantive for its predicate; as *ὁ ἄνθρωπος θνητός ἐστίν*.

REMARK. Besides the parts of speech above mentioned, there are certain organic sounds, called interjections; as *alas! oh! ah!* They express neither an idea nor the relation of an idea, and hence are not to be considered as proper words. — Prepositions, conjunctions, and adverbs not derived from adjectives and substantives, are included under the common name of Particles.

4. Inflection is the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun, and numeral, is termed Declension; the inflection of the verb, Conjugation. The other parts of speech do not admit inflection.

CHAPTER I.

The Substantive.

§ 39. *Different kinds of Substantives.*

1. When a substantive (§ 38) indicates an object, which has an actual, independent existence, it is termed a *Concrete* substantive, e. g. *man, woman, lion, earth, flower, host*; but when the substantive indicates an action or quality, which is only *conceived* of as being something actual or independent, it is called an *Abstract* substantive, e. g. *virtue, wisdom*.

2. The Concretes are,

(a) Proper nouns, when they denote only single persons or things, and not a class; as *Cyrus, Plato, Hellas, Athens*;

(b) Appellatives, when they denote an entire class or an individual of a class; as *mortal, tree, man, woman, flower*.

REMARK. Appellatives are called material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*; collective nouns, when they designate many single persons or things as one whole, e. g. *mankind, cavalry, fleet*; nouns of quantity, when they denote measure or weight, e. g. *a bushel, a pound*.

§ 40. *Gender of Substantives.*

Substantives have three genders, as in Latin; the gender is determined partly by the meaning of the substantives, and partly by their endings. The last mode will be more fully treated under the several declensions. The following general rules determine the gender of substantives by their meaning:—

1. The names of males, of nations, winds, months, and most rivers, are masculine, e. g. ὁ βασιλεύς, *the king*; οἱ Ἕλληνες, ὁ Γαμηλιών (January, nearly); ὁ Ἀλφειός, *the Alphæus*; ὁ εὖρος, *the southeast wind*.

REMARK 1. *Exceptions*: Diminutives in -ον, which are not proper names (these are conceived of as things and are neuter); e. g. τὸ μαιράκιον, *the lad* (but proper names of females in -ον are feminine, e. g. ἡ Λεόντιον); also τὸ ἐνδράποδον, *a slave, mancipium*; τὰ παιδικά, *a favorite*; and some rivers, e. g. ἡ Στύξ, and also some according to the ending, e. g. ἡ Λήθη.

2. The names of females are feminine. e. g. ἡ μήτηρ, *mother*.

3. The names of the letters, infinitives, all indeclinable words, and every word used as a mere symbol, are neuter, e. g. τὸ λάμβδα, τὸ τύπτειν, *the striking*; τὸ μήτηρ, *the word mother*.

REM. 2. The gender of the names of mountains is determined by their endings; hence (a) *masculine*, Ἑλικόν, -ώνος, etc.; those in -ος, Gen. -ου, e. g. Παρνασσός; in -ω, e. g. Ἄδω (δ' Ἐρυξ, derived from the name of a person, is particularly to be observed); (b) *feminine*, those in -η (α), Gen. -ης, e. g. Αἴτη, Ἰδη, Οἶτη; those in -ις and -υς, e. g. Ἄλπις, Gen. -εως, Ἀλπεις, -εων, Κάραμβις, -ιδος, Ὀδρυσ, -υος (masculine in Lat.), Πάρνης, -ηδος; (c) *neuter*, those in -ον, e. g. Λύκαιον, Πήλιον.

REM. 3. The gender of the names of places also is determined almost entirely by the endings; only a few of these are feminine, properly agreeing with the feminine appellatives γῆ, χώρα, νῆσος (i. e. νέουσα χώρα), πόλις to be supplied with them; (a) names of cities and islands in -ος, -ον, e. g. ἡ Κόρινθος [πόλις], ἡ Ῥόδος [νῆσος], ἡ Δῆλος [νῆσος] (except δ' Ὀγχηστός, δ' Ὀρωπός, δ' Αἰγιαλός, δ' Κάνωπος; usually δ' Ὀρχομενός, δ' Ἀλῖαρος; but generally ἡ Πύλος and ἡ Ἐπίδαυρος); and the following names of countries: ἡ Αἴγυπτος, ἡ Χερσόνησος, ἡ Ἥπειρος, ἡ Πελοπόννησος; (b) names of cities in -ων, e. g. ἡ Βαβυλὼν, -ώνος, ἡ Λακεδαίμων, -ωνος, ἡ Ἀθηδών, -όνος, ἡ Χαλκηδών, -όνος, ἡ Καρχηδών, -όνος (except δ' Οἰνεών and δ' Βραυρών, -ώνος, usually δ' Μαραθών, -ώνος; but commonly ἡ Σικυών, -ώνος); (c) ἡ Τροίς, -ήνος. The gender of the others is determined by the endings. Hence,

(a) All names of countries in -ος, Gen. -ου (except those named above), are masculine, e. g. δ' Βόσπορος, Ἰσθμός, Πόντος, Ἑλλήσποντος, Αἰγιαλός; all plural names of cities in -οι, Gen. -ων, e. g. Φίλιπποι; names of cities in -οῦς, Gen. -ούντος, e. g. δ' Ὑφούς (some of these are used both as masculine and feminine, e. g. Φιλοῦς; Ἀμαδοῦς, Κερασοῦς, Ῥαμνοῦς, Σιδοῦς, and Τραπεζοῦς, are feminine only); those in -ας, Gen. -αντος, e. g. δ' Τάρας; those in -εως, Gen. -εως, e. g. δ' Φανστεύς; finally, δ' Μάσσης, Gen. -ητος;

(b) All names of countries of the first Dec. and those of the third, which have feminine endings, are feminine (see § 66, II), e. g. ἡ Ἐλευσίς, -ίδος, ἡ Χαλαμὶς, -ίδος, etc.;

(c) All in -ον, Gen. -ου; plurals in -α, Gen. -ων, and those in -ος, Gen. -ους, are neuter, e. g. τὸ Ἴλιον, τὰ Λεῦκτρα, τὸ Ἄργος, Gen. -ους.

4. The names of persons which have only one form for the Masc. and Fem. are of common gender, e. g. ὁ ἡ Θεός, *god* and *goddess*; ὁ ἡ παῖς, *boy* and *girl*.

REM. 4. *Movable* substantives are such as change their ending so as to indicate the natural gender, e. g. δ βασιλεύς, *king*; ἡ βασίλεια, *queen*. See Formation of Words.

REM. 5. Substantives (mostly names of animals) which have but one grammatical gender, either Masc. or Fem., to denote both genders, are called *Epicenes* (ἐπίκοινα), e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox; ἡ ἄρκτος, *the bear*; ἡ κάμηλος, *the camel*; δ μῦς, *the mouse*; ἡ χελιδὼν, *the swallow*; ἡ αἰς, *the sheep*; ἡ βοῦς (collectively), αἱ βόες, *cattle*; δ ἵππος, *horse* (indefinitely), but in Pl., αἱ ἵπποι; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λαγὼς δ θῆλυς, *the female hare*; ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by prefixing the article, or by another adjective, e. g. δ ἄρκτος, *the male bear*. Some masculine names of animals have also the corresponding feminine forms, e. g. δ λέων, *a lion*; ἡ λέαινα, *a lioness*. See Rem. 4. — Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents* αἱ παῖδες, *liberi*, *the children* (sons and daughters).

§ 41. *Number, Case, and Declension.*

1. The Greek has three Numbers; the Singular, denoting one person or thing; the Plural more than one; and the Dual, two.

REMARK 1. The dual is not often used; it is found most frequently in the Attic dialect; it does not occur in the Æolic, nor in the Hellenistic Greek

2. The Greek has five Cases,¹ Nominative, Genitive, Dative, Accusative, and Vocative.

REM. 2. The Nom. and Voc., as they represent an object as independent of any other, are called independent cases (*casus recti*); the others, as they represent an object as dependent on or related to some other, are called dependent cases (*casus obliqui*).

REM. 3. Neuter substantives and adjectives have the same form in the Nom., Acc., and Voc. of all numbers. The dual has only two case-endings; one for the Nom., Acc., and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives; distinguished as the First, Second, and Third Declensions.

REM. 4. The three declensions may be reduced to two principal declensions, viz. the *strong* and the *weak*. The case-endings of the *strong* are prominent and clearly distinguishable, while those of the *weak* are less distinctly marked. Words of the third Dec. belong to the strong, those of the first and second to the weak. In the third Dec. the case-endings uniformly appear *pure*; in the first and second this is less so, because in these declensions the stems end in a vowel, and hence combine with the case-endings which begin with a vowel. The inflexion of both the principal declensions, in the Masc. and Fem., is as follows:—

	Singular.		Plural.		Dual.	
	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>	<i>Strong.</i>	<i>Weak.</i>
Nom.	s	I—II s	es	i	ε	ε
Gen.	os	s o	ov	ov	ov	ov
Dat.	i	i	oi(ν)	is	oi	ov
Acc.	ν and α	ν	ās	ās	ε	ε

§ 42. *First Declension.*

The first declension has four endings, α and η feminine; ās and ηs masculine.

See a fuller statement under the Cases in the Syntax, § 268, seq.

Endings.

	Singular.				Plural.	Dual.
Nom.	ᾱ	ᾶ	or	ῆ	αι	ᾱ
Gen.	ῆς	ᾶς		ῆς	ῶν	αιν
Dat.	ῇ	ᾷ		ῇ	αῖς	αιν
Acc.	ᾶν	ᾶν		ῆν	ᾶς	ᾶ
Voc.	ᾶ	ᾶ		ῆ, ᾶ.	αι	ᾶ.

REMARK 1. It will be seen from the above terminations, that the plural as well as the dual endings are the same, whatever may be the form of the singular.

REM. 2. The original ending of the Dat. Pl. was αἰσι (ν), as in the second Dec. οἰσι (ν), e. g. δίκαισι, ταῖσι, καμπαῖσι, θεοῖσι, μικροῖσι, ἀγαθοῖσι. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato, especially in the second Dec. Even the Ionic form -ῆσι (ν) is sometimes used by the Attic poets.

§ 43. Nouns of the Feminine Gender.

1. (a) The Nom. ends in ᾱ or ᾶ, which remains in all the Cases, if it is preceded by ρ, ε, or ι (a pure), e. g. χώρα, land; ἰδέα, form; σοφία, wisdom; χρεία, utility; εὐνοία, benevolence; here also belong the contracts in â (see No. 2), e. g. μνᾶ; some substantives in ᾱ, e. g. ἀλαλᾶ, war-cry, and some proper names, e. g. Ἀνδρομέδᾱ, Λήδᾱ, Γέλᾱ, Φιλομήλᾱ, Gen. -ας, Dat. -α, Acc. -αν.

REMARK 1. The following words whose stem ends in ρ, take the ending η instead of α: κόρη, maiden; κόρρη, cheek; δέρη, neck; ὕδρη, water-gruel; and some proper names introduced from the Ionic dialect, e. g. Ἐφύρη; the η then remains through all the cases of the Sing. — If any other vowel than ε or ι, precedes, the Nom. and all the cases of the Sing. have η, e. g. ἀκοή, φυή, σκευή, ζωή; except πόα, grass; χροα, color; στοα, porch; γυα, field; σικυα, gourd; καρυα, walnut-tree; ἐλαα, olive-tree; ἀλωα, threshing-floor; Ναυσικαα, all Gen. -ας.

(b) The Nom. ends in ᾶ, which remains only in the Acc. and Voc.; but in the Gen. and Dat., it is changed into η, if the α is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ.

REM. 2. The ending is commonly in α when ν precedes, e. g. ἔχιδνα (so especially in words in -αινα); but η is often found, as is always the case in the suffix σύνη, e. g. εὐφροσύνη, also δοίνη, πρύμνη and πρύμνα, πείνη and πείνα. Δαίτα is the only word ending in α preceded by a single τ.

(c) In other cases, the Nom. ends in η, which remains throughout the singular.

2. If *a* is preceded by *ε* or *α*, *-έα* is contracted in most words into *ῆ*, and *-άα* into *ᾶ* in all the Cases (comp. *βορρᾶς*, § 44, 3). The final syllable remains circumflexed in all the Cases.

REM. 3. The first Dec. is called the *a* declension, as its uninflected forms end in *a*, e. g. *γνώμη* from the uninflected *γνώμεα* (comp. *συνκέα*), *νεανίας* from the uninflected *νεανία*, *πολίτης* from *πολίτεια*; the second, the *o* declension, as its uninflected forms end in *o*, e. g. *λόγος*, uninflected form *λόγο*; the third, the *consonant* declension, as its uninflected forms end in a consonant, and the vowels *υ* and *υ*, which originated from consonants.

Paradigms.

	a) <i>η</i> through all the cases.			b) <i>ᾶ</i> through all the cases.		c) <i>ᾶ</i> , Gen. <i>ης</i> .	
	Opinion.	Fig-tree.		Shadow.	Land.	Hammer.	Lioness.
S. N.	ἡ	γνώμη	σुक-(έα)ῆ	σκι-ᾶ	χώρᾶ	σφῦρᾶ	λέαινᾶ
G.	τῆς	γνώμης	σुक-ῆς	σκι-ᾶς	χώρᾶς	σφύρας	λεαίνης
D.	τῇ	γνώμῃ	σुक-ῇ	σκι-ᾷ	χώρῃ	σφύρῃ	λεαίνῃ
A.	τὴν	γνώμην	σुक-ῆν	σκι-ᾶν	χώρᾶν	σφῦρᾶν	λεαίνᾶν
V.	ᾧ	γνώμῃ	σुक-ῇ	σκι-ᾶ	χώρᾶ	σφῦρᾶ	λέαινᾶ
P. N.	αἱ	γνώμαι	σुक-αῖ	σκι-αῖ	χώραι	σφῦραι	λέαιναι
G.	τῶν	γνώμων	σुक-ῶν	σκι-ῶν	χωρῶν	σφυρῶν	λεαινῶν
D.	ταῖς	γνώμαις	σुक-αῖς	σκι-αῖς	χώραις	σφύραις	λεαίναίς
A.	τὰς	γνώμας	σुक-ᾶς	σκι-ᾶς	χώρᾶς	σφύρας	λεαίνας
V.	ᾧ	γνώμαι	σुक-αῖ	σκι-αῖ	χώραι	σφῦραι	λέαιναι
Dual.	τῷ	γνώμᾳ	σुक-ᾶ	σκι-ᾶ	χώρᾶ	σφύρᾶ	λεαίνᾶ
	ταῖν	γνώμαιν	σुक-αῖν	σκι-αῖν	χώραιν	σφύραιν	λεαίναιν.

REMARK 1. On the form of the article *τῷ* instead of *τά*, see § 241, Rem. 10. On the declension of the article *ῆ*, see § 91. The *ᾧ* standing before the singular and plural Voc. is a mere exclamation.

REM. 2. On the contraction of *-εα* into *-η*, see § 9, II. (a); in the plural and dual of the first and second declensions, however, *-εα* is contracted into *α*. Comp. § 9, II. (b). Nouns in *-αα* are contracted as follows: N. *μνᾶα*, *μνᾶ* (*mina*), G. *μνᾶας*, *μνᾶς*, D. *μνᾶα*, *μνᾶ*, A. *μνᾶας*, *μνᾶν*; Pl. N. *μνᾶᾶ*, etc.

§ 44. II. Nouns of the Masculine Gender.

1. The Gen. of masculine nouns ends in *-ου*; nouns in *-ας* retain the *α* in the Dat., Acc., and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing.

2. The Voc. of substantives in *-ης* ends in *ᾶ*:—

(1) All in *-της*, e. g. *τοξότης*, Voc. *τοξότᾶ*, *προφήτης*, Voc. *προφῆτᾶ*; (2) all in *-ης* composed of a substantive and a verb, e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ*, *μυροπώλης*, a *salve-seller*, Voc. *μυρο*

πῶλᾶ; (3) national names in -ης, e. g. Πέρσης, a *Persian*, Voc. Πέρσᾶ. — All other nouns in -ης have the Voc. in η, e. g. Πέρσης, *Perses* (the name of a man), Voc. Πέρση.

3. The remarks on contract feminine nouns (§ 43, 2), apply to Masc. nouns contracted from -έας, e. g. Ἑρμῆς, βορρᾶς. In βορέας, the εα is contracted into α, and not into η, since ρ precedes, § 43, 1 (a). The doubling of the ρ in βορρᾶς is merely accidental.

REMARK 1. Contrary to § 43, I, compounds of μετρέω (*to measure*), as γεωμέτρης, end in -ης instead of -ας; on the contrary, several proper names, etc., as Πελοπίδας and γεννάδας, a *noble*, end in -ας instead of -ης.

REM. 2. Several masculine nouns in -ᾶς have the Doric Gen. in ᾶ, namely, πατραλοίας, μητραλοίας, *patricide, matricide*; ὀρνιθοθήρας, *fowler*; also several proper names, particularly those which are Doric or foreign, e. g. Ὑλας, Gen. Ὑλᾶ, Σκόπας, -ᾶ, Ἀντίβας, -ᾶ, Σύλλας, -ᾶ; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχύτας, Λεωνίδας, Πausanίας (also the Boeotian Ἐπαμεινώνδας), commonly have ου;) finally, contracts in ᾶς, e. g. βορρᾶς, Gen. βορρᾶ.

Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.
Sing. N.	πολίτης	Ἑρμ (έας) ῆς	νεανίας	ὀρνιθοθήρᾶς
G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοθήρᾶ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾳ
A.	πολίτην	Ἑρμῆν	νεανίαν	ὀρνιθοθήρᾱν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	ὀρνιθοθήρᾱ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὀρνιθοθήρῶν
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις
A.	πολίτας	Ἑρμᾶς	νεανιάς	ὀρνιθοθήρᾶς
V.	πολίται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι
Dual.	πολίτᾱ	Ἑρμᾱ	νεανίᾱ	ὀρνιθοθήρᾱ
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὀρνιθοθήραιν

REM. 3. The Ionic Genitive-ending -εω of Masc. nouns in -ης (§ 211), is retained even in the Attic dialect in some proper names, e. g. Θάλεω from Θαλῆς, Τήρεω from Τήρης. — The contract βορρᾶς is also found in the Attic writers in the uncontracted form; thus, βορέας, X. An. 5. 7, 7. Pl. Phaedr. 229, b. βορέον, Th. 3, 23. βορέαν, 3, 4.

REM. 4. The ending ης occurs, also, in the third Dec. To the first Dec. belong: (a) proper names in -ίδης and -ίδης, e. g. Θουκιδίδης, Ἀτρείδης (from Ἀτρε and ἰδης), Μιλτιάδης, as well as gentile nouns, e. g. Σπαρτιάτης; (b) nouns in -της derived from verbs, e. g. ποιήτης from ποίεω; (c) compounds consisting of a substantive and verb, or of a substantive compounded with another of the first Dec., e. g. παιδοτρέτης, βιβλιοπώλης, ἀρχεδίκης.

§ 45. Quantity and Accentuation of the First Declension.

a. Quantity.

1. The Nom. ending *a* is short in all words, which have the Gen. in *-ης* [§ 43, 1 (b)]; but long in those which have the Gen. in *-ας*, e. g. *πτελέα*, *σκιά*, *σοφία*, *παιδεία*, *χρεῖα*, *χροιά*, *πρά*, *ἡμέρᾱ*, *Ληδᾶ*, *ἀλαλά*, etc.; the same is true of the Fem. ending of adjectives in *ος*, e. g. *ἐλευθέρᾱ*, *δικαῖα*.

Exceptions.

The following classes of words have *a* short in the Nom.:—

- (a) Dissyllables, and some Polysyllabic names of places in *-αιᾶ*, e. g. *Ἰστιάια*, *Πλάταια*.
- (b) Trisyllables and Polysyllables in *-ειᾶ*, e. g. *ἀλήθεια*, *Μήδεια*, *Βασιλεία*, *queen*, *γλυκεῖα*, except abstracts from verbs in *-εύω*, e. g. *Βασιλείᾱ*, *kingdom*; *δουλεία*, *servitude* (from *βασιλεύω*, *δουλεύω*);
- (c) the names and designation of females, etc. in *-τρια*, e. g. *ψάλτρια*, *a female musician*, words in *-υῖᾶ*, e. g. *μυῖα*, *τετυφυῖα*, the numeral *μῖᾶ*, and, finally, some poetic words;
- (d) Trisyllables and Polysyllables in *-οιᾶ*, e. g. *εὐνοια*, *ἀνοια*;
- (e) words in *-ρά* whose penult is long by a diphthong (except *αι*), by *υ*, or by *ρρ*, e. g. *πεῖρα*, *μάχαιρα*; *γέφυρα*, *σφῦρα*; *Πύρρᾶ*. *Ἑταίρᾱ*, *παλαίστρᾱ*, *Αἶθρα*, *Φαῖδρα*, *κολλύρα*, are exceptions.

2. The Voc. ending *a* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολ.τᾶ* from *πολίτης*, *νεανίᾱ* from *νεανίας*. The quantity of Fem. nouns in *-ᾶ* and *-ᾱ*, is the same in the Voc. as in the Nom.

3. The Dual ending *a* is always long, e. g. *Μούσᾱ* from *Μοῦσα*.

4. The Acc. ending *ων* is like the Nom., e. g. *Μοῦσᾶν*, *χώρᾶν* from *Μοῦσᾶ*, *χώσᾶ*.

5 The ending *ας* is always long, e. g. *τὰς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίας*, *τῆς οἰκίας*, *τὰς οἰκίας*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit (§ 30).

Exceptions.

- (a) The Voc. *δέσποτα* from *δεσπότης*, *lord*;
- (b) The Gen. Pl. of the first Dec. always has the final syllable *ων* circumflexed, which is caused by the contraction of the old ending *ᾶων*, e. g. *λεαινῶν* from *λέαινα*, *νεανιῶν* from *νεανίας*. — But the substantives, *χρήστης*, *creditor*; *ἀφύη*, *anchovy*; *ἐτησίαι*, *monsoons*; and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἀφύων*, *ἐτησίων* (but *ἀφυῶν*, *χρηστῶν* from *ἀφυής*, *ὑπαρτ*; *χρηστός*, *useful*).

REMARK. On the accentuation of Adjectives, see § 75.

7 The accent of the Nom. is changed, according to the quantity of the final syllable, thus:—

- (a) Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. (Nom. τιμή) τιμῆς, -ῆ, -ῶν, -αῖν, -αῖς; this holds, also, in the second Dec.; e. g. θεός, -οῦ, -ὃ -ῶν, -οῖν;
- (b) Paroxytones with a short penult remain so through all the Cases, except the Gen. Pl., which is always circumflexed on the last syllable; but Paroxytones with a long penult become Properispomena, if the last syllable is short, as in the Nom. Pl., and in the Voc. Sing. in α of Masc. nouns in -ης (§ 44), e. g. γνώμη, γνῶμαι, but γνωμῶν; πολίτης, πολῖτᾱ, πολῖται, but πολιτῶν; on the contrary, δίκη, δίκαι, but δικῶν;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. Μοῦσα, Μούσης;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. λέαινα, λεαίνης.

§ 46. Second Declension.

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine (§ 50); those in *-ον* are neuter; except Fem. diminutive proper names in *-ον*, e. g. ἡ Γλυκέριον (§ 40).

Endings.

	Singular.	Plural.	Dual.
Nom.	<i>ος</i> <i>ον</i>	<i>οι</i> <i>ᾱ</i>	<i>ω</i>
Gen.	<i>ου</i>	<i>ων</i>	<i>οιν</i>
Dat.	<i>φ</i>	<i>οις</i>	<i>οιν</i>
Acc.	<i>ον</i>	<i>ους</i> <i>ᾱ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i> <i>ον.</i>	<i>οι</i> <i>ᾱ.</i>	<i>ω.</i>

REMARK 1. The Gen. and Dat. endings of the different genders are the same in all numbers; neuters have the Nom., Acc., and Voc. alike in all numbers, and in the plural they end in *α*.

REM. 2. On the form of the Dat. Pl. *οισι* (*ν*), see § 42, Rem. 2.

Paradigms

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ (ἡ) θεός	ὁ ἄγγε-λος	τὸ σῦκ-ος
G.	τοῦ λόγ-ου	τῆς νῆ-σου	τοῦ θεοῦ	ἀγγέ-λου	τοῦ σύκ-ου
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέ-λῳ	τῷ σύκ-ῳ
A.	τὸν λόγ-ον	τὴν νῆ-σον	τὸν θεόν	ἄγγε-λον	τὸ σύκ-ον
V.	ὃ λόγ-ε	ὃ νῆ-σε	ὃ θεός	ἄγγε-λε	ὃ σύκ-ο
P. N.	οἱ λόγ-οι	αἱ νῆ-σοι	οἱ θεοί	ἄγγε-λοι	τὰ σύκ-α
G.	τῶν λόγ-ων	τῶν νῆ-σων	τῶν θεῶν	ἀγγέ-λων	τῶν σύκ-ων
D.	τοῖς λόγ-οις	ταῖς νῆ-σοις	τοῖς θεοῖς	ἀγγέ-λοις	τοῖς σύκ-οις
A.	τοὺς λόγ-ους	τὰς νῆ-σους	τοὺς θεούς	ἄγγε-λους	τὰ σύκ-α
V.	ὃ λόγ-οι	ὃ νῆ-σοι	ὃ θεοί	ἄγγε-λοι	ὃ σύκ-α
D.	τῶ λόγ-ῳ	τὰ νῆ-σῳ	τῷ θεῷ	ἀγγέ-λῳ	τῷ σύκ-ῳ
	τοῖν λόγ-οιν	ταῖν νῆ-σοιν	τοῖν θεοῖν	ἀγγέ-λοιν	τοῖν σύκ-οιν.

REM. 3. The Voc. of words in -os commonly ends in ε, though often in -os, e. g. ὃ φίλε, and ὃ φίλος; always ὃ θεός in classic Greek.

§ 47. Contraction of the Second Declension.

1. A small number of substantives, with o or ε before the case-ending, are contracted in the Attic dialect (§ 9).

Paradigms.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλό-ος	πλοῦς	ὁ περίπλο-ος	περίπλους	τὸ ὀστέ-ον	ὀστοῦν
G.	πλό-ου	πλοῦ	περιπλό-ου	περίπλου	ὀστέ-ου	ὀστοῦ
D.	πλό-ῳ	πλοῦ	περιπλό-ῳ	περίπλω	ὀστέ-ῳ	ὀστοῦ
A.	πλό-ον	πλοῦν	περίπλο-ον	περίπλουν	ὀστέ-ον	ὀστοῦν
V.	πλό-ε	πλοῦ	περίπλο-ε	περίπλου	ὀστέ-ον	ὀστοῦν
P. N.	πλό-οι	πλοῖ	περίπλο-οι	περίπλοι	ὀστέ-α	ὀστᾶ
G.	πλό-ων	πλῶν	περιπλό-ων	περίπλων	ὀστέ-ων	ὀστῶν
D.	πλό-οις	πλοῖς	περιπλό-οις	περίπλοις	ὀστέ-οις	ὀστοῖς
A.	πλό-ους	πλοῦς	περιπλό-ους	περίπλους	ὀστέ-α	ὀστᾶ
V.	πλό-οι	πλοῖ	περίπλο-οι	περίπλοι	ὀστέ-α	ὀστᾶ
D.	πλό-ῳ	πλώ	περιπλό-ῳ	περίπλω	ὀστέ-ῳ	ὀστώ
	πλό-οιν	πλοῖν	περιπλό-οιν	περίπλοιν	ὀστέ-ων	ὀστοῖν

Only the following nouns besides the above are contracted in this manner: ὁ νόος, νοῦς, the mind; ὁ ῥόος, ροῦς, a stream; ὁ θροῦς, νοῖς; ὁ χροῦς, δωρη; ὁ ἀδελφιδοῦς, a nephew; ὁ θυγατριδοῦς, grandson; ὁ ἀνεψιαδοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur even in the Attic dialect though seldom in substantives, e. g. νόφ, Plato, Prot. 344, a; much oftener in adjectives, particularly neuters in -οα, as τὰ ἄνοα, ἐτερόπλοα. On the contraction of εα into α in the Pl. see § 9, II. (b).

‡ 48. *The Attic Second Declension.*

Several substantives and adjectives have the endings *ως* (Masc. and Fem.) and *ων* (Neut.), instead of *ος* and *ον*; they retain the *ω* through all the Cases instead of the common vowels and diphthongs of the second Dec. and subscribe *ι* under *ω* where the regular form has *φ* or *οι*; thus, *ον* and *α* become *ω*; *ος*, *ον*, and *ους* become *ως*, *ων*, and *ως*; *οι*, *οις*, and *οιν* become *φ*, *φς*, and *φν*; — *ω*, *φ*, and *ων* remain unchanged. The Voc. is the same as the Nom

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ός	ἡ κάλ-ωσ	ὁ λαγ-ός	τὸ ἀνώγε-ων
G.	λε-ό	κάλ-ω	λαγ-ό	ἀνώγε-ω
D.	λε-φ̄	κάλ-φ	λαγ-φ̄	ἀνώγε-φ
A.	λε-ών	κάλ-ων	λαγ-ών	ἀνώγε-ων
V.	λε-ός	κάλ-ωσ	λαγ-ός	ἀνώγε-ων
Plur. N.	λε φ̄	κάλ-φ	λαγ-φ̄	ἀνώγε-ω
G.	λε-ων	κάλ-ων	λαγ-ων	ἀνώγε-ων
D.	λε-φ̄ς	κάλ-φς	λαγ-φ̄ς	ἀνώγε-φς
A.	λε-ός	κάλ-ωσ	λαγ-ός	ἀνώγε-ω
V.	λε-φ̄	κάλ-φ̄	λαγ-φ̄	ἀνώγε-ω
D. N. A. V.	λε-ό	κάλ-ω	λαγ-ό	ἀνώγε-ω
G. and D.	λε-φ̄ν	κάλ-φν	λαγ-φ̄ν	ἀνώγε-φν.

REMARK 1. Some words of the Masc. and Fem. gender often reject the *ν* in the Acc. Sing., namely, *ὁ λαγός*, the hare; (Acc. *τὸν λαγών* and *λαγώ*), and commonly *ἡ ἔως*, the dawn; *ἡ ἄλως*, a threshing-floor; *ἡ Κέως*, *ἡ Κῶς*, *ὁ Ἄδως*, *ἡ Τέως*, and the adjectives *ἀγηρως*, not old; *ἐπίπλεως*, full; *ὑπέρχρεως*, guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. *λεός* and *λαός*, *νεός* and *ναός*, *Μενέλεως* and *Μενέλᾱος*, the Attic writers are accustomed to select the form in *-εως*; though, in the best Attic writers, the non-Attic forms also may be found. On the interchange of the long vowel in this Declension, see § 16, 5.

‡ 49. *Accentuation of Second Declension.*

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδελφε* from *ἀδελφός*, brother, is an exception.

2. The change of accent is the same as in the first Dec. (§ 45, 7); in the Gen. Pl., however, only oxytones, e. g. *θεός*, are perispomena; the rest are proparoxytones. See the Paradigms.

3. The following exceptions to the rules given for the accentuation of contracts in § 30, 2, should be observed: (a) the Dual in *ω* of words in *-oos*, *-eos*, *-eon*, has the acute instead of the circumflex, e. g. *πλόω* = *πλώ*, *ὀστέω* = *ὀστώ*, instead of *πλῶ*, *ὀστῶ*; — (b) compounds and polysyllabic proper names, which retain the accent even on the penult, when it would regularly stand as a circumflex on the contracted syllable, e. g. *περιπλόου* = *περίπλου* (instead of *περιπλοῦ*), from *περίπλοος* = *περίπλους*; *Πειριῶδου* = *Πειρίδου* (instead of *Πειριδοῦ*), from *Πειρίδοος* = *Πειρίδους*; also adjectives, e. g. *εὐνόου* = *εὖνον* (not *εὔνου*), from *εὐνοος* = *εὖνους*; yet the accent is never removed to the antepenult — thus, *περίπλοι*, not *πέριπλοι*; *κακόνοι*, not *κάκονοι*; — (c) *τὸ κάνεον*, *basket*, takes the circumflex on the ultimate, in the contract forms; hence *κάνεον* = *κανοῦν* (instead of *κάνουν*); — (d) words in *-δεός* = *δοῦς* denoting kindred, have the circumflex instead of the acute on the ultimate, e. g. *ἀδελφιδεός* = *ἀδελφιδοῦς*, *nephew* (instead of *ἀδελφιδούς*). It may be stated as the rule, that all *simple* substantives and adjectives in *-eos* and *-oos* take the circumflex on the contracted syllable, hence *κανοῦν*, *ἀδελφιδοῦς*, *χρυσοῦς* (from *χρύσε-ος*).

4. In the Attic Dec., Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 7. Oxytones in *-ός* retain the acute accent in the Gen. Sing., contrary to § 45, 7 (a), e. g. *λεώ*. *Ω* here absorbs *ο*, the inflection-vowel of the Gen. (e. g. *λόγο-ο* = *λόγου*), which accounts for this unusual accentuation, thus *λεώ* instead of *λεώ-ο*.

§ 50. *Remarks on the Gender of the Ending os.*

Substantives in *-os* are regularly Masc.; yet many are Fem. In addition to the names of countries, cities, and islands, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes: —

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἄκυλος*, *acorn*; *ἡ βάλανος*, *acorn*; *ἡ βύσσος*, *fine linen*; *ἡ δοκός*, *a beam*; *ἡ ῥάβδος*, *a staff*; *ἡ βίβλος*, *bark of the papyrus*; *ἡ ψίαθος*, *rush mat*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*; *ἡ λίθος*, particularly *a precious stone*; *ἡ ψῆφος*, *a small stone*; *ἡ ψάμμος*, *sand*; *ἡ σποδός*, *ashes*; *ἡ μίλτος*, *red earth*; *ἡ κρύσταλλος*, *crystal* (*ὁ κρύσταλλος*, *ice*); *ἡ βάσανος*, *a touch-stone*; *ἡ ἤλεκτρος*, *electrum*; *ἡ σμάραγδος*, *a smaragdus*; *ἡ βῶλος*, *a clod*; *ἡ γύψος*, *gypsum*; *ἡ ὕαλος*, *glass*; *ἡ τίτᾱνος*, *chalk*; *ἡ ἄργιλος*, *clay*; *ἡ πλίνθος*, *brick*; *ἡ ἄσβολος*, *soot*; *ἡ κόπρος*, *ordure*; *ἡ ἄσφαλτος*, *bitumen*;

(c) Such as denote a hollow or cavity, e. g. *ἡ κάρδοπος*, *kneading-trough*; *ἡ κιβωτός* and *ἡ χηλός*, *a box*; *ἡ σορός*, *a coffin*; *ἡ ληνός*, *a wine-press*; *ἡ λήκυθος*, *an oil-flask*; *ἡ κάμινος*, *an oven*; *ἡ φωριαμός*, *a chest*; *ἡ πύελος*, *tub*;

(d) Such as express the idea of a way, e. g. *ἡ ὁδός*, *a road*; *ἡ ἀμαξίτος* (sc. *ὁδός*), *a carriage-road*; *ἡ τρίβος* and *ἡ ἄτραπος*, *a foot-path*; *ἡ τάφρος*, *a ditch*;

(e) Many of the above substantives were originally adjectives, and hence appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. *ἡ αὔλειος* (sc. *θύρα*)

house-door; ἡ ἥπειρος (sc. γῆ), the mainland; ἡ ἄνυδρος (sc. γῆ), thirsty land, desert; ἡ νέος (sc. χώρα), a fallow field; ἡ νῆσος (from νεῖν, sc. γῆ), an island; ἡ διάλεκτος (sc. φωνή), a dialect; ἡ σύγκλητος (sc. βουλή), senate; ἡ βάρβιτος (sc. λύρα), lyre; ἡ διάμετρος (sc. γραμμή), diameter; ἡ (more seldom δ) ἄκατος (sc. ναῦς), boat; ἡ δόλος (sc. οἰκία), round building, etc.;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, sickness; ἡ γνάθος, jaw-bone; ἡ δρόσος, dew; ἡ μήρινθος, turnip;

(g) Some words which have a different meaning in different genders, e. g. ὁ ἵππος, horse; ἡ ἵππος, mare, also cavalry; ὁ λέκιθος, pea-soup; ἡ λέκιθος, the yolk of an egg.

REMARK. On the diminutives in -ον, see § 40, Rem. 1.

§ 51. Third Declension.

The third Declension has the following Case-endings:—

	Singular.	Plural.	Dual.
Nom.	s	es; Neut. ᾶ	ε
Gen.	ος	ων	οιν
Dat.	ι	σιν (ν)	οιν
Acc.	ν and ᾶ	ᾶς; — ᾶ	ε
Voc.	mostly as the Nom.; Neut.—	ες; — ᾶ.	ε

REMARKS ON THE CASE-ENDINGS.

§ 52. A. Nominative.

1. The Nom. of Masculine and Feminine nouns ends in s, e. g. ὁ κόραξ (instead of κόρακ-s), ἡ λαῖλαψ (instead of λαῖλαπ-s). Still, the laws of euphony do not always allow the s to be annexed to the stem; it is either rejected entirely, or, as a compensation, the short vowel of the stem is lengthened (§ 16, 3). But when the stem allows s to be annexed, the usual euphonic (§ 20) changes take place in the final consonant of the stem.

2. In this way all Masc. and Fem. nouns may be divided into three classes:—

(a) The first class includes words, which in the Nom. assume the gender-sign s, e. g.

Stem:	φλεβ	κόρακ	λαμπαδ	γίγαντ	δελφίν	βότ' (βοῦ, βοῦ)	Δῖτ'
Nominative:	ἡ φλέβ-s	ὁ κόρακ-s	ἡ λαμπάδ-s	ὁ γίγαντ-s	ὁ δελφίν-s	ὁ βότ'-s (βοῦ-s)	ὁ Δῖτ'-s
	φλέψ (§ 20, 1)	κόραξ (§ 20, 1)	λαμπάς (§ 20, 1)	γίγας (§ 20, 2)	δελφίς (§ 20, 2)	βοῦς, βός (§ 25, 2)	Δίς (§ 25, 2)
Genitive:	φλεβ-ός	κόρακ-ος	λαμπάδ-ος	γίγαντ-ος	δελφίν-ος	βο-ός	Δῖ-ός

(b) The second class includes words, which in the Nom. reject the gender-sign *s*, but, as a compensation, lengthen the short final vowel of the stem, *ε* into *η*, *ο* into *ω* (§ 16, 3, and 20, Rem. 3), e. g.

Stem:	$\begin{cases} \text{ποιμεν} \\ \text{λέοντ} \\ \text{ῥήτορ} \\ \text{αἶδος} \end{cases}$	Nom.:	$\begin{cases} \delta \text{ ποιμήν} \\ \delta \text{ (λέοντ)} \text{ λέων} \\ \delta \text{ ῥήτωρ} \\ \eta \text{ αἰδώς} \end{cases}$	Gen.:	$\begin{cases} \text{ποιμέν-ος} \\ \text{λέοντ-ος} \\ \text{ῥήτορ-ος} \\ \text{(αἰδόσ-ος)} \text{ αἰδό-ος;} \end{cases}$
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(c) The third class includes words, which in the Nom. have the stem pure, since the stem neither assumes the gender-sign *s*, nor lengthens its final vowel, e. g.

Stem:	$\begin{cases} \text{ἄηρ} \\ \text{αἰών} \\ \text{ἥρως} \\ \text{δάμαρτ} \end{cases}$	Nom.:	$\begin{cases} \delta \text{ ἄηρ} & \text{(instead of ἄηρ-ς)} \\ \delta \text{ αἰών} & \text{" " αἰών-ς)} \\ \delta \text{ ἥρως} & \text{" " ἥρως-ς)} \\ \eta \text{ δάμαρ} & \text{" " δάμαρτ-ς, δάμαρτ)} \end{cases}$	Gen.:	$\begin{cases} \text{ἄηρ-ός} \\ \text{αἰών-ος} \\ \text{(ἥρως-ος)} \text{ ἥρως} \\ \text{δάμαρτ-ος.} \end{cases}$
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3. Neuters exhibit the pure stem in the Nom.; still, euphony does not permit a word to end in *τ* (§ 25, 5). Hence, in this case, the *τ* is either wholly rejected (as in the Masc. λέων, Gen. λέοντος), or is changed into the corresponding *σ* (§ 25, 5), e. g.

Stem:	$\begin{cases} \text{πέπερι} \\ \text{σελας} \\ \text{σώματ} \\ \text{τέρατ} \end{cases}$	Nom.:	$\begin{cases} \tau\delta \text{ πέπερι} \\ \tau\delta \text{ σέλας} \\ \tau\delta \text{ (σώματ)} \text{ σώμα} \\ \tau\delta \text{ (τέρατ)} \text{ τέρας} \end{cases}$	Gen.:	$\begin{cases} \text{πέπερι-ος or ε-ος} \\ \text{(σέλας-ος)} \text{ σέλα-ος} \\ \text{σώματ-ος} \\ \text{τέρατ-ος.} \end{cases}$
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REMARK. The stem *πῦρ* is lengthened in the Nom., contrary to the rule: *τὸ πῦρ*, Gen. *πῦρ-ός*.

§ 53. B. *The remaining Cases.*

1. The remaining Cases (with a few exceptions, which will be specially treated), are formed by appending the endings to the stem, e. g.

Stem <i>κορακ</i>	Nom. <i>κόραξ</i>	Gen. <i>κόρακ-ος</i>	Pl. Nom. <i>κόρακ-ες</i> .
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2. In forming the Dat. Pl. by appending the syllable *σι* to stems ending in a consonant, the same changes take place as have already been noticed in regard to the Nom. of similar words [§ 52, 2 (a)], e. g.

<i>φλεβ-σί</i> = <i>φλεψί</i>	<i>κόρακ-σι</i> = <i>κόραξι</i>	<i>λαμπάδ-σι</i> = <i>λαμπάσι</i>
<i>γίγαντ-σι</i> = <i>γίγᾱσι</i>	<i>ὀδόντ-σι</i> = <i>ὀδοῦσι</i>	<i>βοῦ-σί</i> = <i>βουσί</i> .

The following points also are to be noted:—

1. (a) The Acc. Sing. has the form in *-ν* with masculines and

feminines in *-is*, *-us*, *-aus*, and *-ous*, whose stems end in *-i*, *-u*, *-au* and *-ou*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν*, Stem *βοτρυ* Nom. *βότρυς* Acc. *βότρυν*
πλF' ταν *ράF' ταῦς* *ρδF' ταῦν*, *βοF' βου* *βδF' βοῦς* *βδF' βοῦν*.

But the Acc. has the form in *-a*,¹ when the stem ends in a consonant, e. g. *φλεβ*, *φλέψ*, *φλέβα* — *κορακ*, *κόραξ*, *κάρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-is* and *-us*, of two or more syllables, whose stems end with a Tau-mute, in prose have only the form in *ν*, e. g.

Stem <i>ἐριδ</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔρην</i>	(poet. <i>ἐριδ-α</i> ; in the dramatists <i>ἔρην</i>)
<i>ἔριδ</i>	<i>ἔρις</i>	<i>ἔρην</i>	(poet. <i>ἔριδ-α</i>)
<i>κοριδ</i>	<i>κόρυς</i>	<i>κόρυν</i>	(poet. <i>κόριδ-α</i>)
<i>χαριτ</i>	<i>χάρις</i>	<i>χάριν</i>	(poet. <i>χάριτ-α</i>).

In prose there are but few exceptions, e. g. *Γέργιδα*, X. H. 3. 1, 15, and else where (instead of *Γέργιν*) from *ἡ Γέργις*; *χάριτα* (instead of *χάριν*), ib. 3. 5, 16 in constant use *τρίποδα*, *tripod*. (X. An. 7. 3, 27, *ταπίδα* is to be read instead of *τάπιδα*.) The goddess *χάρις* has *χάριτα* in the Acc.; still, in Luc. Deor. d. 15, 1 and 2, *τὴν χάριν*.

REMARK 1. Oxytones of one or more syllables have only the regular form in *-α*, e. g. (*ποδ*) *πούς*, Acc. *πόδ-α*; (*ἐλπιδ*) *ἐλπίς*, Acc. *ἐλπιδ-α*; (*χλαμυδ*) *χλαμός*, Acc. *χλαμύδ-α*. The monosyllable *κλείς*, Gen. *κλειδ-ός*, contrary to the rule, usually has the Acc. *κλειῶν*, instead of *κλειδ-α*.

4. The Voc. is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following points should be noted:—

(1) The Voc. is like the stem in the following cases:—

(a) When the final vowels of the stem, *ε* and *ο*, in the Nom. are lengthened into *η* and *ω*, the short stem-vowel reappears in the Voc., e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> (instead of <i>γέροντ</i>)
<i>μήτηρ</i>	<i>μητέρ-ος</i>	<i>μήτερ</i>
<i>Σωκράτης</i>	<i>Σωκράτε-ος</i> (instead of <i>εσ-ος</i>)	<i>Σώκρατες</i> .

¹ It is probable that the Acc. Sing. in the third declension as well as in the first and second, originally ended in *ν*; but where the stem ended in a consonant, the *ν* could not be appended without a union-vowel; *α* was used for this purpose; hence, e. g. *κόρακαν*; the termination *ν* was at length omitted. The Acc. ending *α*, may therefore strictly be regarded as a union-vowel.

Exceptions: Oxytoned substantives (not adjectives) retain the lengthened vowel, e. g.

ποιμήν, Gen. ποιμέν-ος, Voc. ποιμήν (not ποιμέν),

except the three oxytones: πατήρ, ἀνὴρ, and δαήρ, which, in the Voc., take again the short stem-vowel ε, but with the accent drawn back, thus: πατέρ, ἀνερ, δαερ. According to this analogy, even Ἡρακλ(έη)ης (stem Ἡράκλεες) is shortened in the Voc. by the later writers, into Ἡρακλες.

(b) Adjectives in -ās, Gen. -ᾶνος, and also adjectives (not participles, see Rem. 5), whose stems end in -ντ, have in the Voc. a form like the neuter (or the stem); πᾶς and its compounds are exceptions, e. g.

μέλας, Gen. ᾶν-ος Neut. and Voc. μέλαν

χαρῖεις, εντ-ος χαρίεν (instead of χαρίεντ, § 52, 3).

So substantives in -ās, Gen. -αντος, have the Voc. in -ᾶν (instead of -αντ), § 52, 3, e. g.

γίγας	Gen. αντ-ος	Voc. γίγαν (instead of γίγαντ)
Κάλχας	αντ-ος	Κάλχαν
Αἴας	αντ-ος	Αἴαν.

REM. 2. Some substantives of this class, with the τ reject also the ν, but as a compensation lengthen the short α, e. g. Ἄτλας, Gen. -αντ-ος, Voc. Ἄτλᾶ, Πολυδάμας, Voc. Πολυδάμᾶ.

(c) Substantives in -ις, -υς, -αυς, -ευς, and -ους, whose stems end in -ι, -υ, -αυ, -ευ, and -ου, have the Voc. like the stem, the s of the Nom. being rejected, e. g.

πάντις Voc. μάντι; πρέσβυς Voc. πρέσβυ; μῦς Voc. μῦ; σῦς Voc. σῦ; λῖς Voc. λῖ; γραῦς Voc. γραῦ; βασιλεύς Voc. βασιλεῦ; βοῦς Voc. βοῦ.

The word παῖς, Gen. παιδ-ός, has παῖ in the Voc., since, by rejecting the gender-sign s, the stem would end in δ (παῖδ), a letter which cannot end a word, and must be dropped.

REM. 3. Substantives in -ις, -υς, -ους, whose stems end in a consonant, have the Voc. like the Nom., e. g. ὁ ὄρνις, κόρυς, ποῦς. Still, some substantives in -ις, Gen. -ινος, have the Voc. like the stem, e. g. ὁ δελφίς (also δελφίς), from δελφίς, Gen. -ῖνος.

(d) The Voc. is like the stem in all words, which in the Nom. have their stem pure, e. g. θῆρ, αἰών, etc.; but Ἀπόλλων (Gen. -ωνος), Ποσειδῶν (-ῶνος) and σωτήρ (-ῆρος) are exceptions, the Vocatives being ὦ Ἀπολλων, Πόσειδον, σῶτερ, with the accent drawn back

(2) The Voc. is not like the stem, but like the Nom., in most words whose stems end in one of the consonants which cannot euphonically stand as the final letter (§ 25, 5), because after dropping the stem-consonant, frequently it could not be determined from the Voc. what the true stem was; e. g. from σάρξ, Gen. σαρκ-ός, the Voc. would be σάρ (instead of σάρκ); from ὁ φώς, Gen. φωτ-ός, Voc. φώ (instead of φώτ); from νύψ, Gen. νιφ-ός, Voc. νί (instead of νίφ); from ὦψ, Gen. ὠπ-ός, Voc. ὦ (instead of ὦπ); from πούς, Gen. ποδ-ός, Voc. πό.

REM. 4. The Voc. of ἀναξ, *king*, in the Common language, is like the Nom. ὁ ἀναξ, or by Crasis ἀναξ; but in the solemn language of prayer: ὦ ἀνά (in Hom. and the Attic poets, e. g. Soph. O. C. 1485: Ζεῦ ἀνα, σοὶ φωνῶ), or ὠνά (instead of ἀνακτ, according to § 25, 5).

3. Substantives in -ώ and -ός, whose stems end in -ος, have the Voc. neither like the stem, nor the Nom., but, contrary to all analogy, in -οῖ, e. g.

Stem ἡχος N. ἡχώ G. ἡχό-ος (instead of ἡχόσ-ος) V. ἡχοῖ (instead of ἡχόσι, ἡχό-ι)
αἶθερ αἰθέω αἰθέ-ος (" " αἰδέσ-ος) αἰθεῖ (" " αἰδέσ-ι αἰδέ-ι)

REM. 5. The Voc. of all participles is like the Nom., e. g. ὁ τρέπων, τρεπ-φός, τρέπας, τρέπων, δεικνύς. Ἄρχων, Voc. ἄρχον, when a substantive, is an exception.

A. WORDS WHICH IN THE GEN. HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 54. I. *The Nom. adds σ to the stem*

(a) The stem ends in λ; thus: ὁ ἡ ἄλς, Gen. ἄλ-ός, Dat. Pl. ἄλ-σίν(ν). See Rem. 1.

(b) The stem ends in a Pi or Kappa-mute — β, π, φ; γ, γγ, κ, ρκ (ἡ σάρξ, σαρκ-ός), and χ. See § 52, 2 (a).

(c) The stem ends in a Tau-mute — δ, τ, κτ, θ, νθ. See § 52, 2 (a). On the Acc. see § 53, 3 (b).

The stems of the Neuter, belonging to this class, end in τ and κτ (γαλακτ), but, according to § 25, 5, reject the τ and κτ; thus: σῶμα instead of σῶματ, and γάλα instead of γάλακτ; or, according to § 52, 3, they change the τ into σ; on the omission of the τ before σι in the Dat. Pl. see § 20, 1.

(d) The stem ends in ν or ντ. See § 52, 2 (a).

	ἡ, Storm.	ἡ, Torch.	ἡ, Helmet.	τὸ, Body.	ἡ, Nose.	ὁ, Tooth.
Sing. N.	λαῖλαψ	λαμπάς	κόρυς	σῶμα	ῥίς	ὀδούς
G.	λαίλαπ-ος	λαμπάδ-ος	κόρυθ-ος	σώματ-ος	ῥιν-ός	ὀδόντ-ος
D.	λαίλαπ-ι	λαμπάδ-ι	κόρυθ-ι	σώματ-ι	ῥιν-ί	ὀδόντ-ι
A.	λαίλαπ-α	λαμπάδ-α	κόρυν	σῶμα	ῥιν-α	ὀδόντ-α
V.	λαῖλαψ	λαμπάς	κόρυς	σῶμα	ῥίν	ὀδοῦς
Plur. N.	λαίλαπ-ες	λαμπάδ-ες	κόρυθ-ες	σώματ-α	ῥιν-ες	ὀδόντ-ες
G.	λαίλαπ-ων	λαμπάδ-ων	κορύθ-ων	σώματ-ων	ῥιν-ῶν	ὀδόντ-ων
D.	λαίλαψι(ν)	λαμπά-σι(ν)	κόρυ-σι(ν)	σώμα-σι(ν)	ῥι-σί(ν)	ὀδοῦ-σι(ν)
A.	λαίλαπ-ας	λαμπάδ-ας	κόρυθ-ας	σώματ-α	ῥιν-ας	ὀδόντ-ας
V.	λαίλαπ-ες	λαμπάδ-ες	κόρυθ-ες	σώματ-α	ῥιν-ες	ὀδόντ-ες
D.N.A.V.	λαίλαπ-ε	λαμπάδ-ε	κόρυθ-ε	σώματ-ε	ῥιν-ε	ὀδόντ-ε
G. and D.	λαίλαπ-οιν	λαμπάδ-οιν	κορύθ-ων	σώματ-οιν	ῥιν-οῖν	ὀδόντ-οιν.

So: ὁ κόραξ, -άκος, raven; ὁ λάρυγξ, -υγος, throat; ὁ, ἡ ὄρνις, -ίδος, bird; ὁ βασις, -ακτος, king; ἡ ἑλμυς, -ινθος, tape-worm; ὁ δελφίς, -ίνος, dolphin; ὁ γίγας, -αντος, giant, etc.

REMARK 1. The stem of nouns in -ψ and -ξ commonly ends in the smooth π and κ; the stem of those in -γξ ends in -γγ, except ὁ, ἡ λύγξ, Gen. λυγκ-ός, lynx (but ἡ λύγξ, Gen. λυγγ-ός, *hiccough*). Instead of φάρυγος from ἡ φάρυγξ, throat, the poets, according to the necessities of the verse, use φάρυγος also. On ἡ θρίξ, τριχός, hair, see § 21, 3.

REM. 2. The word ἡ ἅλς, Gen. ἅλ-ός, signifying sea, and in the Fem. gender, is only poetic, and the Sing. ὁ ἅλς, signifying salt, is only Ionic and poetic; elsewhere, only οἱ ἅλεις, salt, occurs (Pl. Symp. 177, b. Lys. 209, e).

REM. 3. To class (c) belong also the contracts in -ής, Gen. -ηίδος = -ής, ἡδός, e. g. ἡ παρής, cheek, παρῆδος.

REM. 4. The stem of τὸ οὖς, ear, is ὠτ, thus: Gen. ὠτός, Dat. ὠτί, Pl. ὠτα, ὠτων, ὠσί(ν). The word τὸ τέρας, according to the rule of the ancient grammarians, usually admits contraction in the plural, among the Attic writers, after the τ is dropped: τέρα, τεράων (but X. C. 1. 4, 15. Pl. Phil. 14, e. Hipp. 300, e. τέρατα);—τὸ γέρας, reward of honor; τὸ γῆρας, old age; τὸ κρέας, flesh, and τὸ κέρας, horn, reject τ in all the Numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Plural (except the Dat. Pl.); yet κέρας, besides these forms, has the regular form with τ; Thucyd. uses the contracted forms; the uncontracted κέρατα occurs only in 5, 71. Κέρως is uniformly employed in the phrase ἐπὶ κέρως, in column. When the α, contracted from αα, is used by the poets as short, it must be considered a case of elision, not of contraction; the same is true also of Neuters in -ας, -αος, -ος, -εος, e. g. σκεπᾶ (fr. σκέπας) instead of σκέπᾶ, κλέᾶ (fr. κλέος) instead of κλέᾶ.

Sing. N. G. D.	τὸ τέρας, wonder. τέρατ-ος τέρατ-ι	τὸ κέρας, horn. κέρατ-ος and κέρως κέρατ-ι and κέρῃ	τὸ κρέας, flesh. (κρέα-ος) κρέως (κρέα-ϊ) κρέῃ
Plur. N. G. D.	τέρατ-α and τέρα τεράτ-ων and τερῶν τέρα-σι(ν)	κέρατ-α and κέρα κεράτ-ων and κερῶν κέρα-σι(ν)	(κρέα-α) κρέᾱ (κρεά-ων) κρεῶν κρέα-σι(ν)
Dual.	τέρατ-ε τεράτ-οιῃ	κέρατ-ε and κέρα κεράτ-οιῃ and κερῃ	(κρέα-ε) κρέᾱ (κρεά-οιῃ) κρεῃ.

REM. 5. To class (d) belong also the contracts in -δεις, Gen. -δέντος = οὗς, οὐντος, e. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; also in -heits, Gen. -ήντος = -ῆς, -ῆντος, e. g. τιμῆς, honorable, τιμήντος.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εἷς, μέλας, and τάλας, see § 20, Rem. 2.

§ 55. II. *The Nom. rejects s, but lengthens the short final vowel of the stem ε or ο into η or ω (§ 16, 3).*

1. The stem ends in -ν, -ντ, and -ρ. For the omission of ν, and ντ, before σι, see § 20, 2, and for the omission of τ, in the Nom. of stems ending in ντ, e. g. λέων, see § 25, 5.

2. The following substantives in -ηρ: ὁ πατήρ, *father*; ἡ μήτηρ, *mother*; ἡ θυγάτηρ, *daughter*; ἡ γαστήρ, *belly*; ἡ Δημήτηρ, *Demeter* (Ceres), and ὁ ἀνὴρ, *man*, differ from those in the above paradigms only in rejecting ε in the Gen. and Dat. Sing. and
- Dat. Pl. (§ 16, 8), and in inserting an ᾱ in the Dat. Pl. before the ending σι, to soften the pronunciation.

The word ἀνὴρ (stem ἀνέρ), rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a δ (§ 24, 2), thus: Gen. ἀνδρός, Dat. ἀνδρί, Acc. ἄνδρα, Voc. ἄνερ, Pl. ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἄνδρας, etc.

	ὁ, Shepherd.	ὁ, Lion.	ὁ, Orator.	ὁ, Father.	ἡ, Daughter.
Sing. N.	ποιμήν	λέων	ρήτωρ	πατήρ	θυγάτηρ
G.	ποιμέν-ος	λέοντ-ος	ρήτορ-ος	πατρ-ός	θυγατρ-ός
D.	ποιμέν-ι	λέοντ-ι	ρήτορ-ι	πατρ-ί	θυγατρ-ί
A.	ποιμέν-α	λέοντ-α	ρήτορ-α	πατέρ-α	θυγατέρ-α
V.	ποιμήν	λέον	ρήτωρ	πάτερ	θύγατερ
Plur. N.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες	θυγατέρες
G.	ποιμέν-ων	λέοντ-ων	ρητόρ-ων	πατέρ-ων	θυγατέρων
D.	ποιμέ-σι(ν)	λέουσι(ν)	ρήτορ-σι(ν)	πατρ-ᾱ-σι(ν)	θυγατρᾱσι(ν)
A.	ποιμέν-ας	λέοντ-ας	ρήτορ-ας	πατέρ-ας	θυγατέρας
V.	ποιμέν-ες	λέοντ-ες	ρήτορ-ες	πατέρ-ες	θυγατέρες
Dual.	ποιμέν-ε ποιμέν-οιῃ	λέοντ-ε λέοντ-οιῃ	ρήτορ-ε ρητόρ-οιῃ	πατέρ-ε πατέρ-οιῃ	θυγατέρ-ε θυγατέρ-οιῃ.

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to nouns of class No. 2, and differs from them only in not lengthening the ε of the stem (χερ) into η but into ει, e. g. χεῖρ instead of χέρς; it is irregular in retaining the ει in inflection, thus: χεῖρ, χειρός, etc., except in the Dat. Pl. and the Gen. and Dat. Dual χερσί(ν), χεροῖν. Yet in poetry, the short as well as the long form is used in all the Cases, as the necessities of the verse require, e. g. χειρός and χερός, χεροῖν and χειροῖν, χερσί and χείρεσι.

REM. 2. The following nouns in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, *image*, εἰκόνας, εἰκόνι, εἰκόνα, εἰκόνας, etc., together with the Ionic and poetic forms: Gen. εἰκοῦς, Acc. εἰκό, Acc. Pl. εἰκούς (the irregular accent is to be noted in εἰκό and εἰκούς); ἡ ἀηδών, *nightingale*, Gen. ἀηδόνας and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνας, Dat. χελιδοῖ.

REM. 3. To class No. 2, belongs the obsolete Nom. δ, ἡ ἈΡΗΨ, *lamb*; the Nom. of this is supplied by δ ἡ ἀρνός, Gen. ἀρνός, Dat. ἀρνί, Acc. ἀρνα, Pl. Nom. ἀρνες, Gen. ἀρνῶν, Dat. ἀρνάσι(ν), Acc. ἀρνας; farther, the word δ ἀστήρ, -έρος, *star*, though not syncopated like πατήρ, etc. belongs to this class on account of the assumed α in the Dat. Pl. ἀστράσι(ν). In substantives belonging to class No. 2, the accent of the Gen. and Dat. Sing. (and in the word ἀνήρ, also that of the Gen. Pl. and Gen. and Dat. Dual) is removed by syncope to the last syllable, and that of the Dat. Pl. to the penult, e. g. πατρός, πατρί, ἀνδρῶν, πατράσι(ν). The word Δημήτηρ has a varying accent, viz. Δῆμητρος, Δῆμητρι, Voc. Δῆμητερ (but Acc. Δημητέρα). So also δύγατερ Voc. of δυνάτηρ. On the Voc. of πατήρ and ἀνήρ, see § 53, 4 (1) (a). In poetry, according to the necessities of the verse, are found δύγατρες, δυνγατρῶν, Δήμητρα, and also, on the contrary, πατέρος, δυνγατέρος, μητέρι.

§ 56. III. The Stem of the Nom. is pure.

The σ is omitted without changing the final vowel of the stem. The stem ends in ν, ντ, ρ, and (only in δάμαρ, *wife*) in ρτ. The Case-endings are appended to the Nom. without change. On the omission of τ in stems ending in ντ and ρτ, see § 25, 5; and on the omission of ν, ντ, before σι, see § 20, 2.

	δ, Paeon.	δ, Age.	δ, Xenophon.	δ, Wild beast.	τδ, Nectar.
Sing. N.	παιᾶν	αἰῶν	Ξενοφῶν	Δῆρ	νέκταρ
G.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	Δηρ-ός	νέκταρ-ος
D.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	Δηρ-ί	νέκταρ-ι
A.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	Δῆρ-α	νέκταρ
V.	παιᾶν	αἰῶν	Ξενοφῶν	Δῆρ	νέκταρ
Plur. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	Δηρ-ῶν	νεκτάρ-ων
D.	παιᾶ-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	Δηρ-σί(ν)	νέκταρσι(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	Δῆρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	Δῆρ-ες	νέκταρ-α
Dual.	παιᾶν-ε παιᾶν-οιν	αἰῶν-ε αἰῶν-οιν	Ξενοφῶντ-ε Ξενοφῶντ-οιν	Δῆρ-ε Δηρ-οῖν	νέκταρ-ε νεκτάρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος: Ἀπόλλων, Ποσειδών, ἡ ἄλων, *threshing-floor*, drop *ν* in the Acc. Sing., and suffer contraction; thus, (Ἀπόλλωνα, Ἀπόλλωα) Ἀπόλλω, Ποσειδῶ, ἄλω (on ἄλω, comp. § 48, Rem. 1, on κυκεῶ, § 213, 11). Also the Acc. γλήχῳ, from ἡ γλήχων or βλήχων, *penny-royal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. All the Neuters belonging to this class end in -ρ (αρ, ορ, ωρ, υρ), c. g. τὸ νέκταρ, ἡτορ, πέλωρ, πῦρ (Gen. πῦρός). The word τὸ ἔαρ, *spring*, may also be contracted, c. g. ἦρ, Gen. ἦρος.

B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος IN THE GEN.

§ 57. I. Words in -εύς, -αῦς, -οῦς.

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in *ν* (from the Digamma *F*); *ς* is the gender-sign. On the omission of *ν* between vowels, see § 25, 2.

2. Substantives in -εύς have -έᾱ in the Acc. Sing., and -έᾱς in the Acc. Pl., from *έFa*, *έFas*; the omission of the *F* lengthens the *a* and *as*. These nouns have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl. admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έᾱ, -έᾱς are also contracted into -ῶς, -ῶν, -ᾶ, -ᾶς. Nouns in -αῦς and -οῦς are contracted only in the Acc. Pl., which is then like the Nom. Pl., as in all contracts of Dec. III.

	δ, King.	δ, A measure.	δ, ἡ, Ox.	ἡ, Old woman.
Sing. N.	βασιλεύς	χοεύς ¹	βοῦς, bōs for būns	γραῦς
G.	βασιλέως	χο(έω)ῶς	βο-ός, būn-is	γρά-ός
D.	βασιλεῖ	χοεῖ	βο-ί, būn-i	γρά-ί
A.	βασιλέ-ᾱ	χο(έᾱ)ᾱ	βοῦν	γραῦν
V.	βασιλεῖ	χοεῦ	βοῦ	γραῦ
Plur. N.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
G.	βασιλέων	χο(έω)ῶν	βο-ῶν, bū-um	γρά-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας (and εῖς)	χο(έα)ᾶς	βοῦς	γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
Dual.	βασιλέ-ε βασιλέ-ειν	χοέε χοέειν	βό-ε βο-οῖν	γρά-ε γρά-οῖν.

REMARK 1. Among the Attic poets, the Gen. Sing. of nouns in -εύς sometimes ends in -έος instead of -έως; thus Θησέος, ἄριστέος, and the Acc. Sing., not only in the Attic, but in all the poets, sometimes ends in -ῆ, instead of -έᾱ, c. g. ἱερῆ, ξυγγραφῆ. The Nom. and Voc. Pl. in the older Attic writers.

¹ Commonly written χέος, contract χούς.

especially in Thucydides, and also in -ῆς (formed from the Ionic -ῆες), e. g. βασιλῆς, ἱππῆς, Πλαταιῆς instead of Πλαταιεῖς. The uncontracted Nom. Θεσπείες occurs in Pl. Theaet. 169, 6. The Acc. ending -εῖς instead of -έας is very common in Xen., e. g. τοὺς ἱππεῖς, C. 3. 5, 19. τοὺς γονεῖς, 2. 2, 14. γραφεῖς, σκυτεῖς, χαλκεῖς, 3. 7, 6. τοὺς βασιλεῖς, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Acc. εἰς is regular in all the Attic writers.

REM. 2. The following are declined like χοεὺς: Πειραιεύς, Gen. Πειραιῶς, Acc. Πειραιᾶ, ὁ ἀγνιεὺς, altar before the door, Gen. ἀγνιῶς, Acc. ἀγνιᾶ, Acc. Pl. ἀγνιᾶς, and several proper names, e. g. Ἑρετριῶς, Στειριῶς, Μηλιᾶ, Εὐβοῦς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς; yet the uncontracted forms are often found in proper names, e. g. Θεσπιέων, Θεσπιέας, Στειριέα, Πλαταιέων, Ἑρετριέων, Δωριέων, Πειραιέων (in Thu., X., Pl., Dem.). The uncontracted forms are regular in ἀλιεύς, fisherman, ἀλιέως, ἀλιέα, ἀλιέας.

REM. 3. The Nom. Pl. of βοῦς and γραῦς are always uncontracted in good Attic writers: Βόες, γράες; on the contrary, in the Acc. only the contract forms γραῦς and ναῦς occur; the Acc. Pl. βοῦς is the common form; βόας occurs only very seldom.

REM. 4. Only ὁ χοῦς, a measure, a mound, and ἡ βοῦς, vinegar-tree, are declined like βοῦς; but in the Pl. both without contraction; only ἡ ναῦς (νάΐς, navis), is declined like γραῦς; still, this noun is quite irregular; see § 68.

§ 58. II. Words in -ης, -ες (Gen. -εος); -ως (Gen. -ωος), -ως and -ω (Gen. -οος); -ας (Gen. -αος), -ος (Gen. -εος).

The stem of words of this class ends in σ. On the omission of σ, see § 25, 1. In the Dat. Pl., a σ is omitted.

§ 59. (1) Words in -ης and -ες.

1. The endings -ης and -ες belong only to adjectives (the ending -ης is Masc. and Fem., the ending -ες neuter), and to proper names, terminating like adjectives, in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείδης, -σθένης, -τέλης, -κίδης, -άνδης, -έρκης, -βάρης, -άρης (-ήρης), -άρκης, -νείκης, -λάμπης, -σάκης, -τυχής, and (κλέης) κλῆς. The neuter exhibits the pure stem (§ 52, 3); but in the Masc. and Fem., ε, the short final vowel of the stem, is lengthened into η (§ 52, 2 (b)).

2. The words of this class, after dropping σ, suffer contraction in all the Cases, except the Nom. and Voc. Sing. and Dat. Pl.; and nouns in -κλέης, which are already contracted in the Nom. Sing. (into κλῆς), suffer a double contraction in the Dat. Sing.

Singular.			Plural.		
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφή
G.	(σαφέ-ος) ¹ σαφούς		(σαφέ-ων)	σαφῶν	
D.	(σαφέ-ι) σαφεῖ		σαφέ-σι(ν)		
A.	(σαφέ-α) σαφή	σαφές	(σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφή
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφή
Dual N. A. V.			σαφέ-ε	σαφή	
G. and D.			σαφέ-οιν.	σαφῶν.	

Singular.		Plural.		Dual.	
G.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις	τριήρε-ε	
N.	(τριήρε-ος) τριήρους	(τριήρε-ων)	τριήρων	τριήρε-οιν	τριήρων
D.	(τριήρε-ι) τριήρει	τριήρε-σι(ν)			
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις		
V.	τριήρες	(τριήρε-ες)	τριήρεις		

Singular.		
N.	Σωκράτης	(Περικλέης)
G.	Σωκράτους	(Περικλέε-ος)
D.	Σωκράτει	(Περικλέε-ι)
A.	Σωκράτη	(Περικλέε-α)
V.	Σώκρατες	(Περικλέες)

	Περικλῆς	
	Περικλέους	
	(Περικλέει) Περικλεί	
	Περικλέᾳ (Poet. also Περικλῆ)	
	Περικλείς.	

REMARK 1. On the contraction in the Dual of *ee* into *η* (not into *ει*), and in the Acc. Pl. of *-eas* into *-eis*, see § 9, II. When a vowel precedes the endings *-ης*, *-ες*, then *-εα* in proper names in *-κλῆς* is always contracted into *-ᾶ*, and commonly also in adjectives (§ 9, II.), e.g. *Περικλέε-α* = *Περικλέᾶ*; *ἀκλεής*, without *fame*, *ἀκλεα* = *ἀκλεᾶ*, *ὕγιής*, healthy, *ὕγιεα* = *ὕγιᾶ*, *ἐνδεής*, poor, *ἐνδέεα* = *ἐνδεᾶ*, *ὑπερφνής*, supernatural, *ὑπερφνεα* = *ὑπερφνᾶ* (Acc. Sing. Masc., and Nom., Acc., and Voc. Pl. neuter); but sometimes the contraction into *-ῆ* occurs, e.g. *ὕγιῆ*, *διφυῆ*, *ἀφυῆ*, *αὐτοφυῆ*, X. R. Equ. 7, 11 (in all the MSS.). The Acc. Pl. Masc. and Fem. has *-εῖς*, e.g. *ὕγιεῖς*, *αὐτοφυεῖς*.

REM. 2. Proper names in *-κράτης*, *-σθένης*, *-γένης*, *-φάνης*, etc., also *Ἄρης* (Voc. *Ἄρες*), form the Acc. Sing. both according to the first and third Dec., and are hence called *Heteroclites* (i. e. of different declensions), e.g. *Σωκράτη* and *Σωκράτην*, according to Dec. I., *Ἀλκαμένη* and *-μένην*, *Ἀντισθένη* and *-σθένην*, *Ἄρη* and *-ην*, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both, without distinction; in words in *-νης*, the form in *-νην* is preferred to that in *-νη*. (The Gen. of *Ἄρης* in good prose is *Ἄρεος* [often in Plato], yet in the poets *Ἄρεος* is also used according to the necessities of the verse.) But in words in *-κλῆς*, the Acc. in *-κλῆν* is first used in later writers. The Pl. is declined according to Dec. I., e.g. *Ἀριστοφάναι*, *τοῖς Λεωκράταις*, *τοὺς Ἀριστοφάνας*, *τοὺς Δημοσθένας*; still, *Ἡρακλέες* occurs in Pl. Theaet. 169, 6.

REM. 3. The Gen. Pl. of *τριήρης* occurs, also, in the uncontracted form, viz. *τριηρέων*; but in all the other Cases it is uniformly contracted; the Dual also in words of this class occurs in an uncontracted form in Attic writers, e.g. *ξυγγέεες*, and the Tragedians use the uncontracted forms of proper names

¹ *σαφέ-ος* from *σαφέσ-ος*, the *σ* of the stem being dropped; and so in the other Cases, except the Nom. and Voc.

In *-κλέης* = *κλῆς*, according to the necessities of the verse, e. g. *Ἡρακλέης*, *Dat. -κλείῃ*, *Voc. -κλέε*. The contract *Acc.* in *-κλῆ* is rare. The *Voc. ὦ Ἡρακλεε*, as an exclamation, belongs to the later prose.

REM. 4. The irregular accent of the *Gen. Pl.* and *Dual* is to be noted, viz. *τριήρων* (instead of *τριηρῶν* from *τριηρέων*), *τριήρων* (*X. II. 1. 5, 19. 5. 4, 56*). In addition to this word, adjectives in *-ηδης* and the word *αὐτάρκης*, have the like accent, e. g. *συνηδέων* = *συνήδων*, *αὐταρκέων* = *αὐτάρκων*.

§ 60. (2) *Words in -ως, Gen. -ωος, and in -ωσ and -ω, Gen. -οος.*

(a) *-ως, Gen. -ωος.*

Thus, e. g. *ὁ ἦ θῶς*, *jackal*, *Gen. θῶος*, etc. Polysyllables have the *Acc. Sing.* and *Pl.* either contracted or uncontracted, e. g. *ὁ ἦρως*, *hero*, *τὸν ἦρωα* and *ἦρω*, *τοὺς ἦρωας* and *ἦρως*.

(b) *-ωσ and -ω, Gen. -οος.*

Substantives of these endings are always feminine. The stem ends in *-ος*. The short final vowel, according to § 52, 2 (b), is lengthened into *ω*. The ending *-ως*, however, is retained in the Attic and Common language only in the substantive *αἰδώς* (stem *αἶδος*), and in poetry in *ἦώς*, *morning* (in Eurip.); but in all other words, it has been changed into a smoother form, so that the *Nom.* ends in *-ω*, e. g. *ἦχώ* (stem *ἦχος*). On the *Voc.* in *οῖ*, see § 53, 4 (3). The *Dual* and *Pl.* are formed like the ending *-ος* of Dec. II.; thus, *αἰδοί*, *ἦχοί*, etc.

Sing. N.	ἡ αἰδώς (stem αἶδος), shame.	ἡ ἦχώ (stem ἦχος), echo.
G.	(αἰδό-ος) αἰδοῦς	(ἦχό-ος) ἦχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἦχό-ι) ἦχοῖ
A.	(αἰδό-α) αἰδῶ	(ἦχό-α) ἦχῶ
V.	(αἰδό-ι) αἰδοί.	(ἦχό-ι) ἦχοί.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.*

(a) *-ας, Gen. -αος.*

Only the Neuters *τὸ σέλας*, *light*, and *τὸ δέπας*, *goblet*, belong to this class: *Gen. σέλα-ος*, *Dat. σέλα-ι*, and *σέλ-α*; *Pl. σέλα-α* and *σέλ-α*, *Gen. σελά-ων*, *Dat. σέλα-σι(ν)*; *Dual σέλα-ε*, *σελά-οιν*.

REMARK 1. On the poetic shortening of the contract *α*, see § 54, Rem. 4. In the following four Neuters in *-ας*, the *α* in the *Gen.*, *Dat.*, and in the *Pl.*, is changed, according to Ionic usage, into the weaker *ε*, viz.

bréas (poet.), *image*, Gen. *bréteos*, Pl. *brétea* and *bréτη*, *βρετέων*

kōas (poet.), *place*, Pl. in Homer, *kōea*, *kōesi*(ν).

oūdas (poet.), *ground*, Gen. *oūdeos*, Dat. *oūdei* and *oūδει* (Hom.)

knéfas (poet. and prose), *darkness*, Gen. *knéfaos* Epic, *knéfous* Attic, *knéfal* Epic, *knéfa* Attic.

(b) -os, Gen. -eos.

All substantives of this class are also neuter. In the Nom., the stem-vowel of the last syllable, is changed into o (§ 16, 1).

Sg. N. A.	τὸ γένος (instead of γένες), genus. τὸ κλέος (instead of κλέες), glory.
G.	(γένε-ος) γένους (κλέε-ος) κλέους
D.	(γένε-ι) γένει (κλέε-ι) κλέει
Plur. N.	(γένε-α) γένη (κλέε-α) κλέα
G.	γενέων and γενῶν (κλέ-ων) κλεῶν
D.	γένε-σι(ν) κλέε-σι(ν)
Dual.	(γένε-ε) γένη (κλέε-ε) κλέη
	(γενέ-ου) γενοῖν (κλεέ-ου) κλεοῖν.

REM. 2. On the contraction of *ee* into *η* (instead of *ει*), and of *ea* into *α* (instead of *η*), when a vowel precedes, see § 9, II. On the poetic shortening of the contracted *ā* in *κλέα*, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. *δρέων*, *βελέων*, *κερδέων*, and almost without exception *ἀνδέων*; in Pl. Polit. 260, a., the uncontracted Dual in *ee* occurs: *τούτω τῷ γένεε*. In the lyric portions of the Attic tragedians, *πάθρα*, *ἄχρα*, etc. occur.

III. WORDS IN -is, -us, -i, -u.

‡ 62. (1) Words in -īs, -ūs.

The substantives in -īs, -ūs originally ended in -īFs, -ūFs. See § 25, 2.

Sing. N.	♂ <i>kīs</i> , corn-worm. ἡ <i>sūs</i> , sow. ♂ <i>ichthys</i> , fish.
G.	<i>kī-ós</i> <i>st-ós</i> <i>ichth-ós</i>
D.	<i>kī-l</i> <i>st-l</i> <i>ichth-l</i>
A.	<i>kū</i> <i>stū</i> <i>ichthū</i>
V.	<i>kī</i> <i>stū</i> <i>ichth</i>
Plur. N.	<i>kī-es</i> <i>st-es</i> <i>ichth-es</i>
G.	<i>kī-ōn</i> <i>st-ōn</i> <i>ichth-ōn</i>
D.	<i>kī-si</i> (ν) <i>st-si</i> (ν) <i>ichth-si</i> (ν)
A.	<i>kī-as</i> <i>st-as</i> , Attic <i>sūs</i> <i>ichth-as</i> , Attic <i>ichthūs</i>
V.	<i>kī-es</i> <i>st-es</i> <i>ichth-es</i>
Dual.	<i>kī-e</i> <i>st-e</i> (<i>ichth-e</i>) <i>ichthū</i>
	<i>kī-oīn</i> <i>st-oīn</i> <i>ichth-oīn</i> .

REMARK. The contracted Nom. Pl. *ai árkyes* occurs in X. Ven. 2, 9 · 6, 9 16. 2, 19.

§ 63. (2) *Words in -ῖς, -ῖ, -ῦς, -ῦ.*

The stem of these substantives ends in ῖ or ῦ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into ε (§ 16, 2). In the Gen. Sing. and Pl., masculine and feminine substantives take the Attic form in -ως and -ων, in which the ω has no influence on the accent (comp. § 29, Rem. 7). In the Dat. Sing. and in the Nom. and Acc. Pl., contraction occurs.

Sing. N.	ἡ πόλις, city.	ὁ πήχυς, cubit.	τὸ σίναπτι, mustard.	τὸ ἄστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πήχυν	σίναπι	ἄστυ
V.	πόλι	πήχυ	σίναπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄσται
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστέ-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄσται
V.	πόλεις	πήχεις	σινάπη	ἄσται
Dual.	πόλε-ε	πήχε-ε	σινάπε-ε	ἄστε-ε
	πολέ-οιν	πηχέ-οιν	σινάπε-οιν	ἄστέ-οιν.

REMARK 1. Here belong all substantives in -ξίς, -ψίς, most in -σίς and many others, e. g. ἡ κόνις, *dust*; ὁ μάντις, *prophet*; ἡ ὄφις, *serpent*; ἡ πίστις, *faith*; ἡ ὕβρις, *abuse*; ὁ πέλεκυς, *axe*; ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*; τὸ τιγγάβαρι, *cinnabar*; τὸ πῶν (poet.), *herd* (without contraction). Adjectives in -ῦς, -εῖα, -ῦ are declined in the Masc. and Neut. like πήχυς and ἄστυ, except that the Gen. Masc. takes the regular forms -έος, -έων (not -εως, -εων), e. g. ἡδύς, ἡδέος.

REM. 2. In the Attic poets, though probably only in the lyric passages, the Gen. in -εος, from substantives in -ίς, occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in -εε, one in -η is also used; likewise a form in -ει (instead of -εε), is quoted by the ancient grammarians from Aeschines. — The Acc. Pl. of nouns in -ύς sometimes occurs uncontracted in the Attic poets, e. g. πήχεας.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄστεως, Eur. Bacch. 838 (831). Or. 761 (751).

REM. 5. Adjectives in -ίς, -ῖ, e. g. ἱδρῖς, ἱδρῖ, *skilful*, and some substantives in -ίς, which are partly poetic, have the regular inflection: ι-ος, ι-ι, ι-ες, etc., or both forms together, e. g. ἡ μῆνις, *anger* (also μῆνιδος, etc.), ὁ ἡ οἶς, *sheep*; τὸ πέπερι (Gen. -έριος and -εος), *pepper*; ὁ ἡ πόρτις, *calf*; ὁ ἡ πόσις, *spouse* (Gen. πόσιος, but Dat. always πόσει); ἡ τρόπις, *keel* (also τρόπιδος, etc.); ἡ τύρσις, *tower* (Gen. τύρσιος, X. An. 7. 8, 12. τύρσιν, ib. 13, but Plural τύρσεις, τύρσεσι, etc.); ἡ μάγαδις (Gen. -ιος, Dat. μαγάδι, X. An. 7. 3, 32); some proper names, e. g. Συέννεσις, Ἴρις (Gen. -ιος, etc.), X. An. 1. 2, 12; 6. 2, 1 (5. 17, 1), finally one noun in -ῦς, ἡ ἔγχευς, but only in the Sing.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἐγγέλus, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἷος
D.	πόρτι-ι and πόρτι	ἐγγέλυ-ι	οἷι
A.	πόρτιν	ἐγγέλυν	οἷν
V.	πόρτι	ἐγγελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
G.	πορτί-ων	ἐγγέλε-ων	οἷων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἷσι(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἷας and οἷς
V.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
Dual	πόρτι-ε πορτί-ων	ἐγγέλε-ε ἐγγελέ-ων	οἷε οἷῶν

REM. 6. Xenophon uses the Ionic forms of οἷς : οἷν, οἷας, οἷων, οἷας, and οἷς.

§ 64. Quantity of the Third Declension.

1. The inflection-endings -α, -ι, -υ, and -ας, are short.

Exception: The α in the Acc. Sing. and Pl. of substantives in -εύς is long, e. g. τὸν ἱερέα, τοὺς ἱερέας from ὁ ἱερεύς, priest.

2. Words, whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις, and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is long or short by nature; α, ι, υ, are long in all Genitives in -ανος, -ινος, -υνος, e. g. ὁ θώραξ, breastplate, -άκος; ὁ ῥίψ, reed, ῥίπος; ἡ ἀκτίς, ray, -ῖνος, but ἡ βῶλαξ, clod, -άκος, ἡ ἐλπίς, hope, -ίδος. See fuller explanations in Larger Grammar, Part I. § 291.

§ 65 Accentuation of the Third Declension.

1. The accent remains on the tone-syllable of the Nom. as long as the laws of accentuation (§ 30) permit, e. g. τὸ πρᾶγμα, deed, πράγματος (but πραγμάτων), τὸ ὄνομα, name, ὀνόματος (but ὀνομάτων), ὁ ἡ χελιδών, swallow, χελιδόνος, Ξενοφών, -ώντος, -όντες, -όντων. Particular exceptions have been noticed in the Paradigms.

2. Monosyllables are accented in the Gen. and Dat. of all Numbers on the final syllable; the long syllable ων and ουν having the circumflex; the others, the acute, e. g. ὁ μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί(ν).

Exceptions:

(a) The following ten substantives are Paroxytones in the Gen. Pl. and Gen. and Dat. Dual: ἡ δῆς, torch; ὁ δμῶς, slave; ὁ ἡ θῶς, jackal; τὸ κρᾶς, poet. (Gen. κρατός), head; τὸ οὖς (Gen. ὠτός), ear; ὁ ἡ παῖς, child; ὁ σῆς, moth; ἡ Τρώς, Trojan, Trojan woman; ἡ φῆς (Gen. φηδός), a burning; τὸ φῶς (Gen. φωτός), light; e. g. δάδων, δάδοιν, δῶων, κράτων, ὠτων, ὠτοιιν, παῖδων, παῖδοιν, πέων, Τρώων, φῆδων, φώτων (on the contrary, τῶν δμωῶν from αἱ δμωαί, τῶν Τρωῶν from αἱ Τρωαί, τῶν φωτῶν from ὁ φῶς, man; τῶν θωῶν from ἡ θωή, injury).

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, e. g. τὸ ξαρ (Epic ἦρ), *spring*; κῆρ (Epic from κέαρ), *heart*; ὁ λᾶς (from λᾶας), *stone*; ὁ πρῶν (from πρηῶν), *hill*, e. g. ἦρος (rarer ξαρος), ἦρα (rarer ξαρι); κῆρος, κῆρι, λᾶος, λᾶι, λᾶων, πρῶνος, πρῶνι.

REMARK. The following contracts, on the other hand, follow the principal rule (No. 2): στέαρ = στήρ, *tail*; στέατος = στητός, φρέαρ, *well*, φρέατος and φρητός, Pl. φρητῶν, Θρηξ, Θρηξ, Θρηῖκος = Θρακός, and Θρηκός, οἷς, οἷός, οἷ, οἷων, οἷσί(ν).

(c) Monosyllabic participles, as well as the pronoun τίς: *quis?* retain the accent, through all the Cases, on the stem-syllable; but the pronoun πᾶς and ὁ Πάν is an Oxytone in the Gen. and Dat. Sing.; in the other Cases either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὤν, ὄντος, ὄντι, ὄντων, οὔσι(ν), ὄντοι, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πάν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented, in the Gen. and Dat. of all Numbers, like monosyllabic substantives:—

(a) ἡ γυνή, *wife* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυναικα, γυναικες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);

(b) Syncopated substantives in -ηρ, on which see § 55, 2;

(c) Compounds of εἷς, *unus*, in Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδένων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;

(d) The Attic poetic forms, δορός, δορί, from δόρυ.

4. For the accentuation of substantives in -ας, -υς, Gen. -εως, see § 63; of those in -ῶ (§ 60), the irregular accentuation of the Acc. Sing. of ἡχῶα = ἡχῶ (instead of ἡχῶ), should be noted.

5. (a) In the Voc. of syncopated substantives (§ 55, 2) in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, ὦ γάτερ, ὦ Δῆμητερ, ἄνερ; so also (a) in the following substantives; Ἀπόλλων (ωνος), Ποσειδῶν (ῶνος), σωτήρ (ῆρος), Ἀμφίων (ιονος), δαήρ (έρος); thus, ὦ Ἀπολλον, ὦ Ποσειδον, ὦ σωτερ, ὦ Ἀμφιον, δᾶερ;—(b) in compound substantives in -ων, Gen. -ονος, in adjectives in -ων, Gen. -ονος, whether simple or compound; also in comparatives in -ίων, -ων (in adjectives and comparatives, also, in the neuter gender), e. g. Ἀγαμέμνων from Ἀγαμέμνων, Ἀριστόγγειτον from Ἀριστογίτων (but Ἰᾶσον, Παλαῖμον, Φιλήμον, etc. as simple); ὦ and τὸ εὐδαιμον, ὦ and τὸ ἐλέημον, ὦ and τὸ κάλλιον; (the following are exceptions: ὦ Λακεδαῖμον from Λακεδαίμων, compounds in -φρων, e. g. ὦ Λυκόφρων from Λυκόφρων, Εὐδύφρων from Εὐδύφρων, ὦ and τὸ δαίφρων from δαίφρων;)—(c) in the compound Paroxytones in -ης, mentioned in § 59, e. g. Σώκρατες, Δημόσθενες; ὦ and τὸ αἰδᾶδες from αἰδᾶδη; φιλάληδες from φιλαλήδης (but ἀληθές from ἀληθής as a simple), αἰταρκες, κακόηδες.—(Adjectives and substantives in -ωης, -ωδης, -ωλης, -ωρης, -ηρης, are exceptions, e. g. εὐώδης, εὐώδες, ἀμφώης ἀμφῶες, πανώλης πανῶλες, νεώρης νεῶρες, ξιφήρης ξιφῆρες, ἡ τριήρης τριῆρες, Διώρης ὦ Διῶρες.

(b) The Voc. of nouns in -ας, -εως, -ους, -ω, and -ως is Perispomenon, e. g. γραῦ, βασιλεῦ, βοῦ, Σαπφοῖ, αἰδοῖ.

§ 66. *Gender of the Third Declension.*

The *natural* gender—the masculine and feminine—is distinguished in the third Declension, not by a special form, but partly by the signification, partly by the forms, and in part by usage alone. The following rules will aid in determining the gender:—

I. *Masculines*: (A) *all* nouns whose Nom. and stem (which can be recognized by the Genitive) end in -αν, Gen. -αν-ος; -ων, Gen. -οντ-ος and -ωντ-ος; -ύν, Gen. -ύν-ος (only ὁ μωσσύν, *tower*); -εις, Gen. -εν-ος (only ὁ κτεῖς, *comb*); -ας, Gen. -αυτ-ος; -ους, Gen. -ουτ-ος, -ουντ-ος, -οδ-ος (ὁ ποῦς); -ωρ, Gen. -ορ-ος; -ευσ, Gen. -εως; -ης, Gen. (-ε-ος) -ους; -ως, Gen. -ω-ος;

(B) the following with exceptions:—

(a) in -ην, Gen. -ηνος; but ὁ ἡ χήν, *goose*; — in -ην, Gen. -εν-ος; but ὁ ἡ ἀδήν, *gland*, and ἡ φρήν, *diaphragm*;

(b) in -ων, Gen. -ων-ος; but ἡ ἄλων, *threshing-floor*; ἡ βλήχων or γλήχων, *penny-royal*; ἡ μελεδών (poet.), *care*; ἡ μήκων, *poppy*; ἡ πλαταγών, *rattle* (but ὁ πλ. *petal of the poppy*); ἡ τρήρων, *riggon*; ἡ αὐλών (poet., but prose ὁ), *ravine*; ἡ ὁ κώδων *bell*;

(c) in -ηρ, Gen. -ηρ-ος; but ἡ κήρ, *fute* (on account of ἡ κήρ, *goddess of fate*); ὁ ἡ βαιστήρ, *hammer*; (those in -ηρ contracted from -εαρ, are neuter: τὸ κῆρ (poet.), Gen. κῆρος, *heart*; τὸ ξαρ, Gen. ἦρος, *spring*;) — in -ηρ, Gen. -ρος; but ἡ γαστήρ, γαστρός, *belly*; — in -ηρ, Gen. -ερ-ος; but ὁ ἡ αἰθήρ, *ether*; ὁ ἡ ἀήρ, *air*;

(d) in -ειρ, Gen. -ειρ-ος; but ἡ χεῖρ, *hand* (regularly, ὁ ἀντίχειρ, *the thumb*);

(e) in -ωρ, Gen. -ωρ-ος; but τὸ ἔλωρ (poet.), *booby*; τὸ πέλωρ (poet.), *monster*;

(f) in -ους, Gen. -ο-ος, see § 57, Rem. 4;

(g) in -ως, Gen. -ωτ-ος; but τὸ φῶς, *light*;

(h) in -ψ, Gen. -πος, -βος.

II. *Feminines*: (A) *all* nouns in -άς, Gen. -άδ-ος; -εις, Gen. -ειδ-ος (only ἡ κλεῖς, *key*); -αυς, Gen. -α-ος; -ινς, Gen. -ινδ-ος; -υνς, Gen. -υνδ-ος; -ης, Gen. -ητ-ος; -ις, Gen. -ιτ-ος (only ἡ χάρις); -υς, Gen. -υδ-ος and -υδ-ος; -ώ and -ώς, Gen. -ό-ος;

(B) the following nouns with exceptions:—

(a) in -ις, Gen. -ι-ος; but ὁ χάλις, *pure wine*; ὁ φάλκις, *a part of a ship*; ὁ ἄρις, *carpenter's tool*; ὁ κίς, *corn-worm*; ὁ γλάνις, *a kind of fish*; ὁ λῖς (Epic), *lion*, and ὁ ἡ οἷς, *sheep*; — in -ις, Gen. -εως, but ὁ ὄρχις, *testicle* (ἡ ὄρχις, *a kind of olive*); ὁ ὄφις, *serpent*; ὁ (later also ἡ) ἔχις, *viper*; ὁ (later ἡ) κόρις, *bug*; οἱ and αἱ κύρβεις, *law-tables*; — in -ις, Gen. -ιδ-ος; but ὁ φθόις, -ιδος, *a kind of cake*; ἡ ὁ τίγρις, Gen. -ιος and -ιδος, *tiger*; — in -ις, Gen. -ιδ-ος; but ὁ ἡ ὄρνις, *bird*; — in -ις, Gen. -ῖν-ος; but ὁ δελφίς, *dolphin*; ὁ ἰκτίς, *weasel*; ὁ ἡ θίς, *heap*; ὁ τελμῖς, *marsh-mud*;

(b) in -υς, Gen. -υ-ος; but ὁ βότρυς, *cluster*; ὁ θρῆνυς, *footstool*; ὁ ἰχθύς, *fish*; ὁ μῦς, *mouse*; ὁ νέκυς, *corpse*; ὁ στάχυς, *ear of corn*; ὁ σκόλλυς, *mode of tounure*; ὁ τῖφυς, *the night-mare*; ὁ κάλυς, *a Median garment*; ὁ ἡ ὕς or σῦς,

συνε; *δ μελάνδρυσ*, tun-fish; *ἡ* (later also *δ*) *ἐγχελυσ*, eel; *δ χρέμυς*, a sea-fish; — in *-υς*, Gen. *-εως*; but *δ πέλεκυς*, axe; *δ πῆχυς*, cubit;

(c) in *-ων*, Gen. *-ον-ος*; but *δ ἄκμων*, anvil; *δ πρίων*, saw; *δ κανών*, rule; *δ ἄξων*, axle; *δ σείσων*, earthen-vessel; *δ ἐπισείων*, flag; *δ ἡ κίων*, pillar; *δ κλαδών* and *ἀκρέμων*, bough; *δ λαγών*, gulf; *δ πλαγγών*, doll; *δ μυρμηδών*, ant's nest; *δ ἡ ἀλεκτρυών*, cock and hen.

REMARK 1. Nouns in *-ξ* are partly masculine, partly feminine, except those in *-αξ* (Gen. *-ἄκος*), which are masculine; most of those in *-ξ* are feminine; the larger part of those in *-ψ* are masculine, but many are feminine, e. g. *ἡ καλαῦρος*, *-οπος*, shepherd's crook; *ἡ λαίλαψ*, tempest; *ἡ ὄψ* (*vox*), *ὀπός*, voice; *ἡ* (rarely *δ*) *ὤψ*, *ὠπός*, face; *ἡ φλέψ*, *φλεβός*, vein; *ἡ χέρνιψ*, holy-water; *ἡ κατήλιψ*, *-ιφος*, proper story, etc.

III. Neuters: (A) all in *-α*, Gen. *-ατ-ος*; *-η*, Gen. *-ητ-ος* (only *τὸ κάρη*); *-ι*, Gen. *-ιτ-ος* (only *τὸ μέλι* with its compounds); *-υρ*, Gen. *-υρ-ος* (only *τὸ πῦρ*, Gen. *πυρ-ός*, fire); *-αρ*, Gen. *-ατ-ος* or *-ηρ*, Gen. *-ητ-ος*; *-ορ*, Gen. *-ορ-ος*; *-ας*, Gen. *-ατ-ας*; *-ος*, Gen. (*-ε-ος*) *-ους*; *-ι*, Gen. *-εος*; *-υ*, Gen. *-υ-ος*, and *-εος*, and *-ατ-ος*, § 68, 1; —

(B) the following with exceptions: (a) *-αρ*, Gen. *-αρ-ος*; but *δ ψάρ*, starling; (b) *-ας*, Gen. *-α-ος*; but *δ λᾶς*, stone; (c) *-ωρ*, Gen. *-ατ-ος* (except *δ ἄχώρ*, *ἰχώρ*, *ἔστωρ*, *ἡλέκτωρ*, § 68, 15).

REM. 2. The following single words may be noted in addition: *ἡ δαΐς*, Gen. *δαιτ-ός*, feast; *τὸ σταῖς* or *σταΐς*, *σταϊτός*, dough; *τὸ οὖς*, Gen. *ὠτ-ός*, ear.

† 67. Anomalous Forms of the Third Declension.

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes: —

(a) The first class includes those substantives whose Nom. cannot be derived, according to general analogy, from the Genitive-stem, e. g. *ἡ γυνή*, wife, Gen. *γυναικ-ός*.

(b) The second class includes those substantives, which, with one Nom. form, have in some or all of the Cases, two modes of formation; both of these, however, may come, in accordance with the general rules, from one form of the Nom., e. g. *δ ἡ ὄρνις*, Gen. *-ίδος*, bird, Pl. *ὄρνιδες* and *ὄρνεις*, as if from *ὄρνις*, Gen. *-εως*. These substantives are called *Heteroclites* (i. e. of different declensions or irregularly declined).

(c) The third class includes substantives, which, with one Nom. form, admit, in some or all of the Cases, two modes of formation, one of which may be derived from the Nom. form in use, but the other supposes a different Nom. form, e. g. *δερδάπων*, *-οντος*, servant, Acc. *δερδάποντα* and poet. *δέραπα*, as if from *δέραψ*. This formation is called *Metaplasm* (transformation), and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is called the *Theme*.

§ 68. *Anomalous Forms of the Third Declension.*

1. Γόνυ (τὸ, *knee*), and δόρυ (τὸ, *spear*), see § 54 (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also in the Attic poets, the Gen. δορός, Dat. δορί, and even δόρει, and Pl. δόρη instead of δόρατα, are formed from δόρυ; and in the phrase, δορὶ ἐλαῖν, *to take a prisoner of war*, this Dat. form is retained even by the Attic prose writers.

2. Γυνή (ἡ, *woman*), Gen. γυναικ-ός (as if from γύναιξ), Dat. γυναικ-ί, Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί (ν), γυναικας; on the accentuation, see § 65, 3 (a).

3. Δόρυ, see γόνυ, No. 1.

4. Ζεύς, Gen. Διός, Dat. Διῷ, Acc. Δία (as if from Δίς), Voc. Ζεῦ.

Poet. corresponding forms are Ζητός, Ζητή, Ζῆνα.

5. Θεράπων (ὁ, *servant*), -οντος. In Eurip. Acc. Θέραπα, Pl. Θέραπες, § 67 (c).

6. Κάρα (τὸ, *head*), an Epic and poetic word, Gen. κρατ-ός, Dat. κρατί and κάρᾱ, Acc. τὸ κάρᾱ, τὸ κῤᾶτα (τὸν κῤᾶτα, § 214); Acc. Pl. τοὺς κῤᾶτας, § 67 (c).

7. Κλείς (ἡ, *key*), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλεῖν (§ 53, Rem. 1), later κλειῖδα; Pl. Nom. and Acc. κλείς, and κλειῖδες, κλειῖδας, § 67 (b).

Old Attic, κλής, κληδός, κληδί, κληδα.

8. Κύων (ὁ, ἡ, *dog*), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κινῶν, κυσί, κύνας.

9. Λίπα (τὸ, *oil*, *fatness*), in the Epic dialect always in the phrases, ἀλείψασθαι λίπ' ἐλαίῳ, χρίσαι and χρίσασθαι λίπ' ἐλαίῳ, and so also in the Attic prose, ἀλείφειν, χρίειν λίπα; λίπα is thus an abridged Dat. instead of λίπαϊ, λίπα, from τὸ λίπα, Gen. -ας, but ἔλαιον must be considered as an adjective from ἐλάα, *olive*, so that λίπα ἔλαιον means *olive-oil*.

10. Μάρτυς (ὁ, *witness*), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, and in Simonides μάρτην; Dat. Pl. μάρτυσι (ν).

11. Ναῦς (ἡ, *ship*), Gen. νεώς, Dat. νηί, Acc. ναῦν, Voc. wanting; Dual, Gen. and Dat. νεοῖν (Nom. and Acc. wanting); Pl. νῆες, νεῶν, ναυσί (ν), ναῦς. Comp. γραῦς, § 57.

In Attic poets and later prose also, νηός, νηί, νῆα, etc

2. Ὀρνίς (ὁ, ἡ, *bird*), Gen. ὄρνιθ-ος, etc. The Pl. has a collateral form declined like πόλις, except the Dat.: ὄρνιθες and ὄρνεις, ὄρνιθων and ὄρνειν, ὄρνισι, ὄρνιθας, ὄρνεις, and ὄρνις, † 67 (b). So Ἀνάχαρσις, Ἀναχάρσιδος, and Ἀναχάρσεως.

In the Attic writers, the ι is sometimes short, ὄρνις, ὄρνιν, Aristoph. Av. 16. 270, 335 (but ὄρνις, ὄρνιν, 70, 103, 73).

13. Πνύξ (ἡ, *place of meeting*), Gen. πικν-ός, Dat. πικνί, Acc. πύκνα.

14. Σῆς (ὁ, *moth*), Gen. σε-ός; Pl. σέες, Gen. σέων, etc.; in the later writers, Gen. σηρός.

15. Σκώρ (τὸ, *dirt*), Gen. σκαρός, etc., and ὕδωρ (τὸ, *water*), Gen. ὕδατος, etc. To both of these belong:—

16. Φρέαρ (τὸ, *a well*), and στέαρ (τὸ, *tallow*), Gen. -έατος and -ητός (α long in Attic, short in Epic).

17. Φθόϊς, φθοῖς (ὁ, *art of cooking*), Gen. φθοι-ός and (from φθοῖς) φθοῖδ-ος; Pl. φθόεις and φθοῖδες.

18. Χοῦς (ὁ, *a measure*), χοός, χοῖ, χοῦν, χόες, χοῶν, χουσί, χόας like βούς († 57); also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The latter forms are preferred by the Attic writers; χοῦς, with the meaning of *mound*, is inflected only like βούς. The form χοεύς is Ionic, Dat. χοεῖ.

19. Χρῶς (ὁ, *skin*), χρωτ-ός, χρωτί, χρώτα. Collateral forms in the Ionic dialect and the Attic poets, are, Gen. χρο-ός, χροῖ, χρόα, like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείρεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *it shaves close to the skin, it comes home*, Soph. Aj. 786.

† 69. Defective Nouns of the Third Declension.

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g.

Χρέως (τὸ, *debt*), Ionic-Attic form for the Nom., Gen., and Acc.; also τὸ χρεῖος, Gen. χρέους, Pl. τὰ χρέα, Gen. χρεῶν; the Dat. and Dual are wanting; ὄναρ and ὕπαρ (only as Nom. and Acc.), *in dreaming and waking*; ὄφελος (only as Nom. and in the construction of the Acc. with the Inf.), *advantage*; μάλη only in the phrase ὑπὸ μάλῃς, *under the arm*.

REMARKS ON THE DECLENSIONS.

§ 70. I. *Redundant Nouns*.

Nouns are called *Redundant*, which have two modes of inflection in all or in most of the Cases:—

A. They belong to the same declension,

(a) of the same gender, e. g.

ὁ λαός and λαός, *people*; ὁ ναός and ναός, *temple*; ὁ λαγός and λαγός, *hare*; ὁ κάλας, *torse*, Pl. also κάλοι; ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι; ἡ Γοργώ and Γοργών.

(b) of different genders (hence called heterogeneous), e. g.

ὁ νῶτος and τὸ νῶτον, *back* (the last form was regarded by the *Atticists* as the only proper form, still τὸν νῶτον Xen. R. Equ. 3, 3); ὁ ζυγός and τὸ ζυγόν, *yoke*. — In the Pl. the neuter form of these heterogeneous nouns is more frequently used, e. g. ὁ σῆτος, τὰ σῆτα; οἱ δεσμοί, and more commonly τὰ δεσμά; ὁ σταδμός, *a station, balance*, οἱ σταδμοί and τὰ σταδμά, *stations*, and τὰ σταδμά, sometimes also *balances*; οἱ ζυγοί does not probably occur.

B. To different declensions, and commonly of different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*; ὁ χώρος and ἡ χώρα, *space*; ἡ ὄχθη and ὁ ὄχος, *rising ground*; ἡ δίψα and τὸ δίψος, *thirst*; ἡ νάπη (the older form) and τὸ νέπος, *valley*, etc. It should be observed further, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ; these three forms are almost entirely poetic (πρεσβύτερος and πρεσβύτατος formed from this, are in frequent use); in the Common Language, ὁ πρεσβύτερος, -ου, *elder*; in the meaning of *messenger*: ἐπὶ, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῦ; but in the Pl. οἱ and τοὺς πρέσβεις, πρέσβων, πρέσβεσι; also, τὸ δάκρυον and τὸ δάκρυ *tear*. The latter and older form is retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found even in the Attic prose-writers (Thu. 7, 75; Dem. c. Onet. I § 32).

§ 71. II. *Heteroclites*.

Heteroclites [§ 67 (b)] have two modes of formation; they are either of the third Dec., which have been already presented together (§ 68), or of two different declensions. Those of different declensions are, e. g. as follows:—

A. Of the First and Third Declension.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:—

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases according to both

declensions: ὁ μύκης, *mushroom*, Gen. μύκου and μύκητος, and some proper names, e. g. Χάρης. The name Θαῖς, in the old Attic, has the Ionic Gen. form Θάλειω, Dat. Θαλῇ, Acc. Θαλῆν; in the later writers, Θαλοῦ and Θάλητος, Θάλητι and Θάλητα. Observe that the accent is drawn back on Θάλειω.

(b) The proper names mentioned, § 59, Rem. 2, have η as well as ην in the Acc. Sing. only.

B. Of the Second and Third Declensions.

(a) Of the Common second and third declensions: several substantives in -ος, as masculine, are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. ὁ and τὸ ὄχος, *chariot*, τοῦ ὄχου and ὄχους, τὸν ὄχον and τὸ ὄχος; ὁ and τὸ σκότος, *darkness*.

(b) Of the contract second and third declensions:—

πρόχους (ἡ, *watering-pot*), Att. πρόχους, Gen. πρόχου, etc., Dat. Pl. προχούσι (like βούς, βουσίν).

Οἰδίπυς, Gen. Οἰδίποδος and (poet.) Οἰδίπου, Dat. Οἰδίποδι, Acc. Οἰδίποδα and Οἰδίπουν, Voc. Οἰδίπου.

(c) Of the Attic second and third declensions:—

In the Acc. Sing., ὁ γέλως, *laughter*, γέλωτος, γέλωτι, Acc. γέλωτα and γέλων, and the three following: πάτριος, *patruus*, μήτριος, *avunculus*, and Μίνως, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the Attic second Dec.; in the other Cases, according to the third Dec.

πάτριος, Gen. πάτρω and πάτριος, Dat. πάτρωι, Acc. πάτρων and πάτρωα;
Μίνως, Gen. Μίνω and Μίνως, Dat. Μίνωι, Acc. Μίνω (§ 48, Rem. 1), Μίνων and Μίνωα.

§ 72. III. Metaplasts.

Metaplasts [§ 67 (c)] like Heteroclites, have two modes of formation; they are either of the third declension, which have been already presented together (68), or of two different declensions. Those of different declensions are, e. g. as follows:—

(a) Of the Common second and third declensions:—

Δένδρον (τὸ, *tree*), Gen. δένδρου, etc.; but in the Dat. Pl. among the Attic writers, δένδρεσι (from the stem τὸ ΔΕΝΔΡΟΣ) and δένδροις; the first form is regarded by the Atticists as the better. To this stem belong, also, the forms τῷ δένδρῃ and τὰ δένδρη, which occur in the Attic poets, and in later prose writers.

Κοινωνός (ὁ, *partaker*), Gen. κοινωνοῦ, etc.; Xenophon uses the forms κοινωνῶνες and τοὺς κοινωνίας (from ΚΟΙΝΩΝ).

Κρίνον (τὸ, *lily*) Gen. κρίνου, etc., with the secondary form in the Dat. Pl. κρίνεσι in Aristoph. from the Pl. κρίνεα (in Herod.). Comp. δένδρον.

Λᾶς (ὁ, *stone*), Gen. λᾶος and in Soph. O. C. 196. λᾶου.

Ὁ δνειρος [and poetic τὸ δνειρον], *dream*, Gen. δνειρου and δνειρατος.

Πῦρ (τὸ, *fire*), πυρός. But Pl., τὰ πυρά, *watch-fires*, according to the second Dec.

Τιδς (ὁ, *son*), Gen. υἱοῦ, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. υἱέος, Dat. υἱεῖ (Acc. υἱέα is rejected); Pl. υἱεῖς, Gen. υἱέων, Dat. υἱέσι, Acc. (υἱέας), Attic υἱεῖς (§ 57, Rem. 1); Dual, υἱέε, Gen. υἱέων.

(b) Of the Attic second and third declensions:—

The three substantives, ἡ ἄλως, *threshing-floor*; ὁ ταῶς, *peacock*; and ὁ τυφός, *whirlwind*, have, together with the common inflection according to the Attic second declension, another according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταῶς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταῶν; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωσι(ν), ταῶνι, ταῶνες, ταῶσι, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.*

1. Substantives which do not vary the termination, but retain in all the Cases the form of the Nom., are called indeclinable. Except foreign proper names, as ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and the indeclinable cardinal numbers, all indeclinable nouns are of the neuter gender. Here belong especially:—

(a) The names of the letters, e. g. τὸ, τοῦ, τῷ, ἄλφα;

(b) Most of the cardinal numbers, e. g. δέκα ἀνδρῶν;

(c) Τὸ, τοῦ, τῷ, χρεών, *necessity, destiny*, and θέμις with εἶναι and εἶναι, and several foreign words, e. g. τὸ, τοῦ, τῷ πάσχα;

(d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed defective in number. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*; οἱ ἐτησίαι, *the Etesian wind*; αἱ Ἀθῆναι, *Athens*; τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

CHAPTER II.

The Adjective and Participle.

§ 74. *Gender and Declension of the Adjective and Participle.*

1. The Adjective and the Participle, like the Substantive, have three genders, being varied by inflection to agree with the gender of their substantive. But all adjectives have not separate forms for the three genders; many have but two endings, one for the Masc. and Fem., the other for the Neuter, e. g. ὁ σώφρων ἀνὴρ, ἡ σώφρων γυνή, τὸ σώφρον τέκνον. Several, indeed, have but one ending, commonly used only for the Masc. and Fem. See § 80, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή.

2. In Adjectives and Participles of three endings, the Masc. and Neuter belong to the same declension (second or third), and the Neuter is like the Masc. in the Gen. and Dat.; the Fem. is always of the first Dec.

REMARK 1. Hence, in an Adjective in -ος of three endings, the Masc. is declined like λόγος (§ 46), the Fem. like δίκη or σκιά (§ 44), and the Neut. like σῦκον (46).

REM. 2. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted hereafter. But it may be remarked here, as an essential deviation, that Participles always have the Voc. of the third Dec. like the Nom., § 53, Rem. 5.

§ 75. *Accentuation of Adjectives and Participles.*

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:—

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλός, καλή, καλόν; κούφος, κούφη, κούφον; χαρίεις, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τέρεν, τέρεινα, τέρεν; βαρύς, βαρεῖα, βαρύ; βουλεύσας, βουλεύσασα, βουλεύσαν· τιθεῖς, τιθεῖσα, τιθέν.

REMARK 1. In adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ον, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνδράπινος, ἀνδρωπίνη, ἀνδράπινον; ἐλεύθερος, ἐλευθέρᾶ, ἐλεύθερον; κοῦφος, κούφη, κοῦφον; σπουδαῖος, σπουδαῖᾶ, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνδράπιναι, ἐλεύθεραι, κοῦφαι, σπουδαῖαι, like ἀνδράπιναι, ἐλεύθεροι, κοῦφοι, σπουδαῖοι. Hence the difference between Ῥόδιαι, Λύκισαι (γυναῖκες), as adjectives, and Ῥοδίαι, Λυκίαι, as substantives, according to § 45, 6.

2. Participles accent the same syllable in the Neuter Nom. as in the Masc., when the nature of the syllable permits, e. g.

παιδεύων,	πα.δεῦον	τιμήσων,	τιμῆσον
φιλῶν,	φιλοῦν	λιπών,	λιπόν.

REM. 2. Yet Adjectives sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -ος, -όη, or -όα, -όον (except the Nom. and Acc. Dual Masc. and Neuter, which are Oxytones, § 49, 3), are Perispomena through all the Cases and Numbers, though the uncontracted forms of those in -εος are Proparoxytones, e. g. ἀργύρεος = ἀργυροῦς, ἀργύρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εὔνους, εύνουν, see § 49, 3.

4. Barytone feminines of adjectives and participles, whose Masc. is of the third declension, are Perispomena [§ 45, 6 (b)] in the Gen. Pl., but all the other Cases retain the accent of the Masc., e. g.

βαρὺς, -εῖα, -ύ	Gen. Pl. βαρέων, βαρειῶν
χαρίεις, -ίεσσα, -ίεν	" χαριέντων, χαριεσσῶν
μέλας, μέλαινα, μέλαν	" μελάνων, μελαινῶν
πᾶς, πᾶσα, πᾶν	" πάντων, πασῶν
τυφθεῖς, -εῖσα, -έν	" τυφθέντων, τυφθεισῶν
τύψας, τύψᾶσα, τύψαν	" τυψάντων, τυψασῶν; but,
ἀνδράπινος, -ίνη, -ιον	" ἀνδρωπίνων, as Masc., F., and N.
ἐλεύθερος, -εῖρᾶ, -ερον	" ἐλευθέρων, as Masc., F., and N.
τυπτόμενος, -ένη, -ερον	" τυπτομένων, as Masc., F., and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2 (c).

REM. 4. On the accentuation of the Nominative of compound adjectives, the following things are to be noted:—

(a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule [§ 30, 1, (c)], and are Proparoxytones, e. g. φιλότεκνος (from τέκνον), πάγκακος (from κάκος). But if the last part is formed of a verb, then adjectives with a long penult, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὁδηγός; but those with a short penult, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, one casting stones;	λιθόβολος, cast down by stones;
μητροκτόνος, matricide;	μητρόκτονος, slain by a mother;
θηροτρόφος, nourishing wild beasts;	θηρότροφος, nourished by wild beasts.

Words compounded with prepositions, a privative and intensive, ἐν and

δύς, and αἰ, ἄγαν, ἀρι, ἀρτι, ἐρι, ἡμι, ζα, παν, and πολυ, are always Proparoxytones, and hence exceptions to the rule respecting words with a short penult.

(b) Verbal adjectives in -τός remain Oxytones, even in compounds, if they have three endings, but are Proparoxytones, if they have but two. See § 78, I. (c).

(c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

SUMMARY OF THE ADJECTIVE AND PARTICIPLE ENDINGS.

† 76. I. *Adjectives and Participles of three Endings.*

I. -ος, -η, -ον:	Nom.	ἀγαθός,	ἀγαθή,	ἀγαθόν, good,	
	Gen.	ἀγαθοῦ,	ἀγαθῆς,	ἀγαθοῦ	
	Nom.	ὀγδοός,	ὀγδοή,	ὀγδοον, eighth,	
	Gen. Pl.	ὀγδών,	ὀγδών,	ὀγδών (§ 75, 4.)	
	Nom.	γραφόμενος,	γραφομένη,	γραφόμενον	
	Gen. Pl.	γραφομένων,	γραφομένων.	γραφομένων	
	-ος, -ᾶ, -ον:	Nom.	δικαίος,	δικαία,	δικαίον, just,
		Gen.	δικαίου,	δικαίᾶς,	δικαίου
		Gen. Pl.	δικαίων,	δικαίων,	δικαίων
		Nom.	ἐχθρός,	ἐχθρά,	ἐχθρόν, hostile,
Gen.		ἐχθροῦ,	ἐχθρᾶς,	ἐχθροῦ	
Nom.		ἄθρόος,	ἄθρόᾶ,	ἄθρόον, full,	
Gen.		ἄθρόου,	ἄθρόᾶς,	ἄθρόου	
Gen. Pl.		ἄθρόων,	ἄθρόων,	ἄθρόων.	

Most of the adjectives belong to this class. The Fem. ends in α, when preceded by ι or ρ, § 43, 1. Still, adjectives in -οος have -ᾶ in the Fem., when ρ precedes ο, otherwise, -ή, e. g. ἄθρόα, yet ὀγδοή. On the accentuation of adjectives in -ος, -η (ᾶ), -ον, see § 75.

Adjectives in -εος, -έα, -εον, which denote the material, e. g. χρύσεος, golden; ἀργύρεος, silver; κεράμεος, earthen; and multiplicative adjectives in -όος, -όη, -όον, e. g. ἀπλόος, single; διπλόος, double, are contracted. On the accentuation of those in -εος, -έα, -εον, see § 75, 3, and on the contraction of those in -έα into -ᾶ, -όη into -ῆ, and -όα into -ᾶ, see § 9, II.

χρῦσ-εος,	χρῦσ-έα,	χρῦσ-εον
χρῦσ-οῦς,	χρῦσ-ῆ,	χρῦσ-οῦν
ἐρέ-εος,	ἐρε-έα,	ἐρέ-εον
ἐρε-οῦς,	ἐρε-ᾶ,	ἐρε-οῦν
ἀργύρ-εος,	ἀργυρ-έα,	ἀργύρ-εον
ἀργυρ-οῦς,	ἀργυρ-ᾶ,	ἀργυρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Contraction is seldom omitted in Attic classic prose, not unfrequently in the Tragedians, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἀθρόος, -ᾶ, -όον, crowded, is rarely found contracted; δικρόος, -ᾶ, -όον, two-pronged, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ἡ δικρόα; ὀγδοός is always uncontracted.

II -εύς, -εῖᾶ, -ῖ:	Nom.	γλυκός, γλυκεῖα, γλυκύ, sweet,
	Gen.	γλυκέος, γλυκείας, γλυκέας
	Gen. Pl.	γλυκέων, γλυκειῶν, γλυκέων (§ 75, 4.)

The declension of the Masc. is like *πῆχυς*, though with the common genitives in *-έος, -έων*; the declension of the Neut. is like *ἄστυ*, yet always uncontracted in the Pl. (*-έα*). The only deviations from the regular accentuation are, *ἡμίους, ἡμίσεια, ἡμισυ*, *half*; *θῆλυς, θήλεια, θῆλυ*, *female*; *πρέσβυς*, *old* (used only in the Masc.), and some poetic forms. *Θῆλυς* is sometimes used as feminine in Homer and in the Tragedians.

REM. 2. The adjective *ἡμισυς*, in the Attic writers, has both the contracted and uncontracted forms in the Acc. Pl., *ἡμίσεις* and *ἡμίσεας*; also the Neut. *ἡμίσεα* is found in several passages in Demosthenes in the contracted form *ἡμίση*. Sometimes the Ionic Fem. form *-έα* occurs, e. g. *πλατέα*, X. R. Equ. 1, 14. (in all MSS.) *ἡμίσεας*, Pl. Menon. 83, c. in the best MSS.

III	<i>-ός, -ύσα, -ύν</i>	Nom.	<i>δεικνύς, δεικνύσα, δεικνύν</i> , <i>showing</i> ,
		Gen.	<i>δεικνύντος, δεικνύσης, δεικνύντος</i>
		Gen. Pl.	<i>δεικνύντων, δεικνυσῶν, δεικνύντων</i> (§ 75, 4.)
		Nom.	<i>φύς, φύσα, φύν</i> , <i>produced</i> ,
		Gen.	<i>φύντος, φύσης, φύντος</i> (§ 65, 2 (c).)
		Gen. Pl.	<i>φύντων, φυσῶν, φύντων</i> .

So the Pres. and second Aor. Act. participles of verbs in *-μι*. For the declension of the Masc. and Neut., see § 54 (d).

IV.	<i>-εις, -εσσα, -εν</i>	Nom.	<i>χαρίεις, χαρίεσσα, χαρίεν</i> , <i>lovely</i> ,
		Gen.	<i>χαρίεντος, χαριέσσης, χαρίεντος</i>
		Gen. Pl.	<i>χαριέντων, χαριεσσῶν, χαριέντων</i> .

For the declension of the Masc. and Neut., see § 54 (d), the only difference being that the Dat. Pl. ends in *-εσι*, not *-εισι*, e. g. *χαρίεσι*. — The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone; yet the ancient grammarians prescribe that the Neut. of *χαρίεις* should be accented on the antepenult, hence *χάριεν*.

REM. 3. Some of the adjectives in *-ήεις, -ήεσσα, -ῆεν*, and *-δέεις, -δέεσσα, -δέεν*, admit contraction, e. g.

	Nom.	<i>τιμή-εις, τιμή-εσσα, τιμή-εν</i> , <i>honored</i> ,
		<i>τιμῆς, τιμῆσσα, τιμῆν</i>
	Gen.	<i>τιμῆντος, τιμήσσης, τιμῆντος</i>
	Nom.	<i>μελιτό-εις, μελιτό-εσσα, μελιτό-εν</i> , <i>honeyed</i> ,
		<i>μελιτοῦς, μελιτούσσα, μελιτοῦν</i>
	Gen.	<i>μελιτοῦντος, μελιτούσσης, μελιτοῦντος</i> .

V.	<i>-είς, -εῖσα, -έν</i>	Nom.	<i>λειφδεῖς, λειφδεῖσα, λειφδέν</i> , <i>relictus</i> ,
		Gen.	<i>λειφδέντος, λειφδείσης, λειφδέντος</i>
		Gen. Pl.	<i>λειφδέντων, λειφδειςῶν, λειφδέντων</i>
		Nom.	<i>τιδεῖς, τιδεῖσα, τιδέν</i> , <i>placing</i> ,
		Gen.	<i>τιδέντος, τιδείσης, τιδέντος</i> .

For the declension of the Masc. and Neut., see § 54 (d), and also in the Dat. Pl., e. g. *τυφδεῖσι*. So likewise the first and second Aor. Pass. Participle, and the Pres. and second Aor. Active Part. of *τίθημι* and *ἵημι*, e. g. *ίείς, ίεῖσα, ίέν. εἶς, εἶσα, έν, δεῖς, δεῖσα, δέν*.

VI.	<i>-ᾱς, -αῖνα, -ᾶν</i>	Nom.	<i>μέλας, μέλαινα, μέλαν</i> , <i>black</i> ,
		Gen.	<i>μέλανος, μελαίνης, μέλανος</i>
		Gen. Pl.	<i>μελάνων, μελαινῶν, μελάνων</i> .

In the same manner only *τάλας, τάλαινα, τάλαν*, *unhappy*, the feminine Voc. of which has also *τάλαν*. For the declension of the Masc. and Neut., see § 54 (d), with Rem. 6.

VII. -ās, -āsa, -ān:	Nom.	πās, πāsa, πān, <i>all, every,</i>
	Gen.	παντός, πάσης, παντός
	Gen. Pl.	πάντων, πασών, πάντων.

In the same manner only the compounds of πās, e. g. ἀπās (ἀπāsa, ἀπαν), συμπās, πρόπās, etc.; these compounds have a short α in the Neut., in dactylic and anapestic verse. See § 54 (d), for the declension of the Masc. and Neut., and § 65, 2 (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

VIII. -ās, -āsā, -ān:	Nom.	λείπās, λείπāsā, λείπαν, <i>having left,</i>
	Gen.	λείπαντος, λειψάσης, λείπαντος
	Gen. Pl.	λειπάντων, λειπασών, λειπάντων.

So the first Aor. Act. Part., and also the Pres. and second Aor. Act. Part. of ἵστημι: ἱστάς, -āsa, -ān; στάς, -āsa, -ān. For the declension, see § 54 (d).

IX. -ēn, -ēina, -ēn:	Nom.	τέρην, τέρεινα, τέρεν (poetic), <i>smooth,</i>
	Gen.	τέρενος, τερείνης, τέρενος
	Gen. Pl.	τερένων, τερεινών, τερένων.

No other adjective is thus declined. For the declension, see § 55, 1.

X. -oús, -oúsā, -ón:	Nom.	διδούς, διδοῦσα, διδόν, <i>giving,</i>
	Gen.	διδόντος, διδούσης, διδόντος
	Gen. Pl.	διδόντων, διδουσών, διδόντων.

Thus only the Part. Pres. and the second Aor. Act. (δούς, δοῦσα, δόν, Gen. δόντος, δοῦσης, Gen. Pl. Fem. δουσών) of verbs in -αμι.

XI. -ón, -oúsā, -ón:	Nom.	έκόν, έκοῦσα, έκόν, <i>willing,</i>
	Gen.	έκόντος, έκούσης, έκόντος
	Gen. Pl.	έκόντων, έκουσών, έκόντων.

Thus only the compound έέκων, commonly έκων, έμουσα, έκον. For the declension, see § 54 (d).

XII. -ων, -ουσā, -ον:	Nom.	λείπων, λείπουσα, λείπον, <i>leaving,</i>
	Gen.	λείποντος, λειπούσης, λείποντος
	Gen. Pl.	λειπόντων, λειπουσών, λειπόντων.

So also the Pres., Fut., and second Aor. Act. Part., the last, however, with a different accentuation: -ών, -οῦσα, -όν, e. g. λιπών, -οῦσα, -όν. For the declension, see § 54 (d). In the same manner, the Present participles of contract verbs in -άω, -έω, and -όω, e. g.

Nom.	τιμῶν, -ῶσα, -ῶν	Nom.	φιλῶν, -οῦσα, -οῦν
Gen.	τιμῶντος, -ώσης, -ῶντος	Gen. Pl.	φιλούντων, -ουσών, -ούντων.
Gen. Pl.	τιμώντων, -ωσών, -ώντων.	Nom.	μισθῶν, -οῦσα, -οῦν
		Gen. Pl.	μισθούντων, -ουσών, -ούντων.

The Fut. Act. Part. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -οῦσα, -οῦν (formed from σπερέων, etc.), from σπείρω, *to sow*.

XIII. -ós, -uīa, -ós:	Nom.	τετυφώς, τετυφυῖα, τετυφός, <i>having struck,</i>
	Gen.	τετυφότης, τετυφυίας, τετυφότης
	Gen. Pl.	τετυφότην, τετυφυιών, τετυφότην.

On the form έστώς, -ῶσα, έστώς and -ός, etc., see below, § 193, Rem. 2 and 3

XIV. The adjectives, μέγας, μεγάλη, μέγα, great, πολὺς, πολλή, πολύ, much, are irregular in the Nom., Acc., and Voc. of the Masc. and Neut. Sing.; the other parts are regular; but even πολλόν instead of πολύν or πολύ, occurs in the Attic poets; Aesch. S. 824, uses the Voc. μέγαλε; πῶος, πραεῖα, πῶον, soft, is also irregular; it has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πραῖς, -εῖα, -ῶ (comp. γλυκύς, -εῖα, -ῶ), which occurs in the Dialects. See the Paradigm.

† 77. Paradigms.

S. N.	ἀγαθός	ἀγαθή	ἀγαθόν, good	φίλιος	φίλιᾱ	φίλιον, lovely
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλιου	φίλιᾱς	φίλιου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλιῳ	φίλιῃ	φίλιῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φίλιᾱν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φίλιᾱ	φίλιον
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φίλιων	φίλιων	φίλιων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλιοις	φίλιας	φίλιοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φίλιους	φίλιᾱς	φίλια
V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
Dual.	ἀγαθῶ	ἀγαθή	ἀγαθόν	φίλιῳ	φίλιᾱ	φίλιῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φίλιοιν	φίλιαιν	φίλιοιν
S. N.	γλυκύς	γλυκεῖα	γλυκύ, sweet	πῶος	πραεῖα	πῶον, soft
G.	γλυκέος	γλυκεῖᾱς	γλυκέος	πῶου	πραεῖᾱς	πῶου
D.	γλυκεῖ	γλυκεῖᾱ	γλυκεῖ	πῶῳ	πραεῖᾱ	πῶῳ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πῶον	πραεῖαν	πῶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πῶος(ε)	πραεῖα	πῶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πῶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκέων	γλυκειῶν	γλυκέων	πραέων	πραειῶν	πραέων
D.	γλυκέσι(ν)	γλυκείαις	γλυκέσι(ν)	πῶοις, πραέσι	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖᾱς	γλυκέα	πῶους, πραεῖς	πραεῖᾱς	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πῶοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέε	γλυκεῖᾱ	γλυκέε	πῶῳ	πραεῖᾱ	πῶῳ
	γλυκέοιν	γλυκειῶιν	γλυκέοιν	πῶοιν	πραεῖαιιν	πῶοιν
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθειῖσα	λειφθέν
G.	χαρίεντος	χαριέσσης	χαρίεντος	λειφθέντος	λειφθεισῆς	λειφθέντος
D.	χαρίεντι	χαριέσση	χαρίεντι	λειφθέντι	λειφθεισῇ	λειφθέντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	λειφθέντι	λειφθειῖσαν	λειφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθειῖσα	λειφθέν
P. N.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθειῖσαι	λειφθέντα
G.	χαρίέντων	χαριέσσω	χαρίέντων	λειφθέντων	λειφθειῶν	λειφθέντων
D.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)	λειφθειῖσι(ν)	λειφθειῖσαις	λειφθειῖσι(ν)
A.	χαρίεντας	χαριέσσαις	χαρίεντα	λειφθέντες	λειφθειῖσᾱς	λειφθέντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα	λειφθέντες	λειφθειῖσαι	λειφθέντα
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	λειφθέντε	λειφθειῖσᾱ	λειφθέντε
	χαρίέντοιιν	χαριέσσαιιν	χαρίέντοιιν	λειφθέντιιν	λειφθειῖσαιιν	λειφθέντοιιν

χρύσεος χρυσοῦς	χρυσέα χρυσῇ	χρύσειον, golden χρυσοῦν	ἀπλούς ἀπλοῦς	ἀπλόη ἀπλῇ	ἀπλόν, single ἀπλοῦν
χρυσέου χρυσοῦ	χρυσέας χρυσῆς	χρυσέου χρυσοῦ	ἀπλόου ἀπλοῦ	ἀπλόης ἀπλῆς	ἀπλόου ἀπλοῦ
χρυσέφ χρυσῶ	χρυσέα χρυσῇ	χρυσέφ χρυσῶ	ἀπλόφ ἀπλῶ	ἀπλόη ἀπλῇ	ἀπλόφ ἀπλῶ
χρύσειον χρυσοῦν	χρυσέαν χρυσῆν	χρύσειον χρυσοῦν	ἀπλόον ἀπλοῦν	ἀπλόην ἀπλῆν	ἀπλόον ἀπλοῦν
doubtful	χρυσέα χρυσῇ	χρύσειον χρυσοῦν	doubtful	ἀπλόη ἀπλῇ	ἀπλόον ἀπλοῦν
χρύσειοι χρυσοῖ	χρύσειαι χρυσαῖ	χρύσειᾶ χρυσᾶ	ἀπλόοι ἀπλοῖ	ἀπλόαι ἀπλαῖ	ἀπλόα ἀπλᾶ
χρυσέων χρυσῶν	χρυσέων χρυσῶν	χρυσέων χρυσῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν	ἀπλόων ἀπλῶν
χρυσέοις χρυσοῖς	χρυσέαις χρυσαῖς	χρυσέοις χρυσοῖς	ἀπλόοις ἀπλοῖς	ἀπλόαις ἀπλαῖς	ἀπλόοις ἀπλοῖς
χρυσέους χρυσοῦς	χρυσέας χρυσᾶς	χρύσειᾶ χρυσᾶ	ἀπλόους ἀπλοῦς	ἀπλόας ἀπλᾶς	ἀπλόα ἀπλᾶ
χρύσειοι χρυσοῖ	χρύσειαι χρυσαῖ	χρύσειᾶ χρυσᾶ	ἀπλόοι ἀπλοῖ	ἀπλόαι ἀπλαῖ	ἀπλόα ἀπλᾶ
χρυσέω χρυσῶ	χρυσέα χρυσᾶ	χρυσέω χρυσῶ	ἀπλόω ἀπλῶ	ἀπλόα ἀπλᾶ	ἀπλόω ἀπλῶ
χρυσέοιν χρυσοῖν	χρυσέαιν χρυσαιν	χρυσέοιν χρυσοῖν	ἀπλόοιν ἀπλοῖν	ἀπλόαιν ἀπλαιν	ἀπλόοιν ἀπλοῖν
ἀργύρεος ἀργυροῦς	ἀργυρέα ἀργυρᾶ	ἀργύρειον, silver ἀργυροῦν	τετυφώς τετυφότος	τετυφυῖα τετυφύας	τετυφός, having τετοφότος [τετυφός]
ἀργυρέου ἀργυροῦ	ἀργυρέας ἀργυρᾶς	ἀργυρέου ἀργυροῦ	τετυφότε τετυφότες	τετυφυῖα τετυφυῖαι	τετυφότε τετυφότες
ἀργυρέφ ἀργυρῶ	ἀργυρέα ἀργυρῇ	ἀργυρέφ ἀργυρῶ	τετυφότες τετυφότεων	τετυφυῖαι τετυφυῖων	τετυφότες τετυφότεων
ἀργύρειον ἀργυροῦν	ἀργυρέαν ἀργυρᾶν	ἀργύρειον ἀργυροῦν	τετυφότες τετυφότες	τετυφύας τετυφύας	τετυφότες τετυφότες
ἀργύρεε	ἀργυρέα ἀργυρᾶ	ἀργύρειον ἀργυροῦν	τετυφότες τετυφότες	τετυφυῖα τετυφυῖαι	τετυφότες τετυφότες
πολύς πολλοῦ	πολλή πολλῆς	πολύ, much πολλοῦ	μέγας μεγάλου	μεγάλη μεγάλης	μέγα, great μεγάλου
πολλῶ πολύν	πολλῇ πολλῆν	πολλῶ πολύ	μεγάλφ μέγαν	μεγάλη μεγάλην	μεγάλφ μέγα
πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα
πολλοί πολλῶν	πολλοί πολλῶν	πολλοί πολλῶν	μεγάλοι μεγάλων	μεγάλοι μεγάλων	μεγάλοι μεγάλων
πολλοῖς πολλοῦς	πολλοῖς πολλοῦς	πολλοῖς πολλοῦς	μεγάλοις μεγάλους	μεγάλαις μεγάλαις	μεγάλοις μεγάλαις
πολλοί	πολλοί	πολλοί	μεγάλοι	μεγάλοι	μεγάλοι
			μεγάλω μεγάλων	μεγάλα μεγάλων	μεγάλω μεγάλων

μέλας μέλανος μέλανι μέλαινα μέλαν	μέλαινα μελαίνης μελαίνῃ μέλαιναν μέλαινα	μέλαν, black μέλανος μέλανι μέλαν μέλαν	πᾶς παντός παντί πάντα πᾶς	πᾶσα πάσης πάσῃ πᾶσαν πᾶσα	πᾶν, all παντός παντί πᾶν πᾶν
μέλανε μελάνων μέλασι μέλανε μέλανε	μέλαιναι μελαινῶν μελαίναις μελαίνας μέλαιναι	μέλαινα μελάνων μέλασι μέλαινα μέλαινα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν πάσαις πάσας πᾶσαι	πάντα πάντων πᾶσι πάντα πάντα
μέλανε μελάνοι	μελαίνᾳ μελαίναιν	μέλανε μελάνοι.	πάντε πάντοι	πάσᾳ πάσαιν	πάντε πάντοι.
στάς στάντος στάντι στάντα στάς	στᾶσα στάσης στάσῃ στᾶσαν στᾶσα	στᾶν, standing στάντος στάντι στᾶν στᾶν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιπούσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν
στάντες στάντων στᾶσι(ν) στάντας στάντες	στᾶσαι στασῶν στάσαις στάσας στᾶσαι	στάντα στάντων στᾶσι(ν) στάντα στάντα	λιπόντες λιπόντων λιπούσι(ν) λιπόντας λιπόντες	λιπούσαι λιπουσῶν λιπούσαις λιπούσας λιπούσαι	λιπόντα λιπόντων λιπούσι(ν) λιπόντα λιπόντα
στάντε στάντοι	στάσᾳ στάσαιν	στάντε στάντοι.	λιπόντε λιπόντοι	λιπούσᾳ λιπούσαιν	λιπόντε λιπόντοι.
φανῶν φανούντος φανούντι φανούντα φανῶν	φανούσᾳ φανούσης φανούσῃ φανούσαν φανούσᾳ	φανοῦν, about to φανούντος [show φανούντι φανούντα φανοῦν	ζευγνύς ζευγνύντος ζευγνύντι ζευγνύντα ζευγνύς	ζευγνύσα ζευγνύσης ζευγνύσῃ ζευγνύσαν ζευγνύσα	ζευγνύν, joining ζευγνύντος ζευγνύντι ζευγνύν ζευγνύν
φανούντες φανούντων φανούσι φανούντας φανούντες	φανούσαι φανουσῶν φανούσαις φανούσας φανούσαι	φανούντα φανούντων φανούσι φανούντας φανούντα	ζευγνύντες ζευγνύντων ζευγνύσι ζευγνύντας ζευγνύντες	ζευγνύσαι ζευγνυσῶν ζευγνύσαις ζευγνύσας ζευγνύσαι	ζευγνύντα ζευγνύντων ζευγνύσι ζευγνύντα ζευγνύντα
φανούντε φανούντοι	φανούσᾳ φανούσαιν	φανούντε φανούντοι.	ζευγνύντε ζευγνύντοι	ζευγνύσᾳ ζευγνύσαιν	ζευγνύντε ζευγνύντοι.

REMARK. All participles in -eis are declined like λειφθεῖς (see § 76, V.); all participles in -us, like δεικνύς (see § 76, III.); all participles in -as, like στάς (see § 76, VIII.); the Pres. Fut. and second Aor. Part. Active, like λιπών (§ 76, XII.); the Fut. Act. Part. of Liquid verbs, like σπερῶν (§ 76, XII.)

§ 78. II. Adjectives of two Endings.

Adjectives in -os of two endings are declined like ἀγαθός, except that they have no separate form for the feminine, the same form being used for the masculine and feminine.

I. -ος, -ον; ὁ ἡ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple adjectives without particular derivative endings, e. g. ὁ ἡ βάρβαρος, *not Greek*; ἄβρος, *vehement*; ἡμερος, *gentle*; λοῖδορος, *calumniating*; τιδασός, *mild*; χέρσος, *unfruitful*; ἡσυχος, *silent*; δάπανος, *extravagant*; ἔωλος, *yesterday*;

(b) Most simple adjectives with the derivative-endings -ιος and -ειος, and -ιμος, e. g. ὁ ἡ σωτήριος, *saving*; ὁ ἡ βασιλείος, *regal*; ὁ ἡ γνώριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἡ ἄλογος, τὸ ἄλογον, *irrational*; ὁ ἡ ἀργός (instead of ἀεργός), *inactive* (but ἀργός, -ή, -όν, *thrift*); ὁ ἡ πάγκαλος, *very fair* (but καλός, -ή, -όν); ὁ ἡ πάλλευκος, *very white* (but λευκός, -ή, -όν); θεόπνευστος, -ον, *divinely inspired* (but πνευστός, -ή, -όν); adjectives compounded with adjectives in -κός, which then become Proparoxytones, e. g. ὁ ἡ ψευδάττικος, *not pure Attic*, but (Ἄττικος, -ή, -όν) ὁ ἡ μισοπέρσικος (but Περσικός, -ή, -όν).

Exceptions are adjectives derived from compound verbs with the derivative-endings -κός, which remain Oxytones; those in -τέος, which remain Paroxytones, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι; those in -τός vary between two and three endings, e. g. ἀνεκτός, -ή, -όν (from ἀνέχω), and ἀνεκτός, -όν, see Lobbeck, ad S. Aj. 1296. Paralipp. p. 482, sq. Porpo ad Th. 2, 41, 4. But when compounds in -τός, -τή, -τόν, are again compounded, they have but two endings, and are Proparoxytones, e. g. ὁ ἡ ἀκατασκεύαστος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ἀπορώτερος ἢ λήψις, Thu. 5, 110. δυσεμβολώτατος ἢ Λόκρις, Id. 3, 110.

II. -ους, -ουν; ὁ ἡ εὖνους, τὸ εὖνουν, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted substantives νοῦς and πλούς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὁστοῦν (§ 47), yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονόοις X. Cy. 8, 2, 1. κρυψινόους X. Ag. 11, 5. δύνουσι X. H. 2, 1, 2.

(b) Such as are compounded with the substantive ποῦς, e. g. ὁ ἡ πολύπους, τὸ πολύπουν, and are inflected like it, but in the Acc. Sing., even as Οἰδίπους (§ 71, B. (b)), are partly of the contract second Dec. and partly of the third, e. g. Gen. πολύποδος and πολύπου; Acc. πολύποδα and πολύπουν, etc.

REM. 3. In several adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιπτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἡ ἱλεως, τὸ ἱλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec. (§ 48).

REM. 4. The Acc. commonly ends in -ων, but in a number of compound words, it ends in -ω (§ 48, Rem. 1), e. g. ἀξιώχρεω, ἀνάπλεω, ἀγηρῶ (in respect to the accentuation, see § 29, Rem. 7), ἐπίπλεω, ὑπέρχρεω.

REM. 5. There are three endings to the simple adjective:—

Πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέφ, πλέαι, πλέα; the compounds are either of two endings, e. g. ὁ ἡ ἀνάπλεως, τὸ ἀνάπλεων, Pl. οἱ αἱ ἐκπλεφ (ἰππεῖς ἐκπλεφ X. Cy. 6, 2, 7. ἐκπλεφ τράπεζαι X. Hier. 1, 18), τὰ ἐκπλεω X. Cy. 3, 1, 28. 1, 6, 7, and even the Nom. Pl. πλέω, of the simple adjective is not seldom used for the Masc. and Fem., or they have (yet more seldom)

three endings, e. g. ἀνάπλεως, ἀναπλέα (Pl. Phaedon 83, d.), ἀνάπλεων. Eur Alc. 730, has πλέον, after the example of Homer, as Neuter Sing. So likewise compounds, seldom in the Sing., e. g. τὸ ἔμπλεον, Soph., oftener in the Pl., e. g. ἔμπλεαι Pl. Rp. 6. 505, c. and very frequently in the Neuter, e. g. ἔμπλεα X. Cy. 6. 2, 7, and 8. περίπλεα 6. 2, 33. Also from ὄλεως, Plato Phaedon 95, a. has ὄλεα as Neut. Pl.

REM. 6. Ὁ ἢ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. In addition to the Nom. σῶς, σῶν, this word forms only the Acc. Sing. σῶν, like the Attic second Dec.; it has also the Acc. σῶον. The form σᾶ (from σᾶα), occurs as Fem. Sing. in Eurip. Fr. 629. (Dind.) and as Neut. Pl. in Plat. Critias, 111, c. in the best MSS. The Pl. consists of forms from σῶς of the second Dec. and of forms from the lengthened σῶος, namely:—

Pl. N. οἱ αἱ σῶς (from σῶες), and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σᾶ.

A. τοὺς τὰς σῶς (from σῶας), and τοὺς σῶους, N. σῶα, rarely σᾶ.

The Singular forms of σῶες are very rare in the Attic writers, e. g. σῶος, X. An. 3. 1, 32.

REM. 7. The compounds of κέραι and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκεραι, τὸ χρυσόκερων, Gen. χρυσόκερῶ and χρυσοκέρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελῶ and φιλογέλωτος; βούκεραι, Gen. βούκερῶ and βουκέρωτος, so εὐκεραι. The adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκεραι, ρήκεροι, ἑκερα. On the accentuation, see § 29, Rem. 7.

IV. -ων; -ον; N. ὁ ἢ σώφρων, τὸ σώφρον, *prudens*,

G. τοῦ τῆς τοῦ σώφρονος (according to § 55, 1).

REM. 8. From ὁ ἢ πίων, *fat*, comes also the Fem. form πείρα, even in prose writers; so also πρόφρασσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, the Comparatives in -ων, -ον, -ίων, -ιον; but in respect to the declension of these it is to be noted, that, after the rejection of ν, they are contracted in the Acc. Sing., and in the Nom., Acc., and Voc. Pl. See the Paradigms, § 79. In the Attic writers, the uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάττονες, κακίονες, μείζονες, βελτίονες, πλείονες, ἡττονας, βελτίονας, ἐλάττονας, X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*,

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθοῦς (§ 59).

On the contraction of -έα into -ᾶ (instead of -ῆ), where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in -έτης (from ἔτος, Gen. έτους), are either of two endings, e. g. πορείαν χιλιετῆ, Pl. Rp. 10. 615, a. περίοδον τῇ χιλιετεί, Phaed. 249, a., or they take a particular Fem. form, namely, -έτις, Gen. -έτιδος, e. g. ἐπτέτης, F. ἐπτέτις; τριακοντούκιδων σπονδῶν, Th. 1, 87.

REM. 11. Simple adjectives in -ης are Oxytones, except πλήρης, πλήρες, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI. -ην, -εν; N. ὁ ἢ ἄρρην, τὸ ἄρρεν

G. τοῦ τῆς τοῦ ἄρρενος (§ 55, 1). No other word like this.

VII. -ερ, -ορ; N. ὁ ἢ ἀπάτωρ, τὸ ἀπατορ, *fatherless*,

G. τοῦ τῆς τοῦ ἀπάτορος (§ 55, 1). In like manner only ἀμήτωρ, ἄμητορ.

VIII. -ις, -ι; (a) N. ὁ ἢ ἴδρις, τὸ ἴδρι, *knowing*,
G. τοῦ τῆς τοῦ ἴδριος (§ 63, Rem. 5).

In like manner, only νῆστις, *temperate*, and τρέφεις, *nourished*. In addition to the form in -ιος, these adjectives have another in -ιδος, but more rare, and only poetic, e. g. ἴδριδα, ἴδριδες.

(b) N. ὁ ἢ εὐχαρις, τὸ εὐχαρι, *agreeable*,
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of χάρις, πάτρις, ἑλπις, φρόντις, which are declined like the simples, e. g. εὐελπις, εὐελπι, Gen. εὐέλπιδος; φιλόπατρις, Gen. φιλοπάτριδος; the Acc. ends according to § 53, 3, in -ιν, e. g. εὐελπιν, εὐχαριν; but compounds of πόλις, when they refer to persons, are inflected in the Attic dialect in -ιδος, e. g. φιλόπολις, Gen. -ιδος, yet in the Acc., φιλόπολιν and -ιδα; still, as epithets of cities, etc., they are inflected like πόλις, e. g. καλλίπολις, δικαίπολις, etc., Gen. καλλιπόλεως, etc.

IX. -υς, -υ; (a) N. ὁ ἢ ἄδακρυς, τὸ ἄδακρυ, *tearless*.

So compounds of δάκρυ; yet these inflect only the Acc. Sing. like the third Dec., e. g. ἄδακρυν, Neut. ἄδακρυ. The other Cases are supplied by ἀδάκρυτος, -ον, Gen. -ου, according to the second Dec.

(b) N. ὁ ἢ δίπηχυς, τὸ δίπηχυ, *two ells long*,
G. τοῦ τῆς τοῦ διπήχεος.

Here belong the compounds of πήχυς; the declension is like γλυκύς, γλυκὺς (§§ 76, II. and 77), except that the Neuter Pl. in -εα is contracted into -η, like ἄσπη, e. g. διπήχη.

X -ους, -ον; N. ὁ ἢ μονόδους, τὸ μονόδον, *one-toothed*,
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of δούς. For the Dec., see § 54 (d).

‡ 79. Paradigms.

S. N.	ἐνδοξος	ἐνδοξον	δίπους	δίπους	δίπουν
G.	ἐνδόξου	ἐνδόξου		δίποδος	
D.	ἐνδόξῳ	ἐνδόξῳ		δίποδι	
A.	ἐνδοξον	ἐνδοξον	δίποδα and	δίπουν	δίπουν
V.	ἐνδοξε	ἐνδοξον	δίπου		
P. N.	ἐνδοξοί	ἐνδοξα	δίποδες		δίποδα
G.	ἐνδόξων	ἐνδόξων		διπόδων	
D.	ἐνδόξοις	ἐνδόξοις		δίποσι	
A.	ἐνδόξους	ἐνδοξους	δίποδας		δίποδα
V.	ἐνδοξοί	ἐνδοξα	δίποδες		δίποδα
Dual.	ἐνδόξῳ	ἐνδόξῳ		δίποδε	
	ἐνδόξων	ἐνδόξων.		διπόδων.	

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλ(ο-ον)ουν εὐπλου εὐπλω εὐπλουν doubtful	Ἰλεως Ἰλεω Ἰλεφ Ἰλεων Ἰλεως Ἰλεω
P. N. G. D. A. V.	εὐπλοι εὐπλων εὐπλοις εὐπλους εὐπλοι εὐπλοα εὐπλοα	Ἰλεφ Ἰλεων Ἰλεφς Ἰλεως Ἰλεφ Ἰλεω Ἰλεω
Dual.	εὐπλω εὐπλωιν.	Ἰλεω Ἰλεφν.

S. N. G. D. A. V.	εὐδαίμων εὐδαίμονος εὐδαίμονι εὐδαίμονα εὐδαιμον εὐδαιμον	ἐχθίων ἐχθίονος ἐχθίονι ἐχθίονα-ίω ἐχθίον ἐχθίον	μείζων μείζονος μείζονι μείζονα μείζω μείζον μείζον
P. N. G. D. A. V.	εὐδαίμονες εὐδαίμονων εὐδαίμοσι(ν) εὐδαίμονας εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονους ἐχθιόνων ἐχθίοσι(ν) ἐχθίονας ἐχθίους like the Nominative.	μείζονες μείζονους μειζόνων μειζοσι(ν) μείζονας μείζους like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόνοι.	ἐχθίονε ἐχθιόνοι.	μείζονε μειζόνοι.

S. N. G. D. A. V.	ἀληθής ἀληθ(έ-ος)οὺς ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῇ ἀληθές	ὕγιής ὕγι(έ-ος)οὺς ὕγι(έ-ι)εῖ ὕγι(έ-α)ᾷ ² ὕγιές
P. N. G. D. A. V.	ἀληθ(έ-ες)εῖς ἀληθ(έ-ων)ῶν ¹ ἀληθέσι(ν) ἀληθ(έ-ας)εῖς like the Nominative.	ὕγι(έ-ες)εῖς ὕγι(έ-ων)ῶν ὕγιέσι(ν) ὕγι(έ-ας)εῖς like the Nominative.
Dual.	ἀληθ(έ-ε)ῇ ἀληθ(έ-οιν)οῖν.	ὕγι(έ-ε)ῇ ὕγι(έ-οιν)οῖν.

S. N. G. D. A. V.	εὐχαρις εὐχαρίτος εὐχαρίτι εὐχάρिता and εὐχαριν εὐχαρι εὐχαρι	ἀπάτωρ ἀπάτορος ἀπάτορι ἀπάτορα ἀπατορ ἀπατορ
P. N. G. D. A. V.	εὐχάριτες εὐχαρίτων εὐχάρισι εὐχάριτας εὐχάριτες εὐχάρिता εὐχάρिता	ἀπάτορες ἀπατόρων ἀπάτορσι ἀπάτορας ἀπάτορες ἀπάτορα ἀπάτορα
Dual.	εὐχάριτε εὐχαρίτοι.	ἀπάτορε ἀπατόροι.

¹ but συνηθέ-ων = συνήδων, § 59. Rem. 4

² § 59. Rem. 1.

§ 80. III. *Adjectives of one Ending.*

Adjectives of one ending have no separate form for the Neuter, partly because their meaning is of such a nature that they generally occur in connection with persons, and partly because their formation admits of no separate neuter form. In poetry, however, these adjectives sometimes occur in those Cases in which the Neut. form is like that of the Masc. and Fem., i. e. in the Gen. and Dat., even in connection with neuter substantives, e. g. *μανιάσιν λυσσήμασιν*, Eur. Or. 264. *ἐν πένητι σώματι*, Ia El. 375. They very seldom take a separate form for the Neut., e. g. *ἐπηλυσ*, *ἐπήλυδα* *ἔθνεα*, Her. 8, 73; a derivative adjective is commonly used, where the neuter is to be denoted.

Endings.

I. -ας, Gen. -ου; *ὁ μονίας*, Gen. *μονίου*, *single* (Paroxytone).

II. -ας, Gen. -αντος: *ὁ ἡ ἀκάμας*, Gen. *-αντος*, *unwearied* (Paroxytone).

III. -άς, Gen. -άδος: *ὁ ἡ φυγάς*, Gen. *φυγάδος*, *fugitive* (Oxytone).

IV. -αρ, Gen. -αρος: only *μάκαρ*, though the Fem. form *μάκαιρα* is sometimes found.

V. -ης, Gen. -ου: *ὁ ἐθελοντής*, Gen. *ἐθελοντοῦ*, *voluntary*.

Some of these adjectives take, in connection with Fem. substantives, a separate Fem. form in -ις (Gen. -ιδος), e. g. *εὐώπης*, Fem. *εὐώπις*, *fair-looking*. They are Paroxytones, except *ἐθελοντής*, *ἐκοντής*, and *ὕβριστής*.

VI. -ης, Gen. -ητος: *ὁ ἡ ἀργής*, Gen. *ἀργήτος*, *white*.

So all compounds in *-θητής*, *-δμήτης*, *-βλήτης*, *-πλήτης*, and *-κμήτης*, and some simple adjectives, e. g. *γυμνής*, *naked*; *χερνής*, *needy*; *πέννης*, *poor*; *πλάνης*, *wandering*, etc.

VII. -ήν, Gen. -ήνως: *ὁ ἡ ἀπτήν*, Gen. *ἀπτήνως*, *unfeathered*. In like manner no other.

VIII. -ώς, Gen. -ώτος: *ὁ ἡ ἀγνώς*, Gen. *ἀγνώτος*, *unknown*.

So all compounds in *-βρώς*, *-γνώς*, and *-χρώς*, and also *ἀπτώς*, *firm*.

IX. -ις, Gen. -ιδος: *ὁ ἡ ἀνάκτις*, Gen. *ἀνάκτιδος*, *powerless*.

These adjectives after the omission of a feminine substantive to which they belong, are, like those in *-άς*, *-άδος*, e. g. *ἡ Ἑλλάς* (sc. *γῆ*), used as substantives, e. g. *ἡ πατρίς* (sc. *γῆ*), *fatherland*.

X. -ύς, Gen. -ύδος: *ὁ ἡ νέηλυσ*, Gen. *νεήλυδος*, *one lately come*

In like manner only a few other compounds.

XI. -ξ, Gen. -γος, -κος, -χος: δ ἡ ἀρπαξ, Gen. -ἀγος, *rapacious*.
 δ ἡ ἡλιξ, " -ἴκος, *equal*.
 δ ἡ μῶνυξ, " -ῦχος, *one-hoofed*.

XII. -ψ, Gen. -πος: δ ἡ αἰγίληψ, Gen. -ἑπος, *high*.

XIII. Such as end in an unchanged substantive, e. g. ἄπαις, *childless*; μακρόχειρ, *long-handed*; αὐτόχειρ, *done with one's own hand*; μακράων, *long-lived*; μακράχην, *long-necked*; λεύκασπις, *having a white shield*. The declension of such adjectives is like that of the substantives, e. g. μακράχενος. On the compounds of πούς, however, comp. § 78, II. (b).

§ 81. Comparison of Adjectives.

1. The quality expressed by an adjective may belong to an object in different degrees:—

(a) When the quality belongs to one object in a higher degree than to another, the form is called the Comparative, e. g. *Plato was MORE LEARNED than Xenophon*.

(b) When the quality in the highest degree belongs to an object, the form is called the Superlative, e. g. *Plato was the MOST LEARNED of the disciples of Socrates*.

(c) The form of the adjective which expresses its simple meaning without any comparison, is called the Positive, e. g. *Plato was LEARNED*.

2. Only the adjective and adverb are susceptible of comparison; the participle does not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρρωμένος, -έστερος, -έστατος.

3. The Greek has two classes of terminations for the Comparative and Superlative. The first, and much the most common, is -τερος, -τέρᾱ, -τερον, for the Comparative, and -τατος, -τάτῃ, -τατον, for the Superlative; the second is -(ι')ων, -(ι')ον, or -ων, -ον, for the Comparative, and -(ι)στος, -(ι)στη, -(ι)στον, for the Superlative. The ι is the union-vowel.

4. The first class of terminations is appended to the stem of the adjective by the connecting syllables ο (ω), αι, ις, ες; hence the general rule: *In most adjectives, the usual endings are appended to the stem by means of the connecting syllable.*

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix *μᾶλλον* (magis) and *μάλιστα* (maxime) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

‡ 82. A. First Form of Comparison.

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτῃ, -τατον.

These endings are appended to the stem of the adjective; the stem is found by rejecting *ος* in the Nom. of the second Dec., and the same syllable in the Gen. of the third Dec.

I. Adjectives in -ος, -ῃ (-ᾱ), -ον.

(a) Most adjectives of this class annex the above endings to the stem by means of the union-vowel *ο* or *ω*; the union-vowel is *ο*, when a syllable long by nature or by position (§ 27, 3), precedes, but *ω*, when a short syllable precedes, — *ω* being then used to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κουφ-ό-τερος,	Sup. κουφ-ό-τατος, -ῃ, -ον.
ἰσχυρ-ός, <i>strong</i> ,	" ἰσχυρ-ό-τερος,	" ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	" λεπτ-ό-τερος,	" λεπτ-ό-τατος,
σφοδρ-ός, <i>vehement</i> ,	" σφοδρ-ό-τερος,	" σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	" πικρ-ό-τερος,	" πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	" σοφ-ώ-τερος,	" σοφ-ώ-τατος,
ἐχϋρ-ός, <i>firm</i> ,	" ἐχϋρ-ώ-τερος,	" ἐχϋρ-ώ-τατος,
ἀξι-ος, <i>worthy</i> ,	" ἀξι-ώ-τερος,	" ἀξι-ώ-τατος.

REMARK 1. A mute and liquid here always make a syllable long by position, though the Attic poets, on account of the verse, sometimes consider such syllable as short, e. g. *εὐτεκνέτατος* from *εὐτεκνος*, Eur. Hec. 579. 618. (Pors.), *δυσποτμώτερα*, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους are contracted also in the forms of Comparison; the first contract *ε* and *ω* the union-vowel into *ω*; the last assume the union-syllable *ες* and contract in with the preceding *ο*, e. g.

πορφύρ-εος	= πορφυρ-οῦς	ἁπλ-ός	= ἁπλ-οῦς
πορφυρ-εώτερος	= πορφυρ-ώ-τερος	ἁπλο-έσ-τερος	= ἁπλ-οῦς-τερος
πορφυρ-εώτατος	= πορφυρ-ώ-τατος	ἁπλο-έσ-τατος	= ἁπλ-οῦς-τατος.

Here belong also contracts of two endings in -ους and -ουν, e. g. *εὖν-οος* = *εὖν-ους*, Neut. *εὖν-οον* = *εὖν-ουν*, Com. *εὖνο-έσ-τερος* = *εὖν-οῦς-τερος*, Sup. *εὖνο-έσ-τατος* = *εὖν-οῦς-τατος*.

REM. 2. Adjectives in -οος take also the uncontracted forms of the Comparative and Superlative in -οώτερος, -οώτατος, e. g. εὐπνοώτεροι, X. R. Equ. 1, 10. εὐχροώτερος, X. O. 10, 11.

(c) The following adjectives in -αιος: γεραιός, *old*; παλαιός, *ancient*; περαιῖος, *on the other side*; σχολαῖος, *at leisure*, assume -τερος and -τατος without a union-vowel, e. g.

γεραι-ός,	Com. γεραι-τερος,	Sup. γεραι-τατος,
παλαι-ός,	" παλαι-τερος,	" παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of Comparison; παλαιότερος, σχολαιότερος, so also γεραιότερος, Antiph. 4, p. 125, 6.

(d) The following adjectives in -ος: εὖδιος, *calm*; ἡσυχος, *quiet*; ἴδιος, *peculiar*; ἴσος, *equal*; μέσος, *middle*; ὄρθριος, *early*; ὄψιος, *late*; παραπλήσιος, *similar*; and πρώϊος, *in the morning*, assume the union-syllable αι, the Comparative and Superlative thus becoming like the preceding words in -αιος, e. g.

μέσ-ος,	Com. μεσ-αι-τερος,	Sup. μεσ-αι-τατος,
ἴδι-ος,	" ἴδι-αι-τερος,	" ἴδι-αι-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλότερος, φιλότατος are the usual forms in the Attic writers. Here belong also the adverbial forms πρωϊότερον, πρωϊάτετα, from πρώϊος; thus in Plato; likewise πρωΐτερον and πρωΐτατα; thus always, as it seems, in Thu. (Popp. ad 7, 19, 1), also in Xen. Anab. 3. 4, 1. πρωΐτερον according to the best MSS. (on the contrary πρωΐάτατα, Cy. 8. 8, 9). The adjective φίλος has three forms: φιλότερος seldom (e. g. Xen. C. 3. 11, 18.), and φιλότατος, φιλαίτερος seldom in prose (e. g. Xen. An. 1. 9, 29, though one good Ms. has φιλότερον), and φιλαίτατος seldom in prose (e. g. Xen. H. 7. 3, 8.), φίλτερος poetic, and φίλτατος very frequent; the Comparative is usually expressed by μᾶλλον φίλος. In addition to these three forms, also the Superlative φίλιστος (as in Homer, the Comparative φιλίων) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσατος, νέατος; but this is in use only when a series of objects is to be made prominent, μέσατος denoting the very middle of the series, and νέατος the last or most remote, whereas μεσαίτατος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young, new*. In prose, νέατος is used only in reference to the tones of music (νέατος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in -ος: ἐρρῶμένος, *strong*, and ἄκρᾱτος, *unmixed*, append the union-syllable ες to the stem, e. g. ἐρρῶμεν-

ἐν-τερος, ἐρῶμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖος has αἰδοι-έσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἀφθονος, *rich*; σπουδαῖος, *zealous*; and ἔσμενος, *glad*, sometimes take the above form; as ἀφθονέστερος, -έστατος, together with the common form, -ότερος, -ότατος. From ἔσμενος is formed ἔσμενότερος, and the adverbial neuter, ἔσμεναίτατα and ἔσμεν-έσ-τατα. — Several other adjectives also have this formation, yet for the most part only in poetry, e. g. εὖζωρος, *unmixed* (of wine); ἡδυμος, *sweet*; ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *dainty*; and πτωχός, *poor*, drop os, and append the syllable ις, e. g. λάλ-ος, Com. λαλ-ίς-τερος, Sup. λαλ-ίς-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -έος, drop -ης, and append the syllable -ις, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ίς-τερος, Sup. κλεπτ-ίς-τατος; ψευδ-ίς-τερος, ψευδ-ίς-τατος.

Exceptions. ὕβριστής, -οῦ, *insolent*, has ὕβριστότερος, X. An. 5. 8, 3, ὕβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -έος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable -ες (also -ις).

(1) Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος = -ους), — -ας, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκύς,	Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής,	Neut. -ές	— ἀληδέσ-τερος	ἀληδέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83, I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -ες, e. g.

εὐδαίμων,	Neut. εὐδαιμον,	happy.
	Com. εὐδαιμον-έσ-τερος,	Sup. εὐδαιμον-έσ-τατος.

(3) Adjectives in -ξ sometimes assume -ες, sometimes -ις, c. g.

ἀφῆλιξ, Gen. ἀφῆλικ-ος, growing old,	ῥαπαξ, Gen. ῥαπαγ-ος, rapax,
Com. ἀφῆλικ-έσ-τερος,	Com. ῥαπαγ-ίσ-τερος,
Sup. ἀφῆλικ-έσ-τατος,	Sup. ῥαπαγ-ίς-τατος.

(4) Adjectives in -εις, -εν, whose stem ends in ντ, append the Comparison-endings directly to the stem, the last τ being changed into σ, and the preceding ν being then dropped (§ 20, 2).

χαρίεις, -εν, Gen. χαρίεντ-ος, pleasant.
Com. χαρίεσ-τερος, Sup. χαρίεσ-τατος.

(5) The compounds of χάρις assume ω, c. g.

ἐπίχαρις, Gen. ἐπιχάριτ-ος, pleasant
Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.

. Ἀχαρίστερος in Homer, comes from ἀχαρίτ-τερος; comp. No. (4).

§ 83. B. Second Form of Comparison.

Comparative. -ίων, Neut. -ιον, or -ων, Neut. -ον.

Superlative, -ιστος, -ίστη, -ιστον.

REMARK 1. On the quantity of ι in -ίων, -ιον, see § 28, 1; on the declension, § 78, Rem. 9; and on the accent, § 65, 5 (a).

This form of Comparison includes,

I Some adjectives in -υς, which drop -υς and append -ίων, etc.; this usually applies only to ἡδύς, sweet, and ταχύς, swift (the other form of these adjectives in -ύτερος, -ύτατος, is sometimes used, but not by Attic writers). Ταχύς has in the Comparative θάσσων (Att. θάττων), Neut. θάσσον (θάττον). Comp. §§ 21, 3, and 17, 6. Ταχίων is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον.
τεχ-ύς, " θάσσων, Att. θάττων, Neut. θάσσον, Att. θάττον, Sup. τάχιστος

REM. 2. The other adjectives in -ύς, as βαθύς, deep; βαρύς, heavy; βραχύς, slow; βραχύς, short; γλυκύς, sweet; παχύς, thick; ευρύς, wide; ὀξύς, sharp; πρέσβυς, old; ὠκύς, swift, have the form in -ύτερος, -ύτατος (§ 82, III.); in Attic poetry, however, single examples of these adjectives are found with the other form, c. g. βράχιστος, πρέσβιστος, ὠκιστος.

II. The following adjectives in -ρός: αἰσχρός, base; ἐχθρός, hostile; κυδρός, honorable; and οἰκτρός, wretched (but always

ἐν-τερος, ἐρρωμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖος has αἰδοι-έσ-τατος in the superlative.

REM. 6. Further, the adjectives, ἀφθονος, *rich*; σπουδαῖος, *zealous*; and ἔσμενος, *glad*, sometimes take the above form; as ἀφθονέστερος, -έστατος, together with the common form, -ώτερος, -ώτατος. From ἔσμενος is formed ἔσμενότερος, and the adverbial neuter, ἔσμεναίτατα and ἔσμεν-έσ-τατα. — Several other adjectives also have this formation, yet for the most part only in poetry, e. g. ἐξωρος, *unmixed* (of wine); ἡδυρος, *sweet*; ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in -ους; comp. (b). The forms in -έστερος, -έστατος, belong properly to adjectives in -ης and -ων.

(f) The following adjectives in -ος: λάλος, *talkative*; μονοφάγος, *eating alone*; ὀψοφάγος, *dainty*; and πτωχός, *poor*, drop os, and append the syllable ις, e. g. λάλ-ος, Com. λαλ-ίσ-τερος, Sup. λαλ-ίσ-τατος; πτωχός has also Sup. πτωχότατος.

REM. 7. These endings properly belong to adjectives in -ης, Gen. -ου.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, Gen. -έος, drop -ης, and append the syllable -ις, e. g. κλέπτ-ης (Gen. -ου), *thievish*, Com. κλεπτ-ίσ-τερος, Sup. κλεπτ-ίσ-τατος; ψευδ-ίσ-τερος, ψευδ-ίσ-τατος.

Exceptions. ὕβριστής, -οῦ, *insolent*, has ὑβριστότερος, X. An. 5. 8, 3, ὑβριστότατος, X. An. 5. 8, 22. C. 1. 2, 12. From ἀκρατής (Gen. -έος) is the Com. ἀκρατίστερος, to distinguish it from ἀκρατέστατος, No. (e).

III. Adjectives of the third Declension. The Comparison-endings are appended to the stem of the adjectives, either directly or by inserting the syllable -ες (also -ις).

(1) Those in -ύς, -εῖα, -ύ, — -ης, -ες (Gen. -εος = -ους), — -ας, -αν, and the word μάκαρ, *happy*, append the endings of Comparison directly to the pure stem, which appears in the Neuter form, e. g.

γλυκύς,	Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής,	Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας,	Neut. -αν	— μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν	— ταλάν-τερος	ταλάν-τατος
μάκαρ,		— μακάρ-τερος	μακάρ-τατος.

REM. 8. The adjectives ἡδύς, ταχύς, and πολὺς are compared in -ίων and -ων. See § 83, I.

(2) Adjectives in -ων, -ον (Gen. -ονος), assume -ες, e. g.

εὐδαίμων,	Neut. εὐδαιμον,	<i>happy</i> .
	Com. εὐδαιμον-έσ-τερος,	Sup. εὐδαιμον-έσ-τατος.

(3) Adjectives in -ξ sometimes assume -ες, sometimes -ις, c. g.

ἀφῆλιξ, Gen. ἀφήλικ-ος, growing old,	ἄρπαξ, Gen. ἄρπαγ-ος, rapax,
Com. ἀφήλικ-έσ-τερος,	Com. ἄρπαγ-ίς-τερος,
Sup. ἀφήλικ-έσ-τατος,	Sup. ἄρπαγ-ίς-τατος.

(4) Adjectives in -εις, -εν, whose stem ends in ντ, append the Comparison-endings directly to the stem, the last τ being changed into σ, and the preceding ν being then dropped (§ 20, 2).

χαρίεις, -εν, Gen. χαρίεντ-ος, pleasant.
Com. χαρίεσ-τερος, Sup. χαρίεσ-τατος.

(5) The compounds of χάρις assume ω, c. g.

ἐπίχαρις, Gen. ἐπιχάριτ-ος, pleasant
Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.

. Ἀχαρίστερος in Homer, comes from ἀχαρίτ-τερος; comp. No. (4).

§ 83. B. Second Form of Comparison.

Comparative. -ίων, Neut. -ιον, or -ων, Neut. -ον.

Superlative, -ιστος, -ίστη, -ιστον.

REMARK 1. On the quantity of ι in -ίων, -ιον, see § 28, 1; on the declension, § 78, Rem. 9; and on the accent, § 65, 5 (p).

This form of Comparison includes,

I. Some adjectives in -ύς, which drop -ύς and append -ίων, etc.; this usually applies only to ἡδύς, *sweet*, and ταχύς, *swift* (the other form of these adjectives in -ύτερος, -ύτατος, is sometimes used, but not by Attic writers). Ταχύς has in the Comparative θάσσων (Att. θάττων), Neut. θᾶσσον (θᾶττον). Comp. §§ 21, 3, and 17, 6. Ταχίων is found only among the later writers. Thus,

ἡδ-ύς, Com. ἡδ-ίων, Neut. ἡδ-ιον, Sup. ἡδ-ιστος, -η, -ον.
ταχ-ύς, " θάσσων, Att. θάττων, Neut. θᾶσσον, Att. θᾶττον, Sup. τάχιστος

REM. 2. The other adjectives in -ύς, as βαθύς, *deep*; βαρύς, *heavy*; βραδύς, *slow*; βραχύς, *short*; γλυκύς, *sweet*; θασύς, *thick*; εὐρύς, *wide*; ὀξύς, *sharp*; πρέσβυς, *old*; ὠκύς, *swift*, have the form in -ύτερος, -ύτατος (§ 82, III.); in Attic poetry, however, single examples of these adjectives are found with the other form, c. g. βράχιστος, πρέσβιστος, ὠκιστος.

II. The following adjectives in -ρος: αἰσχρός, *base*; ἐχθρός, *hostile*; κυδρός, *honorable*; and οἰκτρός, *wretched* (but always

οἰκτρότερος in the Comparative), — the ending -ρος here also being dropped, e. g. αἰσχρός, Com. αἰσχ-ίων, Neut. αἰσχ-ιον, Sup αἰσχ-ιστος.

REMARK 3. Οἰκτιστος, κυδίων, κύδιστος, are poetic. Besides this form, in -ίων, etc., which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in -ότερος, -ότατος, e. g. ἐχθρότατος; but always, in prose, οἰκτρότατος

§ 84. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἀμεινον βελτίων (βέλτερος, Poet.) κρείσσων, Att. κρείττων λφών (φέρτερος, Poet.)	ἄριστος βέλτιστος (βέλτατος, Poet.) κράτιστος λφστος • (φέρτατος, φέριστις, Poet.)
2. κακός, bad,	κακίων χείρων ἥσσων, Att. ἥτιων	κάκιστος χείριστος Adv. ἥκιστα
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἐλγιστος
5. μακρός, long,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, small,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μείων	ὀλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πάλυς, much,	πλείων, or πλέων	πλείστος
10. ῥάδιος, easy,	ῥάων	ῥᾶστος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πίων, fat,	πιώτερος	πιώτατος.

REMARK 1. The Superlative ἄριστος (from Ἄρης, the god of war), and the Comp. ἀμείνων, have particularly the idea of *bravery, boldness*; βελτίων, like the Latin *melior*, signifies *better*, in a moral sense, though by no means confined to that; λφών is mostly used in such phrases as λφόν ἐστι, *it is better*, and λφστος mostly in the Voc. & λφστε. The poetic Superlative φέριστος is found in Plato, in the exclamation & φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -ότατος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, though ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative *πλείων*, *πλέον*, should be particularly noted. The neuter *πλέον* is more frequent than *πλείων*, especially when it is used adverbially; *πλέονος* and *πλείονος*, *πλέονι* and *πλείονι*, Acc. *πλέον*, *πλέονα*, and *πλείω*, are used indiscriminately; Pl. Nom. and Acc., usually *πλείους*, also *πλείονες* and *πλείονας* (but not *πλέους*); *πλείω* is much more frequent than *πλέον*; *πλείωνων* and *πλείοσι* are more frequent than *πλέονων* and *πλέονι*. Finally, the shortened form of the Neut. Sing. *πλεῖν* (formed from *πλείων*), but limited to such phrases as *πλεῖν ἢ μύριοι*, should be mentioned as a special *Atticism*.

Several adjectives, which express the idea of an *order* or *series*, have only the Comparative and Superlative forms, because, on account of their signification, they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- (from *πρό*), *πρότερος* (prior), *πρῶτος* (primus), *first*.
- (" *ἄνω*), *ἀνώτερος* (superior), *ἀνώτατος* (supremus).
- (" *ὑπέρ*), *ὑπέρτερος* (superior), *higher*, *ὑπέρτατος*, Poet. *ὑπατος* (supremus).
- (" *ὕπο* ?), *ὑστέρος* (posterior), *later*, *ὑστάτος* (postremus), *last*.
- (" *ἐξ*), *ἔσχατος* (extremus), *outermost*.
- (" *πλησίον*, *prope*), (*πλησίος*, Homeric), *πλησιαιότερος*, or *πλησιέστερος* (proprior), *nearer*, *πλησιαιάτος*, *-έστατος* (proximus), *nearest*.
- (" *πρόσω*), *far*, *προσώτερος*, *farther*, *προσάτατος*, *farthest*.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. *ἡρέμα*, *quietly*, *ἡρεμέστερος*, *ἡρεμέστατος*; *προὔργον*, *useful*, *προὔργιαίτερος*, *more useful*, *προὔργιαίτατος*.

REM. 4. Comparatives and Superlatives are also formed from substantives. Here two cases are to be distinguished: (a) when the substantive, both in form and signification, is the Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. *δούλος*, *slave*, *δουλότερος*, *more slavish*; — (b) when the substantive, in respect to the signification, is not really the Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, the proper Positive form having been lost, (comp. *κράτιστος* from the Epic *κρατύς*, *ἐλέγχιστος* from the Epic *ἐλεγχής*.) Numerous examples of the last kind may be found in poetry, particularly in Epic. See § 216, Rem. 2.

REM. 5. For the sake of greater emphasis, the Comparative and Superlative are sometimes compared, e. g. *ἔσχατος* (Superl.), *ἔσχατώτερος*, *ἔσχατάτατος*; so *πρότιστος* from *πρῶτος*. This is frequent in the Comic writers, seldom in Homer and the Tragedians, still more seldom in prose.

† 85. *Comparison of Adverbs.*

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending; the Comparative is expressed by the Acc. Sing. neuter of the Comparative adjective, and the Superlative by the Acc. Pl. neuter of the Superlative, e. g.

σοφῶς	(from σοφός)	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	(" σαφής)	σαφέστερον	σαφέστατα
χαριέντως	(" χαρίεις)	χαριέστερον	χαριέστατα
εὐδαιμόνως	(" εὐδαίμων)	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχρῶς	(" αἰσχρός)	αἰσχίον	αἰσχίστα
ἡδέως	(" ἡδύς)	ἡδίον	ἡδίστα
ταχέως	(" ταχύς)	δᾶσσον, -ττον	τάχιστα.

REMARK 1. The *Singular* of the Comparative is used, because only two objects are compared, and it is affirmed that one of these is better, etc. than the other; but the *Plural* of the Superlative, because the object compared is the best, etc. of many others.

REM. 2. But sometimes these adverbs also retain in the Comparative the adverbial ending of the Positive -ως, e. g. χαλεπωτέρως, ἀληθεστέρως, μοχθηρωτέρως, καλλιόνως, especially μειζόνως, etc. The Neuter Singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain the ending -ω regularly in the Comparative, and almost uniformly in the Superlative, e. g.

ἄνω, above,	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below,	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἀγχοῦ, near,	Com. ἀγχοτέρω	Sup. ἀγχοτάτω
πέρα, ultra,	περατέρω	Sup. wanting
τηλοῦ, far,	τηλοτέρω	τηλοτάτω
ἐκάς, far,	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near,	ἐγγυτέρω	ἐγγυτάτω and
	ἐγγύτερον	ἐγγύτατα
		ἐγγιστα (rarely).

CHAPTER III.

The Pronoun.

¶ 86. Nature and Division of Pronouns.

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*; i. e. they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person), e. g. *I* (the teacher) give to *thee* (the scholar) *it* (the book).

2. All pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification and form, into (a) Substantive, (b) Adjective, and (c) Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα; (a) *I, thou, he, she, it*; (b) *my, thy, his*; (c) *here, there, thus*.

I. PERSONAL PRONOUNS.

A. Substantive Personal Pronouns.

¶ 87. The simple ἐγώ, ego, σὺ, tu, οὗ, sui.

Singular.			
Nom.	ἐγώ, <i>I</i>	σὺ, <i>thou</i>	wanting
Gen.	μοῦ (μου), ἐμοῦ, <i>of me</i>	σου (σου), <i>of thee</i>	οὗ (οὗ), <i>of himself, etc.</i>
Dat.	μοί (μοι), ἐμοί, <i>to me</i>	σοί (σοι), <i>to thee</i>	οἱ (οἱ), <i>to himself, etc.</i>
Acc.	μέ (με), ἐμέ, <i>me</i>	σέ (σε), <i>thee</i>	ἑ (ἐ), <i>himself, etc.</i>
Dual.			
N. A.	ἡμεῖς, <i>we both, us both</i>	σφῶς, <i>you both</i>	σφωέ, Acc. (Poet.), <i>them both</i>
G. D.	ἡμῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>	σφωίν (σφωίν), <i>of them both, to them both</i>
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (ū)</i>	σφεῖς, Neut. σφέα (Poet.), (σφεα)
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (ū)</i>	σφῶν, <i>of them</i> [they]
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (ū)</i>	σφίσι(ν) (σφισι[ν]), <i>to them</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (ū)</i>	σφᾶς, Neut. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accent. Comp. §§ 33 (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3. The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms ἐμέθεν, σέθεν, ἐξέθεν; these forms always retain their accent, except when ἐξέθεν is not used as a reflexive (*sui*), but as a pronoun of the third person (*ejus*). Comp. § 35, 3 (b).

REM. 3. The Acc. Sing. and Pl. of οὗ has in Attic poetry also the form οῖν (*νιν*) signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of αὐτόν and αὐτάς. See the Dialects, § 217.

REM. 4. The oblique Cases of ἡμεῖς and ὑμεῖς, when not emphatic, sometimes undergo a certain *inclination* among the poets, being written in the following manner: ἡμῶν ὑμῶν, ἡμῖν ὑμῖν, or ἡμῖν ὑμῖν; still, this inclination cannot take place if a Paroxytone precedes. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. σφί (or σφίν) instead of σφίσιν, *to them*, Acc. σφέ instead of σφᾶς, *them*. Both forms, σφί and σφίν, though seldom, are used by the poets as the Dat. Sing.; the form σφέ, on the contrary, is used much more frequently as the Acc. Sing. instead of αὐτόν, -ήν, -ό, also as reflexive instead of ἐαυτόν.

§ 88. (b) *The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ.*

Singular.			
G.	ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἐαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D.	ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, ῇ, or σαυτῷ, ῇ, to thyself	ἐαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself, to
A.	ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἐαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself,
Plural.			
G.	ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of your- selves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἐαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσιν αὐτοῖς -αῖς, to themselves
A.	ἡμᾶς αὐτούς, -ας, ourselves	ὑμᾶς αὐτούς, -ας, yourselves	ἐαυτούς, -ας, -ά, or αὐτούς, -ας, -ά, or σφᾶς αὐτούς, -ας, σφέα αὐτά, themselves.

§ 89. (c) *Reciprocal Pronouns.*

To express reciprocal relation, the Greek has a special nominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word. From the nature of the relation, this word can have no Singular.

Plural Gen.	ἀλλήλων, of one another	Dual ἀλλήλοιν, -αιν, -οιν
Dat.	ἀλλήλοις, -αις, -οις	ἀλλήλοιν, -αιν, -οιν
Acc.	ἀλλήλους, -ας, -α	ἑλλήλω, -ᾶ, -ω.

§ 90. B. Adjective Personal Pronouns.

Personal pronouns, having the form of adjectives, are called Possessive pronouns, since they express *possession*. They are formed from the Genitive of substantive personal pronouns:—

ἐμός, -ή, -όν, meus, -a, -um, from ἐμοῦ; ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, tuus, -a, -um, from σου; ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum, from ὑμῶν;

σφέτερος, -τέρα, -τερον, suus, -a, -um, from σφῶν (used in speaking of many; when single persons or things are spoken of, Att. prose always uses the Gen. ἐαυτοῦ, -ῆς). The Epic form, ὅς, ῆ, ὄν, suus, -a, -um, also occurs in the Tragedians, though seldom.

§ 91. II. DEMONSTRATIVE PRONOUNS.

Singular.									
	the		hic	haec	hoc	ipse	ipsa	ipsum	
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plural.									
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	τούτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.									
N. A.	τώ (τά)	τώ	τούτω	(ταῦτᾱ)	τούτω	αὐτώ	αὐτά	αὐτώ	
G. D.	τοῖν	ταῖν	τοῖν	τούτοιιν	ταύταιιν	τούτοιιν	αὐτοῖν	αὐταῖν	αὐτοῖν.

1. The pronoun οὗτος is composed of the article ὁ, ἡ, τό, and the pronoun αὐτός; where the article has ο, ω, or οι, they combine with the first syllable of αὐτός and make ου; all other vowels of the article are absorbed by the

first syllable of αὐτός. Hence the first syllable of οὗτος ends in ου where the article has ο, ω, or οι; elsewhere in αν. The same rule holds when αὐτός is compounded with an adjective pronoun, e. g. τοσοῦτος (from τόσος and αὐτός).

Examples: ὁ αὐτός = οὗτος, ἡ αὐτή = αὕτη, τὸ αὐτό = τοῦτο; τοῦ αὐτοῦ = τούτου, τῆς αὐτῆς = ταύτης, etc.; so τόσος αὐτός = τοσοῦτος, τόση αὐτή = τοσαύτη, τόσον αὐτό = τοσοῦτο, τόσου αὐτοῦ = τοσοῦτον, etc.

2. Like ὁ, ἡ, τό is declined, ὅδε, ἥδε, τόδε, τοῦδε, τῆςδε, Pl. οἷδε, αἶδε, τάδε;

Like οὗτος are declined, τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικούτος, τηλικαύτη, τηλικούτο(ν), so great, so old; it is to be noted, that the neuter Sing., besides the form in ο has also the common form in ον;

Like αὐτός is declined, ἐκεῖνος, ἐκείνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud, the neuter Sing. here also ending in ο.

REMARK 1. The neuter form in ο seems to have rejected a δ, as may be inferred from the Latin, is, ea, id, ille, -a, -ud, alius, -a, -ud. — On the Dual forms, τά, ταῖν, ταύτᾱ, ταύταιν, see § 241, Rem. 10 (b). — Instead of ἐκεῖνος, the Ionic κείνος is also used in Attic poetry; this word occurs somewhat frequently in Attic prose, but always after a long vowel or diphthong; hence Aphacresis (§ 14, 5) must be assumed here, as ἡ 'κείνος, Pl. Rp. 2. 370, a.

	Singular.			Plural.		
Nom.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα
Gen.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσοῦτων	τοσοῦτων
Dat.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοῖς	τοσαύταις	τοσοῦτοῖς
Acc.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα
Dual.						
N. A.	τοσοῦτω	τοσαύτα	τοσοῦτω			
G. D.	τοσοῦτοιν	τοσαύταιν	τοσοῦτοιν.			

REM. 2. The article usually coalesces by Crasis (§ 10) with αὐτός and forms one word, viz. αὐτός (instead of ὁ αὐτός, idem), αὐτή, ταυτό, usually ταυτόν (instead of τὸ αὐτό), ταυτοῦ, but τῆς αὐτῆς, ταυτῷ, ταυτῇ (to distinguish it from ταύτη, this), but τὸν αὐτόν, τὴν αὐτήν, αὐτοί, αὐταί, ταυτά (instead of τὰ αὐτά, to distinguish it from ταῦτα, haec), but τῶν αὐτῶν, τοῖς αὐτοῖς, etc.

§ 92. III. RELATIVE PRONOUN.

	Singular.			Plural.			Dual.		
Nom.	ὃς	ἣ	ὅ	οἳ	αἳ	ἃ	ὅ	ἃ	ὅ
Gen.	οὗ	ῆς	οῦ	ῶν	ῶν	ῶν	οῖν	αῖν	οῖν
Dat.	ῷ	ῇ	ῷ	οῖς	αῖς	οῖς	οῖν	αῖν	οῖν
Acc.	ὃν	ἣν	ὅ	οὓς	ἃς	ἃ	ὅ	ἃ	ὅ.

§ 93. IV. INDEFINITE AND INTERROGATIVE PRONOUNS.

The Indefinite and Interrogative Pronouns are denoted by the same form, but are distinguished by the accent and position, the Indefinite being enclitic (§ 33) and placed after some word or words, the Interrogative being always accented and placed before.

REMARK 1. When the interrogative pronouns stand in an indirect question, the relative δ is placed before their stem, which, however (except in the case of $\delta\sigma\tau\iota\varsigma$), is not inflected, e. g. $\delta\pi\acute{o}\varsigma\iota\varsigma$, $\delta\pi\acute{o}\varsigma\omicron\varsigma$, $\delta\pi\acute{o}\tau\epsilon\rho\omicron\varsigma$, etc.

Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis?	τί; quid?
G.	τινός, or τοῦ		τίνος, or τοῦ.	
D.	τινί, or τῷ		τινί, or τῷ	
A.	τινά	N. τι	τίνα	τι
Plur. N.	τινές	N. τινά and ἅττα	τινες	τίνα
G.	τινῶν		τινῶν	
D.	τισίν(ν)		τίσιν(ν)	
A.	τινάς	N. τινά and ἅττα	τίνας	τίνα
Dual N. A.	τινέ		τίνε	
G. and D.	τινοῖν		τινοῖν.	

N.	ὅστις, <i>whoever</i>	ἥτις δ τι	οἵτινες	αἵτινες	ἅτινα, or ἅττα
G.	οὗτινος, or οὗτου	ἥστινος	οὗτινων	(rarely οὗτων)	
D.	οὗτινι, or οὗτῳ	ἥτινι	οἷστίσιν(ν)	(rarely οὗτοῖσιν[ν])	αἷστίσιν(ν) οἷστίσιν(ν)
A.	οὗτινα	ἥτινα δ τι	οὗστinas	ἅστinas	ἅτινα, or ἅττα

Dual N. A. οὗτινε, ἅτινε, G. D. οὗτινοῖν, αἷτινοῖν.

REM. 2. The form ἄττα not enclitic (Ion. ἄσσα) is often used instead of τινα in connection with adjectives, e. g. θεῖνὰ ἄττα, μικρὰ ἄττα, or placed first, e. g. ἦν γὰρ δὴ ἄττα τοῖσδε, Pl. Phaedon. 60, e. On the accent of ὄντινων, οἰντινων, αἰντινων, see § 34, Rem. 1. The shorter forms, στου, στφ, etc. are used by the dramatists almost always; στου, στφ are also used by the orators; but στω., στωσι(ν) are very rare in prose. The negative compounds of τις, viz. οὔτις, οὔτι, μήτις, μήτι, no one, nothing, inflect the simple τις merely, e. g. οὔτινος, οὔτινες, etc. These forms are poetic; instead of them, prose writers use οὐδεὶς, μηδεὶς; only οὔτι and μήτι are used in prose with the adverbial meaning, in no respect, not at all, and in the phrase, οὔτι γε δὴ (μήτι γε δὴ), let alone then, much less.

Sing. N.	ὁ ἢ τὸ δαίνα, <i>some one, some thing</i>	Plur. οἱ δαίνας
G.	τοῦ τῆς τοῦ δαίνος	τῶν δαίνων
D.	τῷ τῇ τῷ δαίνι	wanting
A.	τὸν τὴν τὸ δαίνα	τοὺς δαίνας.

REM. 3. Δείνα is also used indeclinably, though seldom, e. g. τοῦ τῆ τοῦ
δείνα.

§ 94. *Correlative Pronouns.*

Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, so that if one implies a question, the other with a corresponding form contains the answer.

1. This mutual relation is either a *general* or a *definite* one. The general correlation is expressed by *τίς*; *τί*; *who?* *what?* *τίς*, *τι*, *some one*, *some thing*; *ὅς*, *οὗτος*, *he*, *this*; *ἐκεῖνος*, *that one*; *οὐδείς*, *no one*; *ὅς*, *who*, *which*, etc. Here the *forms* of the correlatives do not correspond with each other, except in the case of *τίς*. For example, if a question is asked *τίς τίς*, the answer may be by *τίς*, *ὅς*, *οὗτος*, etc.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative, and Relative. This fourfold correlation belongs both to adjective and adverbial pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial; the Interrogative begin with *π*, the Indefinite have the same form, though with a different accent, the Demonstrative begin with *τ*, and the Relative with the Spiritus Asper. The indirect interrogatives, as shown above, § 93, Rem. 1, place the relative *ὅ* before the initial *π*.

3. Correlative adjective pronouns express relations of *quantity* and *quality*; correlative adverbial pronouns, the relations of *place*, *time*, and *manner*, or *condition*.

(a) *Adjective Correlatives.*

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
<i>πόσος</i> , -η, -ον; <i>how great?</i> <i>how much?</i> <i>quantus?</i>	<i>ποσός</i> , -ή, -όν, <i>of a certain size, or number, aliquantus</i>	<i>τόσος</i> , -η, -ον, <i>so great, so much, tantus</i> <i>τοσόνδε</i> , <i>τοσήδε</i> , <i>τοσόνδε</i> <i>τοσοῦτος</i> , -αύτη, -οὔτο(ν)	<i>ὅσος</i> , -η, -ον and <i>ὅπόσος</i> , -η, -ον, <i>as great, as much, quantus</i>
<i>ποιός</i> , -ᾱ, -ον; <i>of what kind?</i> <i>qualis?</i>	<i>ποιός</i> , -ᾱ, -όν, <i>of a certain kind</i>	<i>τοῖος</i> , -ᾱ, -ον, <i>of such a kind, talis</i> <i>τοιόςδε</i> , <i>τοιόδε</i> , <i>τοιόνδε</i> <i>τοιούτος</i> , -αύτη, -οὔτο(ν)	<i>οἷος</i> , -ᾱ, -ον and <i>ὁποιός</i> , -ᾱ, -ον, <i>of what kind, qualis</i>
<i>πηλίκος</i> , -η, -ον; <i>how great?</i> <i>how old?</i>	wanting	<i>τηλίκος</i> , -η, -ον, <i>so great, so</i> <i>τηλικόςδε</i> , -ήδε, -όνδε [<i>old</i>] <i>τηλικοῦτος</i> , -αύτη, -οὔτο(ν)	<i>ἡλίκος</i> , -η, -ον and <i>ὅπηλίκος</i> , -η, -ον, <i>as great, as old.</i>

REMARK 1. The simple forms *τόσος* and *τοῖος* are seldom used in Attic prose; *τόσος* and *τοῖος* are found in the phrase, *τοῖος ἢ τοῖος*, Pl. Phaedr. 271, d, and elsewhere; *τόσος καὶ τόσος* (Pl. ib.); *ἐκ τόσου* (*so long time since*), Pl. Leg. 642, at end; *τόσῳ* with a Comparative, corresponding to the relative *ὅσῳ*. e. g. Th. 8, 24. X. Cy. 1. 6, 26. Vect. 4, 32.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
<p>ποῦ; where? ubi?</p> <p>πόθεν; whence? unde?</p> <p>πῶς; whither? quo?</p>	<p>ποῦ, somewhere, alicubi</p> <p>πόθεν, from some place, alicunde</p> <p>ποῖ, to some place, aliquo</p>	<p>wanting (hic, ibi)</p> <p>wanting (hinc, inde)</p> <p>wanting (eo)</p>	<p>οὗ, where. ubi</p> <p>ἔθεν, whence, unde</p> <p>οἷ, whither, quo</p>	<p>ὅπου, where. ubi</p> <p>ὅθεν, whence, unde</p> <p>ὅποι, whither, quo</p>
<p>πότε; when? quando?</p>	<p>πότε, some time, aliquando</p>	<p>τότε, then, tum</p>	<p>ὅτε, when, quum</p>	<p>ὅποτε, when, quando</p>
<p>πῶς; quo temporis punc- to? quā ho- rā?</p>	<p>wanting</p>	<p>τηνι- } hoc κότε } ipso τηνι- } tem- καῦτα } pore</p>	<p>ἥνικα, when. quo ipso tempore</p>	<p>ὅπῃ, when, quo ipso tempore</p>
<p>πῶς; how? πῇ; whither? how?</p>	<p>πῶς, some how</p> <p>πῇ, to some place, thither, in some way</p>	<p>οὕτω(s) ὥδε, so</p> <p>τῇδε { hither, ταύτῃ } or here</p>	<p>ὥς, how πῇ, where, whither</p>	<p>ὅπως, how</p> <p>ὅπῃ, where, whither.</p>

REM. 2. The forms to express the idea of *here, there* (hic, ibi), wanting in the Common language, are supplied by ἐνταῦθα, ἐνθάδε, and the idea of *hence, thence* (hinc, inde), by ἐνθένδε, ἐντεῦθεν; ἔνθα and ἔνθεν in the old and poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. ἔνθα μὲν — ἔνθα δέ, hic, illic, ἔνθεν καὶ ἔνθεν, hinc, illinc, and when the signification of place is changed to that of time, e. g. ἔνθα λέγει, then he says, ἔνθεν, thereupon. The forms τῶς, thus, τῇ, hither, here, are poetic; ὥς (instead of οὕτως), is also for the most part poetic; in prose, it is confined almost wholly to certain phrases, e. g. καὶ ὥς, vel sic, οὐδ' (μηδ') ὥς, ne sic quidem, and in comparisons, ὥς — ὥς, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.; also ὥς οὕν, so then, Th. 3, 37.

§ 95. Lengthening of the Pronoun.

Some small words are so appended to the pronouns, for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:—

(a) The enclitic γέ is joined to the Personal pronouns of the first and second person, in order to make the person emphatic, by putting him in contrast with others, e. g. ἐγώ γε, I for my part. The pronoun ἐγώ then draws back its accent in the Nom. and Dat. e. g. ἐγώ γε, ἐμοῦ γε, ἐμοι γε, ἐμέ γε, σύ γε. As γέ can be joined with any other word, so also with any other pronoun, but it does not form one word with the pronoun, e. g. οὗτός γε.

(b) The particles δὴ (most commonly δῆποτε), and οὕν, are appended to relatives compounded of interrogatives or indefinites, as well as to ὅσος, in order to make the meaning general or indefinite, i. e. to extend it to everything embraced in the object denoted by the pronoun, e. g. ὅστις δὴ, ὅστις δῆποτε, ὅστις-δῆποτε, ὅστις οὕν, ἥτις οὕν, ὅτι οὕν, whoever it be, I know not who, nescio quis, quicumque (Gen. οὗτινος οὕν or ὅτου οὕν, ἥστινος οὕν, Dat. ὅτινι οὕν or ὅτῳ οὕν, etc.);—ὅπως οὕν, ὅπως οὕν, ὅπως οὕν, quantuscunque;—ὅπηλίκος οὕν, however great, how old soever; so also ὥς οὕν [comp. (d)].

(c) The suffix *δε* is joined with some demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε*, *ἥδε*, *τόδε*; *τοιόςδε*; *τοσόςδε*; *τηλικόςδε*, from *τοῖος*, *τόσος*, *τηλίκος*, which change their accent after *δε* is appended (§ 34, Rem. 3).

(d) The enclitic *περ* is appended to all relatives, in order to strengthen the reference to a demonstrative, and thus to connect the relative more closely with its antecedent; hence it denotes, *even who, which, the very man, who*, etc. e. g. *ὅσπερ*, *ἥπερ*, *ὅπερ* (Gen. *οὗπερ*, etc.); *ὅσοςπερ*, *οἷόςπερ* (Gen. *ὅσουςπερ*, *οἷουςπερ*, etc.); *ὅθενπερ*, *ὅθενπερ*.

(e) The inseparable demonstrative *τί*, is appended to demonstratives and some few adverbs, always giving them a stronger demonstrative sense. It takes the acute accent (which yet, according to § 31, I., is changed into the grave in connected discourse) and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:—

οὗτοσί, *this here* (*hicce*, *celui-ci*), *αὐτήτί*, *τοντί*.

Gen. *τουτοῦτί*, *ταυτησί*, Dat. *τουτῶτί*, *ταυτῇτί*, Pl. *οὗτοιτί*, *αὐταῖτί*, *ταυτί*;

ὅδτί, *ἥδτί*, *τόδτί* from *ὅδε*; *ὥδτί* from *ὥδε*; *οὕτωςτί* from *οὕτως*;

ἐντευθεντί from *ἐντεῦθεν*; *ἐνθαδτί* from *ἐνθάδε*; *νυντί* from *νῦν*; *θενρί* from *δεῦρε*.

CHAPTER IV.

The Numerals.

§ 96. Nature and Division of Numerals.

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:—

(a) Cardinals, which express a definite number absolutely, and answer the question, *how many?* e. g. one, two, three. The first four Numerals and the round numbers from 200 (*διακόσιοι*) to 10,000 (*μύριοι*) and their compounds, are declined; but all the others are *indeclinable*. The thousands are expressed by adverbial Numerals, e. g. *τρисχίλιοι*, 3000.

(b) Ordinals, which denote a series, and answer the question, *which one in the series?* All have the three endings of adjectives, *-ος*, *-η*, *-ον*, except *δύτερος*, which has *-ος*, *-ᾱ*, *-ον*. All up to 19, except 2, 7, 8, end in *-τος* and have the accent as near as possible to the beginning of the word. From 20 upwards they end in *-στός*.

REMARK 1. *Adverbial Ordinals*, which also denote a series, are expressed by the Neut. Sing. or Pl., with or without the article, but sometimes also with the adverbial ending *-ως*, e. g. *πρώτον*, *τὸ πρῶτον*, *πρῶτα*, *τὰ πρῶτα*, *πρώτως*.

(c) Numeral adverbs, which express *how often*, or *how many times* anything has happened, and which answer the question, *how many times?* They are formed, except the first three, from the ordinals with the ending -άκις, e. g. πεντάκις, *five times* (§ 98).

(d) Multiples, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* All are compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν (§§ 76, I, and 77).

ἁπλοῦς, -ῆ, -οῦν, *single*; διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἑνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiples in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χά or -χῆ and -χῶς, e. g. πένταχά, πενταχῆ, πενταχῶς.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more?* All are compounded with the endings -πλάσιος, -ιά, -ιον (more seldom -πλασίων, -ον, e. g. ἑκατονταπλασίων, -ον) :—

διπλάσιος, *twice as much* (as another which is taken as an unit), τριπλάσιος (3), τετραπλάσιος (4), πενταπλάσιος (5), ἑξαπλάσιος (6), ἑπταπλάσιος (7), ὀκταπλάσιος (8), ἑνναπλάσιος (9), δεκαπλάσιος (10), ἑκατονταπλάσιος (100), χιλιοπλάσιος (1000), μυριοπλάσιος (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, all are formed from the Cardinals with the ending -άς, Gen. -άδος:—

ἡ μονάς (from μόνος, *only*), more seldom ἡ ἐνάς, *unity*; δυάς, *duality*; τριάς (3), τετράς (4), πεντάς or πεμπτάς (5), ἑξάς (6), ἑβδομάς (7), ὀγδοάς (8), ἑννεάς (9), δεκάς (10), εἰκάς (20), τριᾱκάς (30), τετταρακοντάς (40), πεντηκοντάς (50), ἑκατοντάς (100), χιλιάς (1000), μυριάς (10,000), δύο μυριάδες (20,000).

REM. 3. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. ἔνιοι, *some*; πάντες, *all*; πολλοί, *many* (§ 77); ὀλίγοι, *few*; ὀλίγον, ὀλίγα, *a little*; οὐδεὶς, *no one*; οὐδέν, *nothing*, etc.

2. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective, and Adverbial Numerals, e. g. τρεῖς ἡλθον; ὁ τρίτος ἀνὴρ; τρίς.

§ 97. Numeral Signs.

1. The Numeral Signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαϛ, or the Digamma F, or Στῖ, ς; the last character is taken from the figure ς, which is a mutilated form of the Digamma, but which has only an accidental resemblance to the abbreviation of σ (ς) and τ (§ 1, Rem. 2); — Κόππα, Ϝ, as the sign for 90; — Σαμπί, Ϟ, as the sign for 900.

2. The first eight letters, i. e. from α to ϟ with the Βαϛ or Στῖ, denote the units; the following eight, i. e. from ι to π with the Κόππα, the tens; the last eight, i. e. from ϱ to ω with the Σαμπί, the hundreds.

3. Up to 999, the letters as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, α' = 1, μ = 1000, ι' = 10, ρ = 10,000, εψμβ' = 5742, ρωμβ' = 1842, ρ' = 100, ρ = 100,000.

§ 98. Principal Classes of Numerals.

Cardinals.		Ordinals.
1 α'	εἷς, μιά, ἓν	πρῶτος, -η, -ον, primus, -a, -um
2 β'	δύο	δεύτερος, -ᾱ, -ον
3 γ'	τρεῖς, τρία	τρίτος, -η, -ον
4 δ'	τέτταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5 ε'	πέντε	πέμπτος, -η, -ον
6 ς'	ἕξ	ἕκτος, -η, -ον
7 ζ'	ἑπτὰ	ἑβδόμος, -η, -ον
8 η'	ὀκτώ	ὀγδοός, -η, -ον
9 ϟ	ἐννέα	ἐνάτος, -η, -ον
10 ι'	δέκα	δέκατος, -η, -ον
11 ια'	ἐνδεκά	ἐνδέκατος, -η, -ον
12 ιβ'	δωδέκα	δωδέκατος, -η, -ον
13 ιγ'	τρεῖς (τρία) καὶ δέκα ¹	τρίτος, -η, -ον καὶ δέκατος, -η, -ον ²
14 ιδ'	τέτταρες(α) καὶ δέκα ²	τέταρτος, -η, -ον καὶ δέκατος, -η, -ον
15 ιε'	πεντεκαίδεκα	πέμπτος, -η, -ον καὶ δέκατος, -η, -ον
16 ις'	ἑκκαίδεκα	ἕκτος, -η, -ον καὶ δέκατος, -η, -ον
17 ιζ'	ἑπτακαίδεκα	ἑβδόμος, -η, -ον καὶ δέκατος, -η, -ον
18 ιη'	ὀκτωκαίδεκα	ὀγδοός, -η, -ον καὶ δέκατος, -η, -ον
19 ιθ'	ἐννεακαίδεκα	ἐνάτος, -η, -ον καὶ δέκατος, -η, -ον
20 κ'	εἴκοσι(ν)	εἰκοστός, -ή, -όν

¹ The rare Attic form τρισκαίδεκα is indeclinable.

² The non-Attic form τεσσαρακαίδεκα is indeclinable.

³ The forms given from the 13th to the 19th are preferable to τρισκαδέκατος, τεσσαρακαδέκατος, πεντεκαδέκατος, etc.

Numerals		Ordinals.
21	κα' ε' μία, ἕρ	εἰκοστός, -ή, -όν, πρῶτος, 7, -ον
30	λ' τριάκοντα	τριάκοστός, -ή, -όν
40	μ' τετταράκοντα	τετταράκοστός, -ή, -όν
50	ν' πεντήκοντα	πεντηκοστός, -ή, -όν
60	ξ' ἑξήκοντα	ἑξακοστός, -ή, -όν
70	ο' ἑβδομήκοντα	ἑβδομηκοστός, -ή, -όν
80	π' ὀγδοήκοντα	ὀγδοηκοστός, -ή, -όν
90	ς' ἐνενήκοντα	ἐνενηκοστός, -ή, -όν
100	ρ' ἑκατόν	ἑκατοστός, -ή, -όν
200	σ' διακόσιοι, -αι, -α	διακοσιοστός, -ή, -όν
300	τ' τριακόσιοι, -αι, -α	τριακοσιοστός, -ή, -ον
400	υ' τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500	φ' πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600	χ' ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ή, -όν
700	ψ' ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ή, -ον
800	ω' ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ή, -ον
900	Ϟ' ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -ή, -όν
1000	α χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000	β διςχίλιοι, -αι, -α	δισχιλιοστός, -ή, -όν
3000	γ τριςχίλιοι, -αι, -α	τρिसχιλιοστός, -ή, -όν
4000	δ τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ή, -όν
5000	ε πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ή, -όν
6000	ς ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ή, -όν
7000	ζ ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ή, -όν
8000	η ὀκτακισχίλιοι, -αι, -α	ὀκτακισχιλιοστός, -ή, -όν
9000	θ ἐννακισχίλιοι, -αι, -α	ἐννακισχιλιοστός, -ή, -όν
10,000	ι μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ διςμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000	κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν.

Numeral Adverbs.

1 ἅπαξ, once	13 τρισκαιδεκάκις	50 πεντηκοντάκις
2 δις, twice	14 τετταρεςκαιδεκάκις	60 ἑξηκοντάκις
3 τρίς	15 πεντεκαιδεκάκις	70 ἑβδομηκοντάκις
4 τετράκις	16 ἑκκαιδεκάκις	80 ὀγδοηκοντάκις
5 πεντάκις	17 ἑπτακαιδεκάκις	90 ἐννηκοντάκις
6 ἑξάκις	18 ὀκτωκαιδεκάκις	100 ἑκατοντάκις
7 ἑπτάκις	19 ἐννεακαιδεκάκις	200 διακοσιάκις
8 ὀκτάκις	20 εἰκοσάκις	300 τριακοσιάκις
9 ἐννεάκις, ἐνάκι.	21 εἰκοσάκις ἅπαξ	1000 χιλιάκις
10 δεκάκις	22 εἰκοσάκις δις	2000 διςχιλιάκις
11 ἑνδεκάκις	30 τριακοντάκις	10,000 μυριάκις
12 δωδεκάκις	40 τετταρακοντάκις	20,000 διςμυριάκις.

§ 99. *Remarks.*

1. The rarer subordinate forms of 13, 14, etc., used by later writers, are *δεκατρεῖς*, Neut. *δεκατρία*, *δεκατέτταρες*, -α, *δεκαπέντε*, etc.

2. *Μύριοι*, 10,000, when Paroxytone (*μυρίοι*), signifies *innumerable*.

3. In compound numerals, the smaller number either precedes the larger, and then always with *καί*, or it follows the larger, usually with *καί*, sometimes without it. The first order corresponds with the usage in English, e. g. *five and twenty*; the second only in part, e. g. *twenty-five*, e. g.

25: *πέντε καὶ εἴκοσι(ν)*, or *εἴκοσι καὶ πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. καὶ π.*

The same holds of the Ordinals, e. g.

πέμπτος καὶ εἰκοστός, or *εἰκοστός καὶ πέμπτος*.

4. The tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of *δεῖν*, *to want*, which agrees with the larger number, e. g.

49: *πεντήκοντα ἐνὸς δέοντα ἔτη*¹, *undequinquaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα ἔτη*, *duodequinquaginta anni*,

39: *νῆες μιᾶς δέουσαι τετταράκοντα*, *undequadraginta nares*.

So with the Ordinals, e. g.

49: *ἐνὸς δέων πεντηκοστός ἀνὴρ*, *undequingagesimus vir*.

5. Fractions are usually expressed by *μέρος* or *μοῖρα*. These words, as denominators of the fraction, are put in the Gen., depending on the numeral which denotes the numerator. If they are expressed as denominators, they are understood with the numeral denoting the numerator; if they are expressed as numerators, they are understood with the numeral denoting the denominator, e. g. $\frac{2}{5}$ is *τῶν πέντε μερῶν τὰ δύο [μέρη]*, or *τῶν πέντε [μερῶν] τὰ δύο μέρη*, *two parts of the five*; $\frac{1}{5}$ is *τῶν ὀκτὼ μοιρῶν αἱ πέντε [μοῖραι]*, or *τῶν ὀκτὼ [μοιρῶν] αἱ δύο μοῖραι*. But *one half* is expressed by compounds with *ἥμι*, e. g. *ἡμιδαρεικόν*, *half a daric*; so in the Pl. *τρία, πέντε ἡμιδαρεικά*, *a daric and a half, two darics and a half*.—Fractions are also expressed by an ordinal with *μόριον* or *μέρος*, e. g. *τρίτημόριον* or *τρίτον μέρος* = $\frac{1}{3}$, *πέμπτον μέρος* = $\frac{1}{5}$; a mixed number is also expressed by *ἥμι* preceded by a numeral, e. g. *πέντε ἡμιδαρεικά* = $2\frac{1}{2}$ darics, also by *ἐπί* prefixed to an ordinal, e. g. *ἐπίτρίτον* = $1\frac{1}{3}$, *ἐπίπεμπτον* = $1\frac{1}{5}$.

6. The Cardinal numbers compounded with *σύν* are equivalent to the Latin distributives, e. g. *σύνδυο* (*bini*), *two together, two at a time, each two*, *συντρεις* (*terni*), *σύμπεντε* (*quini*), etc.

¹ Fifty years, wanting one.

7. Declension of the first four Numerals:—

Nom.	εἷς	μία	ἓν	δύο	
Gen.	ἑνός	μίας	ἑνός	δυοῖν (very seldom δυεῖν)	
Dat.	ἐνί	μῇ	ἐνί	δυοῖν (δυσί[ν] Ionic and Th. 8, 101.)	
Acc.	ἓνα	μίαν	ἓν	δύο	
Nom.	τρεῖς		Neut. τρία	τέτταρες, or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν			τεττάρων	
Dat.	τρισί(ν)			τέτταρσι(ν)	
Acc.	τρεῖς		Neut. τρία	τέτταρας	Neut. τέτταρα

REMARK. Like εἷς are also declined οὐδεῖς and μηδεῖς, *no one*; like εἷς too they have the irregular accent, e. g. οὐδεῖς, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμίας, Dat. οὐδενί, οὐδεμῇ, etc.; but in the Pl. οὐδένες (μηδένες), -ένων, -έσι(ν), -έναι. Comp. further, § 65, 3 (c). The form δύο, instead of δύν, seems to be foreign to the Attic dialect. Δύν is often used as indeclinable in all the Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

CHAPTER V.

The Adverb.

† 100. Nature and division of the Adverb.

Adverbs (§§ 38 and 314) are indeclinable words, denoting the relations of *place*, *time*, *manner*, *modality*, *intensity*, and *repetition*. They are formed either from *essential* words (§ 38, 3), viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals, or they are *primitive* words, e. g. οὐ, μή, καί, μήν, ἦ, ἄν, etc.

- (a) Adverbs of *place*, e. g. οὐρανόνθεν, coelitus, πανταχῇ, ubivis;
- (b) Adverbs of *time*, e. g. νύκτωρ, noctu, νῦν, nunc;
- (c) Adverbs of *manner*, e. g. καλῶς, οὕτως;
- (d) Adverbs of *modality*, which, e. g. ναί and οὐ(κ), express an *affirmation* and *negation*, or e. g. μήν, τοί, ἦ, ἡ μήν, δή, ἴσως, ποῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality*;
- (e) Adverbs of *intensity* and *frequency*, e. g. μάλα, πάνυ, πολύ, ὅσον, etc. τρίς, *three times*; ἀδίδις, *again*; πολλάκις, *often*.

† 101. *Formation of Adverbs.*

1. Most Adverbs are formed from adjectives by the ending -ως. This ending is annexed to the pure stem of the adjective; hence, as the stem of adjectives of the third Dec. appears in the Gen., and as adjectives in the Gen. Pl. are accented like adverbs, the following rule for the formation of adverbs from adjectives may be given:—

Change -ων, the ending of the adjective in the Gen. Pl., into -ως, e. g.

φίλ-ος, lovely,	Gen. Pl. φίλ-ων	Adv. φίλ-ως
καλ-ός, fair,	“ καλ-ῶν	καλ-ῶς
καιρι-ος, timely,	“ καιρί-ων	καιρί-ως
ἀπλ(ό-ος)οῦς, simple,	“ ἀπλ(ό-ων)ῶν	ἀπλ(ό-ως)ῶς
εὖν(ο-ος)ους, benevolent,	“ (εὐνό-ων) εὐνων	(εὐνό-ως) εὐnows
πᾶς, all, παντός,	“ πάντ-ων	πάντ-ως
σώφρων, prudent,	“ σωφρόν-ων	σωφρόν-ως
χαρίεις, pleasant,	“ χαριέντ-ων	χαριέντ-ως
ταχύς, swift,	“ ταχέ-ων	ταχέ-ως
μέγας, great,	“ μεγάλ-ων	μεγάλ-ως
ἀληθής, true,	“ ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήδης, accustomed,	“ (συνηδέ-ων) συνήδων	(συνηδέ-ως) συνήδως.

REMARK 1. On the accent of compounds in -ήδως, and of the compound αὐτόρως, see § 59, Rem. 4, also on the accent of εὐnows, instead of εὐnows, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the adverbs with the ending -ως, there are many which have the endings of the Gen., Dat., or Acc.

(a) The Gen. ending appears in many adverbs in -ης and -ου, e. g. ἐξῆς, ἐφεξῆς, *in order*; ἐξαπίνης, *suddenly*; πού, *alicubi*; ποῦ, *ubi?* ὅπου, οὐ, *ubi*; αὐτοῦ, *ibi*; οὐδαμοῦ, *nowhere*.

(b) The Dat., or an obsolete Abl. or Locative¹ ending, occurs in the following adverbs,

(a) In adverbs with the ending -ι, e. g. ἤρι, *in the morning*, comp. ἤρ, *spring*, ἀσπρῖ, *unseasonably*; ἑκτητι (Dor. ἑκατι), ἀέκτητι, ἑκοντί, ἀεκοντί; in adverbs of manner in -ει and -ι, from adjectives in -ας and -ης, and almost exclusively in adverbs compounded of a privative and πᾶς or αὐτός, e. g. πανορμει and πανορμῖ. On the use of both forms, see Large Grammar, Part I, § 363 (β).

¹ The Locative Case, is one which denotes the place *where*

- (β) In local adverbs in -οῖ, commonly derived from substantives of the second Dec., e. g. Ἰσθμοῖ from Ἰσθμός, Πυθοῖ from Πυθώ, Μεγαροῖ (τὰ Μέγαρα), Πειραιοῖ, Κικυννοῖ from ἡ Κικυννα, οἶ, ὅποι, quo, *whither*, οἴκοι, domi, from οἶκος.

REM. 2. Adverbs in -οῖ, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local adverbs in -αι. This ending occurs only in a few forms, e. g. χαμαί, humi, πάλαι. To this form corresponds the Pl. locative form -ησι(ν), or where : precedes, -άσιν, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. Θήβησι(ν) from Θῆβαι, Ἀθήνησι(ν) from Ἀθῆναι, Πλαταιᾶσι(ν) from Πλαταιαί; Περγασήσι(ν) from Περγασή, Ὀλυμπιάσι(ν) from Ὀλυμπία.
- (δ) In adverbs in -η and -ᾶ, e. g. ἄλλῃ, ἐτέρῃ, πεζῇ, on foot; κρυφῇ, λῃδρᾶ, εἰκῇ, *temere*; οὐδαμῇ, δημοσίᾳ, *publice*; κοινῇ, in *common*; ἰδίᾳ, *privatim*; κομιδῇ, *diligenter*; also πῇ, ὅπῃ, παντῇ, ᾗ, τῇ, τῇδε, ταύτῃ, etc.; η and α commonly have an Iota subscript.

(c) The Acc. ending occurs in the following forms,

- (α) In the endings -ην and -αν, e. g. πρῶην; μακρᾶν, *far*; πέραν and πέρην, *trans* (but πέρα, *ultra*), etc.; so also of substantives, e. g. δίκην, *instar*; ἀκμήν, *acme*, *scarcely*; δωρεάν, *gratis*.
- (β) In the ending -ον, e. g. δηρόν, *diu*; σήμερον, *hodie*; αὔριον, *to-morrow*.
- (γ) In the endings -δον, -δην, -δα (adverbs of manner), e. g. αὐτοσχεδόν, *continus*; χαρδόν, *inprospexerunt*, ἀποσταδόν.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. χάριν, *for the sake of*; προῖκα, *gratuitously*.

CHAPTER VI.

The Verb.

NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

1. The Verb expresses an action or state, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

2. Verbs are divided into the following classes:—

- (1) Active verbs, which express an action, that the subject itself performs or manifests, e. g. γράφω, *to write*; θάλλω, *to bloom* (comp. § 248);
- (2) Middle or Reflexive verbs, which express an action that the subject performs on itself, the subject being,

therefore, both agent and object, e. g. *βουλεύομαι*, *I advise myself, I deliberate*;

- (3) Passive verbs, which express an action that the subject receives from another object, e. g. *τύπτομαι ὑπὸ τινός*, *I am smitten by some one*.

3. Verbs, which are used only in the middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which have a middle form for their Aorist and Future, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαριούμαι*; and into Passive Deponents, which have a Passive form for their Aorist, but commonly a middle form for their Fut., e. g. *ἐνδυμέομαι*, *mecum reputo*, Aor. *ἐνεδυμήθην*, *mecum reputavi*, Fut. *ἐνδυμήσομαι*, *mecum reputabo*. Comp. § 197.

§ 103. *The Tenses.*

1. The Tenses denote the time of the action of the verb. The Greek has the following Tenses:—

- I. (1) Present, *βουλεύω*, *I advise*,
 (2) Perfect, *βεβούλευκα*, *I have advised*;
 - II. (3) Imperfect, *ἐβούλεον*, *I was advising*,
 (4) Pluperfect, *ἐβεβούλευκειν*, *I had advised*,
 (5) Aorist, *ἐβούλευσα*, *I advised* (indefinite);
 - III. (6) Future, *βουλεύσω*, *I shall or will advise*,
 (7) Future Perfect (almost exclusively in the middle form), *βεβουλεύσομαι*, *I shall have advised myself, or I shall have been advised*.
2. All the Tenses may be divided into,
- a. Principal tenses: Present, Perfect, and Future;
 - b. Historical tenses: Imperfect, Pluperfect, and Aorist.

REMARK. The Greek has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass., and Mid. Aorist; these two forms may be distinguished as Primary and Secondary tenses; i. e. the first Perfect is a primary tense, the second Perfect a secondary tense, etc. Still, only a very few verbs have both forms; most verbs construct the above tenses with one or the other form, but not with both. No verb has all the

tenses. Pure verbs (§ 108, 5) form, with very few exceptions, only the primary tenses. Mute and liquid verbs (§ 108, 5) may form both the primary and secondary tenses, but no verb has all the forms in use. The Fut. Perf., which is found in but few verbs, is entirely wanting in liquid verbs. It is seldom found in verbs which have the temporal augment (§ 121), e. g. *αἰρέω*, to take, *ῥήσομαι*, Pl. Prot. 338, c., *ἀτιμάω*, to dishonor, *ἡτιμάσομαι*, Dem. 19, 284.

§ 104. *The Modes.*

The Modes denote the manner in which the action of the verb is represented, whether as a direct affirmation, a condition, or a command, etc. (comp. § 258, seq.) The Greek has the following Modes:—

I. The Indicative, which makes a direct affirmation, e. g. the rose *blooms, bloomed, will bloom*.

II. The Subjunctive, which expresses what is merely conceived, or conditional. The Subjunctive of the historical tenses is called the Optative. Comp. *γράφοιμι* with *scriberem*.

REMARK. See § 237, 2 (a), (b), and Rem. 1, for the manner in which the Aorist may use both forms of the Subj., and how the Future may have an Optative.

III. The Imperative, which expresses a command, e. g. *βούλευε*, *advise*.

§ 105. *Participials (Infinitive and Participle).*

Besides the modes, the verb has two forms, which, as they partake both of the nature of the verb and also of the nature of the substantive and adjective, are called Participials:—

(a) The Infinitive, which is the substantive participial, e. g. *ἔθέλω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising*.

(b) The Participle, which is the adjective participial, e. g. *βουλεύων ἀνὴρ*, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 106. *The Persons and Numbers.*

The personal forms of the verb show whether the subject of the verb be the speaker himself (*I, we*, first person); or a person or thing addressed (*thou, you*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number: Singular, Dual, and Plural (comp. § 41, 1), e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *advisest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advise*s; *βουλεύετον*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK 1. The student will at once observe that the ending, or personal forms of the Greek verb, determines the person and number without the subject being expressed. So in Latin. But in English, as the verb is not varied so as to indicate the person and number of itself, the subject must be expressed.

REM. 2. There is no separate form for the first Pers. Dual throughout the Act., and none for the Pass. Aorists; in these instances it is expressed by the form of the first Pers. Pl.

§ 107. *Conjugation.*

Conjugation is the inflection of the verb in its Persons, Numbers, Modes, Tenses, and Voices. The Greek has two forms of conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύ-ω*, and the older, original conjugation in *-μι*, e. g. *ἵστη-μι*, *to station*.

CONJUGATION OF VERBS IN *-ω*§ 108. *Stem, Augment, and Reduplication. — Characteristic.*

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllables of formation, by which the relations of person, number, tense, etc. are denoted. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres., e. g. *βουλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. *βουλεύ-ω*, *βουλεί-σω*, *βουλεύ-σομαι*, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἐ-βούλεον*, *I was advising*; *βε-βούλεκα*, *I have advised*. For a change in the stem of many verbs, e. g. *τρέπ-ω*, *τέ-τροφ-α*, *ἐ-τράπ-ην*, see § 140.

3. The Augment is *ε* prefixed to the stem of verbs which begin with a consonant, e. g. *ἐ-βούλεσα*, *I advised*; but in verbs which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* into *η* (and in some cases into *αι*), *ι* and *υ* into *ϊ* and *ϋ*, and *ο* into *ω*. The Augment implies past time, and hence belongs to all the historical tenses (Imperfect, Aorist, and Pluperfect); but it is confined to the Indicative.

4. Reduplication consists in repeating the first stem-consonant with *ε*, when the stem begins with a consonant; but when the stem begins with a vowel, the Reduplication is the same as the augment, e. g. *βε-βούλεκα*, *I have advised*; *ἱκέτεκα*, *I have supplicated*, from *ἱκετεύ-ω*. The Reduplication denotes the *completion* of the action, and hence belongs to the Perfect, Pluperfect, and Future Perfect. For a fuller view of the Augment and Reduplication, see § 119, sq.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the verb-characteristic, or merely the characteristic, because, according to this, verbs in *-ω* are divided into different classes; according as the characteristic is a vowel, a mute, or a liquid, verbs are divided into pure, mute, and liquid verbs, e. g. *βουλεύ-ω*, *τιμά-ω* (pure verbs), *τρίβ-ω* (mute), *φαίν-ω* (liquid).

§ 109. *Inflection-endings.*

In the inflection-endings, so far as they denote the relation of tense, mode, and person, there are three different elements: the tense-characteristic, the mode-vowel, and the personal-ending, e. g. *βουλεύ-σ-ο-μαι*.

§ 110. (a) *Tense-characteristic and Tense-endings.*

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark

of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

$\beta\epsilon\text{-}\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\kappa\text{-}\alpha$

$\acute{\epsilon}\text{-}\beta\epsilon\text{-}\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\kappa\text{-}\epsilon\omega$;

the characteristic of the Fut. and first Aor. Act. and Mid., and the Fut. Perf. is σ , e. g.

$\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omega$

$\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\iota$

$\beta\epsilon\text{-}\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\mu\alpha\alpha$

$\acute{\epsilon}\text{-}\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\mu$

$\acute{\epsilon}\text{-}\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\acute{\alpha}\mu\eta\nu$;

the characteristic of the first Aor. Pass. is η ; the first Fut. Pass. has, besides the tense-characteristic σ , the ending of the first Aor. Pass. $-\eta$, thus,

$\acute{\epsilon}\text{-}\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\eta\text{-}\eta\nu$

$\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\eta\text{-}\sigma\text{-}\omicron\mu\alpha\iota$.

The primary tenses only (§ 103, Rem.) have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\sigma\omega$, σ is the tense-characteristic of the Fut., and the syllable $\sigma\omega$ is the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $\acute{\epsilon}\beta\acute{o}\upsilon\lambda\epsilon\nu\sigma\text{-}\alpha$, $\acute{\epsilon}\beta\acute{o}\upsilon\lambda\epsilon\nu\sigma$ is the tense-stem of the first Aor. Act.

† 111. (b) *Personal-endings and Mode-vowels.*

The personal-ending denotes the person of the verb, and takes a different form according to the different persons and numbers; the mode-vowel connects the tense-stem and the personal-ending, and takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	$\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omicron\text{-}\mu\alpha\iota$	Subj. $\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " Fut. "	$\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\epsilon\text{-}\tau\alpha\iota$	Opt. $\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omicron\iota\text{-}\tau\omicron$
1 " Pl. " Pres. "	$\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\acute{\omicron}\text{-}\mu\epsilon\delta\alpha$	Subj. $\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\acute{\omega}\text{-}\mu\epsilon\delta\alpha$
2 " " " " "	$\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\epsilon\text{-}\sigma\theta\epsilon$	" $\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\eta\text{-}\sigma\theta\epsilon$
1 " Sing. " A. I. "	$\acute{\epsilon}\beta\acute{o}\upsilon\lambda\epsilon\nu\text{-}\sigma\text{-}\acute{\alpha}\text{-}\mu\eta\nu$	" $\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\omega\text{-}\mu\alpha\iota$
3 " " " " "	$\acute{\epsilon}\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\alpha\text{-}\tau\omicron$	Opt. $\beta\acute{o}\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\alpha\iota\text{-}\tau\alpha$

REMARK. In the above forms, $\beta\acute{o}\upsilon\lambda\epsilon\nu$ is the verb-stem, and $\beta\acute{o}\upsilon\lambda\epsilon\nu$, $\beta\acute{o}\upsilon\lambda\epsilon\nu\sigma$, and $\acute{\epsilon}\beta\acute{o}\upsilon\lambda\epsilon\nu\sigma$ are the tense-stems, namely, of the Pres., Fut., and first Aor. Mid.; the endings $-\mu\alpha\iota$, $-\tau\alpha\iota$, etc., are the personal-endings, and the vowels α , ω , ϵ , $\omicron\iota$, η , α , $\alpha\iota$, are the mode-vowels. The mode-vowels ϵ and \omicron of the Indic are lengthened into η and ω in the Subj.

† 112. *Summary of the Mode-vowels.*

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. II. A. and M. and Pres. and F.M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		

Person.	Indicative.			Optative.	Impr.	Infinitive.
	Plpf.	A. I. M.	A. I. A. and Pl. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.
S. 1.	ει	ᾶ	ᾶ	αι	—	α
2.	ει	ᾶ	ᾶ	αι	ο	α
3.	ει	ᾶ	ᾶ	αι	α	
D. 1.	—	ᾶ	—	αι	—	Participle.
2.	ει	ᾶ	ᾶ	αι	α	A. I. A. and M.
3.	ει	ᾶ	ᾶ	αι	α	and Pl. A.
P. 1.	ει	ᾶ	ᾶ	αι	—	
2.	ει	ᾶ	ᾶ	αι	α	α
3.	(ει) ε	ᾶ	ᾶ	αι	α	

§ 113. *Personal-endings of Verbs in -ω.*

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.
Sing. 1.		ν, Opt. μι	μαι		μην
2.	ς	ς	σαι		σο, ο
3.	—	—	ται		το
Dual 1.	—	—	μενον		μενον
2.	τον	τον	σνον		σνον
3.	τον	την	σνον		σνιην
Plur. 1.	μεν	μεν	μεναι		μεναι
2.	τε	τε	σνιε		σνιε
3.	(ντι) σι(ν)	ν, σαν	νται (αται)		ντο (ατο)
C. Imperative.			C. Imperative.		
Sing. 2.		3. τω	Sing. 2. (σο) ο		3. σνιω
Dual 2.	τον	3. των	Dual 2. σνον		3. σνιων
Plur. 2.	τε	3. τωσαν	Plur. 2. σνιε		3. σνιωσαν, σνιων
D. Infinitive.			D. Infinitive.		
ν	Pres., Fut., and Aor. II.		σνιαι		
ναι	Perf. Act. and Aor. I. and II. Pass.				
ι	Aor. I.				
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf., whose stem ends in -στ.			μενος, μένη, μενον; μένος, μένη, μένον, Perf.		

REMARK. The Personal-endings follow so directly the mode-vowel, and are so closely joined to it, that often the two do not appear separately, but are united together, e. g. *βουλεύσῃς*, instead of *βουλεύσῃς*, *βουλεύῃ*, instead of *βουλεύῃ* (α and ε coalescing and ι being subscribed).

§ 114. *Difference between the Principal-endings in the Principal and the Historical Tenses.*

1. The difference between the Principal and Historical tenses is important. The Principal tenses (Pres., Perf., and Fut.) form the second and third Pers. Dual with the same ending -ον, e. g. *βουλεύετον βουλεύετον*; *βουλεύεσθον βουλεύεσθον*; the Historical tenses also form the second Pers. Dual in -ον, but the third in -ην, e. g.

ἔβουλεύετον ἔβουλεν-έτην, ἔβουλεύεσθον ἔβουλεν-έσθην.

2. The Principal tenses form the third Pers. Pl. Act. in -σι(ν), from -νται, -νσι, and the Mid. in -νται; the Historical tenses in the Active, in -ν, and Mid., in -ντο, e. g.

βουλεύονσι = βουλεύουσι(ν) ἔβούλεν-ον
βουλεύονται ἔβουλεύοντο.

REMARK. In *βουλεύουσι* the ν is dropped, and as a compensation the ο preceding it is lengthened; so also in the Fut. Act. Comp. 116, 5.

3. The Principal tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Historical in -μην, -σο, -το, e. g.

βουλεύομαι ἔβουλεν-όμην
βουλεύεσαι = βουλεύῃ, ἔβουλεύε-σο = ἔβουλεύου
βουλεύεται ἔβουλεύε-το.

4. The Personal-endings of the Subj. in the Principal tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. of the Historical tenses;

2 and 3 Du. In 1. Pr.	<i>βουλεύετον</i>	Subj.	<i>βουλεύητον</i>
	<i>βουλεύεσθον</i>	"	<i>βουλεύησθον</i>
3 Pl. " "	<i>βουλεύουσι(ν)</i>	"	<i>βουλεύωσι(ν)</i>
	<i>βουλεύονται</i>	"	<i>βουλεύωνται</i>
1 Sing. " "	<i>βουλεύομαι</i>	"	<i>βουλεύωμαι</i>
2 " " "	<i>βουλεύῃ</i>	"	<i>βουλεύῃ</i>
3 " " "	<i>βουλεύεται</i>	"	<i>βουλεύηται</i>
2 and 3 Du. " Impf.	<i>ἔβουλεύετον, -έτην</i>	Opt.	<i>βουλεύοιτον, -οίτην</i>
	<i>ἔβουλεύεσθον, -έσθην</i>	"	<i>βουλεύοισθον, -οίσθην</i>
3 Pl. " "	<i>ἔβούλεον</i>	"	<i>βουλεύοιεν</i>
	<i>ἔβουλεύοντο</i>	"	<i>βουλεύοντο</i>
1 Sing. " "	<i>ἔβουλεν-όμην</i>	"	<i>βουλεν-οίμην</i>
2 " " "	<i>(ἔβουλεύε-σο) ἔβουλεύου</i>	"	<i>(βουλεύοι-σο) βουλεύοι-ο</i>
3 " " "	<i>ἔβουλεύε-το</i>	"	<i>βουλεύοι-το.</i>

† 115. *Conjugation of the Regular Verb in -ω*

PRELIMINARY REMARKS.

1. Since pure verbs do not form the secondary tenses (§ 103, Rem.) these tenses are supplied in the Paradigm from two mute verbs and one liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φάιν-ω, ΦΑΝ), so as to exhibit a full Conjugation.

2. In learning the table, we are to note,

(1) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment, or Reduplication.

(2) The spaced forms, e. g. βουλευ-ετον, βουλευ-ητον, third Pers. Du. Ind. and Subj. Pres., may direct attention to the difference between the Historical tenses in the Ind. and Opt., and the Principal tenses.

(3) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should compare these together, e. g. βουλευσω, 1. Sing. Ind. Fut. Act. or 1. Sing. Subj. I. Aor. Act.; βούλευσαι, 2. Sing. Imp. I. Aor. Mid., βουλεύσαι, 3. Sing. Opt. I. Aor. Act., βουλεύσαι, Inf. I. Aor. Act.

(4) The accentuation (§ 118) should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a dagger (†).

(5) When the Paradigm is thus thoroughly learned, the pupil may first resolve the forms either of βουλεύω, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc.; observing this order, viz. βουλεύω is, (1) first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from βουλεύω, *to advise*; then he may arrange the elementary parts of the form, and in the following order: (1) Verb-stem, (2) Augment, or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύω, *to advise*? Answer: The Verb-stem is βουλευ-, Augment, ε, thus εβουλευ; the Tense-characteristic of the first Aor. Mid. is σ, thus Tense-stem is ε-βουλευ-σ; the Mode-vowel of the first Aor. Ind. Mid. is α; thus, ε-βουλευ-σ-α; the Personal-ending of the third Pers. Sing. of an Historical tense of the Mid. is το; thus, ε-βουλεύ-σ-α-τα.

REMARK. By making himself familiar with the above elements, the pupil can construct from the root any form of the verb he may wish.

Tenses.	Numbers and Persons.		
		Indicative.	Subjunctive of the Principal tenses.
Present, Tense-stem: βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλεύ-ω,* I advise, βουλεύ-εις, thou advisest, βουλεύ-ει, he, she, it advises, βουλεύ-ετον, ye two advise, βουλεύ-ετον, they two advise, βουλεύ-ομεν, we advise, βουλεύ-ετε,* you advise, βουλεύ-ουσι(ν), they advise,	βουλεύ-ω,* I may advise, βουλεύ-ης βουλεύ-η* βουλεύ-ητον βουλεύ-ητον βουλεύ-ωμεν βουλεύ-ητε βουλεύ-ωσι(ν)
Imperfect, Tense-stem: ἐβουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβούλευ-ον,* I was advising, ἐβούλευ-ες, thou wast advising, ἐβούλευ-ε(ν), he, she, it was adv. ἐβουλεύ-ετον, ye two were adv. ἐβουλευ-έτην, they two were adv. ἐβουλεύ-ομεν, we were advising, ἐβουλεύ-ετε, you were advising, ἐβούλευ-ον,* they were advising,	
Perfect I., Tense-stem: βεβουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βε-βούλευ-κ-α, I have advised, βε-βούλευ-κ-ας, thou hast adv'd, βε-βούλευ-κ-ε(ν),* he, she, it has a. βε-βουλεύ-κ-ατον, ye two have a. βε-βουλεύ-κ-ατον, they two have advised, βε-βουλεύ-κ-αμεν, we have adv'd, βε-βουλεύ-κ-ατε, you have adv'd, βε-βουλεύ-κ-ασι(ν), they have a.	βε-βουλεύ-κ-ω, I may have a. βε-βουλεύ-κ-ης βε-βουλεύ-κ-η βε-βουλεύ-κ-ητον βε-βουλεύ-κ-ητον βε-βουλεύ-κ-ωμεν βε-βουλεύ-κ-ητε βε-βουλεύ-κ-ωσι(ν)
Pluperfect I., Tense-stem: ἐβεβουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβε-βουλεύ-κ-ειν, I had advised, ἐβε-βουλεύ-κ-εις, thou hadst adv. ἐβε-βουλεύ-κ-ει, he, she, it had adv. ἐβε-βουλεύ-κ-ειτον, ye two had advised, ἐβε-βουλευ-κ-είτην, they two had advised, ἐβε-βουλεύ-κ-ειμεν, we had adv. ἐβε-βουλεύ-κ-ειτε, you had adv. ἐβε-βουλεύ-κ-εσαν, they had a.	
Perf. II. Plpf. II.		πέ-φην-α, ¹ I appear, ἐπε-φήν-ειν, ² I appeared,	πε-φην-ω, I may appear,
Aorist I., Tense-stem: ἐβουλευ-σ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβούλευ-σ-α, I advised (indef.), ἐβούλευ-σ-ας, thou advisedst, ἐβούλευ-σ-ε(ν), he, she, it adv'd, ἐβουλεύ-σ-ατον, ye two advised, ἐβουλευ-σ-άτην, they two adv'd, ἐβουλεύ-σ-αμεν, we advised, ἐβουλεύ-σ-ατε, you advised, ἐβούλευ-σ-αν, they advised,	βουλεύ-σ-ω,* I may advise, βουλεύ-σ-ης βουλεύ-σ-η* βουλεύ-σ-ητον βουλεύ-σ-ητον βουλεύ-σ-ωμεν βουλεύ-σ-ητε βουλεύ-σ-ωσι(ν)
Aorist II., ἐ-λιπ-	S. 1. 2.	ἐ-λιπ-ον, I left, ἐ-λιπ-ες, etc. declined like Impf. Ind.	λίπ-ω, etc., like the Subj. Pres.
Future, βουλευ-σ-	S. 1.	βουλεύ-σ-ω,* I shall advise, like the Indic. Pres.	

¹ The inflection of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infin.	Particip.
	<p>βούλευ-ε, advise, βουλευ-έτω, let him ad. βουλευ-ετον, ye two ad. βουλευ-έτων, let them both advise, βουλεύ-ετε,* do ye ad. βουλευ-έτωσαν, usually</p>	<p>βουλεύ- ειν, to advise,</p>	<p>βουλεύ-ων βουλεύ-ουσα βουλεῖ-ον† G. βουλεύ-οντος βουλευ-ούσης, advising,</p>
<p>βουλεύ-οιμι, I might advise, βουλεύ-οις βουλεύ-οι βουλεύ-οιτον βουλευ-οίτην βουλεύ-οιμεν βουλεύ-οιτε βουλεύ-οιεν</p>			
	<p>[βε-βούλευ-κ-ε,*] etc., like the Imp. Pres. yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βου- λεν- κ-έναι,† to have advised,</p>	<p>βε-βουλευ-κ-ώς† βε-βουλευ-κ-υῖα† βε-βουλευ-κ-ός† G. -κ-ότος, -κ- υῖας, having advised,</p>
<p>βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύκ-οις βε-βουλεύ-κ-οι βε-βουλεύ-κ-οιτον βε-βουλευκ-οίτην βε-βουλεύκ-οιμεν βε-βουλεύκ-οιτε βε-βουλεύκ-οιεν</p>			
<p>πε-φην-οιμι, I might appear, βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις, or -εας βουλεύ-σ-αι,* or -ειε(ν) βουλεύ-σ-ατον βουλευ-σ-αίτην βουλεύ-σ-αιμεν βουλεύ-σ-αιτε βουλεύ-σ-αιεν, or -εσαν</p>	<p>πέ-φην-ε, appear, βούλευ-σ-ον, advise, βουλευ-σ-άτω βουλεύ-σ-ατον βουλευ-σ-άτων βουλεύ-σ-ατε βουλευ-σ-άτωσαν, usually</p>	<p>πε-φη- νέ-ναι,† βου- λεῖν- σ-αι,*† to advise,</p>	<p>πε-φην-ώς† βουλεύ-σ-ās βουλεύ-σ-āσα βουλεῖν-σ-αν† Genitive: βουλεύ-σ-αντος βουλευ-σ-άσης, having advised,</p>
<p>λίπ-οιμι, etc., like the Opt. Impf.</p>	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λιπ- εῖν, †</p>	<p>λιπ-ών, οῦσα, ὄν† G. ὄντος, οῦσης,</p>
<p>βουλεύ-σ-οιμι, I would advise, like the Opt. Impf.</p>		<p>βουλεύ- σ-ειν,</p>	<p>βουλεύ-σ-ων, etc. like Pr. Pt.</p>

* The inflection of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind and Opt.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present, Tense-stem: βουλευ-	S. 1.	βουλεύ-ομαι, <i>I deliberate, or am</i>	βουλεύ-ωμαι, <i>I may de-</i>
	2.	βουλεύ-η * [advised,	βουλεύ-η * [liberate,
	3.	βουλεύ-εται	βουλεύ-ηται
	D. 1.	βουλευ-όμενον	βουλευ-όμενον
	2.	βουλεύ-εσθον	βουλεύ-ησθον
	3.	βουλεύ-εσθον	βουλεύ-ησθον
	P. 1.	βουλευ-όμεθα	βουλευ-όμεθα
	2.	βουλεύ-εσθε *	βουλεύ-ησθε
	3.	βουλεύ-ονται	βουλεύ-ωνται
Imperfect, Tense-stem: ἐ-βουλευ-	S. 1.	ἐ-βουλευ-όμην, <i>I was deliber-</i>	
	2.	ἐ-βουλεύ-ον [ating,	
	3.	ἐ-βουλεύ-ετο	
	D. 1.	ἐ-βουλευ-όμενον	
	2.	ἐ-βουλεύ-εσθον	
	3.	ἐ-βουλευ-έσθην	
	P. 1.	ἐ-βουλευ-όμεθα	
	2.	ἐ-βουλεύ-εσθε	
	3.	ἐ-βουλεύ-οντο	
Perfect, Tense-stem: βε-βουλευ-	S. 1.	βε-βούλευ-μαι, <i>I have deliberated,</i>	βε-βουλευ-μένος, ὦ, <i>I may</i>
	2.	βε-βούλευ-σαι	βε-βουλευ-μένος ἦς [have
	3.	βε-βούλευ-ται	βε-βουλευ-μένος ᾗ [delib-
	D. 1.	βε-βουλεύ-μενον	βε-βουλευ-μένω ἦτον
	2.	βε-βούλευ-σθον	βε-βουλευ-μένω ἦτον
	3.	βε-βούλευ-σθον	βε-βουλευ-μένοι ὦμεν
	P. 1.	βε-βουλεύ-μεθα	βε-βουλευ-μένοι ᾗτε
	2.	βε-βούλευ-σθε *	βε-βουλευ-μένοι ὦσι
	3.	βε-βούλευ-νται	
Pluperfect, Tense-stem: ἐ-βε-βουλευ-	S. 1.	ἐ-βε-βουλεύ-μην, <i>I had deliber-</i>	
	2.	ἐ-βε-βούλευ-σο [ated,	
	3.	ἐ-βε-βούλευ-το	
	D. 1.	ἐ-βε-βουλεύ-μενον	
	2.	ἐ-βε-βούλευ-σθον	
	3.	ἐ-βε-βουλεύ-σθην	
	P. 1.	ἐ-βε-βουλεύ-μεθα	
	2.	ἐ-βε-βούλευ-σθε	
	3.	ἐ-βε-βούλευ-ντο	
Aorist I., Tense-stem: ἐ-βουλευ-σ-	S. 1.	ἐ-βουλευ-σάμην, <i>I deliberated,</i>	βουλεύ-σ-ωμαι, <i>I may de-</i>
	2.	ἐ-βουλεύ-σ-ω [(indefinite)	βουλεύ-σ-η * [liberate,
	3.	ἐ-βομλεύ-σ-ατο	βουλεύ-σ-ηται
	D. 1.	ἐ-βουλευ-σάμενον	βουλευ-σάμενον
	2.	ἐ-βουλεύ-σ-ασθον	βουλεύ-σ-ησθον
	3.	ἐ-βουλευ-σάσθην	βουλεύ-σ-ησθον
	P. 1.	ἐ-βουλευ-σάμεθα	βουλευ-σάμεθα
	2.	ἐ-βούλεύ-σ-ασθε	βουλεύ-σ-ησθε
	3.	ἐ-βουλεύ-σ-αντο	βουλεύ-σ-ωνται
Aorist II.	S. 1.	ἐ-λίπ-όμην, <i>I remained, like Ind. Imperf.</i>	λίπ-ωμαι, <i>I may remain, like Pres. Subj.</i>
Future,	S. 1.	βουλεύ-σ-ομαι, <i>I shall deliberate, like Pres. Indic.</i>	
Fut. Perf.,	S. 1.	βε-βουλεύ-σ-ομαι, <i>I shall have deliberated, like Pres. Indic.</i>	

MODES.		Participials.	
Optative i. e. Subj. of Hist. tenses.	Imperative.	Infin.	Particip.
	<p>βουλεύ-ου, <i>deliberate,</i> βουλευ-έσθω</p> <p>βουλεύ-εσθον βουλευ-έσθων *</p> <p>βουλεύ-εσθε * βουλευ-έσθωσαν, usually βουλευ-έσθων *</p>	<p>βουλεύ- εσθαι, to <i>deliber-</i> ate,</p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i></p>
<p>βουλευ-οίμην, <i>I might</i> βουλεύ-οιο [<i>deliberate,</i> βουλεύ-οιτο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-οίσθην βουλευ-οίμεθα βουλεύ-οισθε βουλεύ-οιντο</p>			
	<p>βε-βούλευ-σο, <i>deliberate,</i> βε-βουλεύ-σθω</p> <p>βε-βούλευ-σθον βε-βουλεύ-σθων *</p> <p>βε-βούλευ-σθε * βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων *</p>	<p>βε-βουλεύ- σθαι,† to have <i>delib-</i> erated,</p>	<p>βεβουλευ-μένος† βεβουλευ-μένη βεβουλευ-μέ- νον,† <i>having-</i> <i>deliberated,</i></p>
<p>βε-βουλευ-μένος εἶην, <i>I</i> βε-βουλευ-μένος εἶης [mi'í βε-βουλευ-μένος εἶη [<i>de-</i> [<i>liberate,</i> βε-βουλευ-μένω εἶητον βε-βουλευ-μένω εἶήτην βε-βουλευ-μένδι εἶημεν βε-βουλευ-μένοι εἶητε βε-βουλευ-μένοι εἶησαν</p>			
<p>βουλευ-σ-αίμην, <i>I might</i> βουλεύ-σ-αιο [<i>deliberate,</i> βουλεύ-σ-αιτο βουλευ-σ-αίμεθον βουλεύ-σ-αισθον βουλευ-σ-αίσθην βουλευ-σ-αίμεθα βουλεύ-σ-αισθε βουλεύ-σ-αιντο</p>	<p>βούλευ-σ-αι, * <i>deliberate,</i> βουλευ-σ-άσθω</p> <p>βουλεύ-σ-ασθον βουλευ-σ-άσθων *</p> <p>βουλεύ-σ-ασθε βουλευ-σ-άσθωσαν, usually βουλευ-σ-άσθων *</p>	<p>βουλεύ- σ-ασθαι, to <i>deliber-</i> ate,</p>	<p>βουλευ-σ-άμενος βουλευ-σ-αμένη βουλευ-σ-άμενον <i>having deliber-</i> <i>ated,</i></p>
<p>λιπ-οίμην, <i>I might remain,</i> like Opt. Impf.</p>	<p>λιποῦ,† -έσθω, like Pres. Imp.</p>	<p>λιπ-έσθαι†</p>	<p>λιπ-όμενος, -ο- μένη, -όμενον</p>
<p>βουλευ-σ-οίμην, <i>I m. have</i> <i>deliberated,</i> like Opt. Imp.</p>		<p>βουλεύ- σ-εσθαι</p>	<p>βουλευ-σ-όμε- νος, -η, -ον</p>
<p>βε-βουλευ-σ-οίμην, <i>I sh'd</i> <i>deliberate,</i> like Opt. Imp.</p>		<p>βε-βουλεύ- σ-εσθαι</p>	<p>βε-βουλευ-σ-ό- μενος, -η, -ον.</p>

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I, Tense-stem : ἐ-βουλευ-θ-	S. 1.	ἐ-βουλευ-θ-ην, <i>I was advised.</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλευ-θ-ης	βουλευ-θ-ῆς [<i>been advised.</i>
	3.	ἐ-βουλευ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλευ-θ-ητον	βουλευ-θ-ῆτον
	3.	ἐ-βουλευ-θ-ήτην	βουλευ-θ-ῆτον
	P. 1.	ἐ-βουλευ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλευ-θ-ητε	βουλευ-θ-ῆτε *
	3.	ἐ-βουλευ-θ-ησαν	βουλευ-θ-ῶσι (ν)
Future I.	S. 1.	βουλευ-θ-ή-σ-ομαι, <i>I shall be adv.</i>	
	2.	βουλευ-θ-ή-σ-η, etc., like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.	τριβ-ῆς, etc., like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σ-ομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

† 116. Remarks on the Inflection-endings.

1. The personal-endings of verbs in -ω are apocopated forms, as may be shown from the older conjugation in -μι, and in part from the dialects (§ 220, 1); thus, -μι in the first Pers. Sing. Ind. and Subj. Act. and -τι in the third Pers. have disappeared, e. g. βουλευ-ω instead of βουλευ-ο-μι or βουλευ-ο-μι, βουλευ-ει instead of βουλευ-ε-τι (by the dropping of -μι in βουλευ-ο-μι, the ο is lengthened into ω, and by the dropping of -τι in βουλευ-ε-τι, ε is lengthened into ει); in the first Pers. Sing. first Aor. Ind. Act., ν has disappeared, e. g. ἐβούλευσα instead of ἐβούλευσαν; in the second Pers. Sing. Imp. Act., except the first Aor., -θι has disappeared, e. g. βούλευ-ε instead of βουλευ-ε-θι; but the first Aor. Imp. Act. has a different ending -ον, e. g. βούλευ-σ-ον.
2. The second Pers. Sing. Act. has the ending -σθα in the Common language in the following forms only:—

οἶσθα, *noστι*, from the Perf. οἶδα; ᾔδειςθα and ᾔδησθα, Plpf. of οἶδα, ἔφηςθα, Impf. from φημί, *to say*; ἦσθα, Impf. from εἶμι, *to be*; ἔρειςθα, Impf. from εἶμι, *to go*.
3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem. 2.
4. The original form of the first Pers. Pl. Act. is -μεσ (not -μεν). Comp the Dialects, § 220, 6, and the Latin ending -mus, e. g. γράφ-ο-μεσ, scrib-i-mus.
5. The original form of the third Pers. Pl. Act. of the Principal tenses was

SIVE.

MODES.		Participials.	
Optativo i. e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
βουλευ-θ-είην, I might be βουλευ-θ-είης [advised, βουλευ-θ-είη βουλευ-θ-είητον βουλευ-θ-είητην βουλευ-θ-είημεν and -εἴμεν βουλευ-θ-είητε and -εἴτε βουλευ-θ-εἴεν	βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλεύ-θ-ητον βουλευ-θ-ήτων βουλεύ-θ-ητε * βουλευ-θ-ήτωσαν	βουλευ- θ-ῆναι, to be ad- vised,	βουλευ-θ-είς† βουλευ-θ-εῖσα† βουλευ-θ-έν† Genitive: βουλευ-θ-έντος βουλευ-θ-είσης, <i>being advised.</i>
βουλευ-θ-η-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.		βουλευ- θ-ῆ-σε- σθαι	βουλευ-θ-η-σ-ό- μενος, -η, -ον
τριβ-είην, I might be rubbed, τριβ-είης, etc., like the first Aor. Opt. Pass.	τριβ-η-θι, -ήτω, etc., like the first Aor. Imp. Pass.	τριβ- ῆναι	τριβ-είς,† etc., like first Aor. Part. Pass.
τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.		τριβ-ῆ- σεσθαι	τριβ-η-σ-όμενος, -η, -ον

βουλευ-τέος, -τέα, -τέον, to be advised.

-ντι; when τ was changed into σ, ν was dropped (§ 20, 2), e. g. βουλεύοντι = βουλεύονσι = βουλεύουσι. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -εω, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. ἐβεβουλεύκ-η instead of -κ-εω. The mode-vowel ει in the third Pers. Pl is commonly shortened into ε, e. g. ἐβεβουλεύκ-ε-σαν instead of ἐβεβουλεύκ-ει-σαν.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. παιδεύ-α μι, παιδεύσ-αι-μι; but the ending -ην in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the persons and numbers, though it is often dropped in the Dual and Pl., especially in the third Pers. Pl. and then, εἶημεν = εἴμεν, εἶητε = εἴτε, εἶησαν = εἴεν, e. g. παιδευθεῖημεν and παιδευθεῖμεν, μνησθεῖητε and -δεῖτε, φανείησαν X. H. 6. 5, 25., προκρίθειησαν Ibid. 34., πεμφθεῖησαν Th. 1. 38, and (more frequently) -δεῖεν (-εἴεν).

8. The Attic Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) which appropriately belong to verbs in -μι, are used with verbs in -ω, in the following cases:—

- Most commonly in the Imperf. Opt. of contract verbs, e. g. τιμώ-ην, φιλοί-ην, μισθοί-ην;
- In all Futures in -ω, e. g. φανοί-ην Soph. Aj. 313., ἐροί-ην Xen. Cy. 3. 1, 14, from the Fut. φανῶ, ἐρῶ;
- Somewhat often in the second Plup., e. g. ἐκπεφυγό-ην S. O. R. 840., προεληλυθοί-ης X. Cy. 2. 4, 17., πεποιθοί-ην Ar. Acharn. 940;

(d) In the second Aor. *σχοίην* uniformly (*ἔσχον* from *ἔχω*); still, not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εἰας*, *-εἰε(ν)*, *-εἰαν*, instead of *-αις*, *-αι*, *-αιν*, have passed from the Æolic Opt. in *-εἰα*, *-εἰας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εἰας*, *-εἰε(ν)*, *-εἰαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην* Pl. Symp. 189, c., *ἐπεδημησάτην* Euthyd. 273, c., *ἦστην* 294, c., *ἐλεγέτην* L. 705, d., *ἐκουωνησάτην* Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ* (§ 25, 1), and then coalesce, except in the Opt., with the mode-vowel, e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i> = <i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>
<i>ἐβουλεύ-ε-σο</i>	<i>ἐβουλεύ-ε-ο</i> = <i>ἐβουλεύ-ου</i>
<i>ἐβουλεύσ-α-σο</i>	<i>ἐβουλεύσ-α-ο</i> = <i>ἐβουλεύσ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσ-η*, and *-ει*, *ποιῇ* and *-εῖ*, *ὀλή* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Also Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms; yet three verbs always take the form *-ει*, namely,

<i>βοίλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλη</i>)
<i>οἶομαι</i>	<i>οἶει</i> (but Subj. <i>οἶη</i>)
<i>ὕψομαι</i>	Fut. <i>ὕψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν*, *-άτωσαν*, *-σθωσαν*, the abbreviated forms *-όντων*, *-άντων*, *-σθων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respectively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, c. g.

Pres. Act.	<i>βουλεύέτωσαν</i>	and	<i>βουλευόντων</i>
Perf. "	<i>πεποιδέτωσαν</i>	"	<i>πεποιδόντων</i> (Gen. Part. <i>πεποιδόντων</i>)
Aor. I. "	<i>βουλευσάτωσαν</i>	"	<i>βουλευσάντων</i>
Pres. Mid.	<i>βουλευέσθωσαν</i>	"	<i>βουλευέσθων</i>
Aor. "	<i>σκεψάσθωσαν</i>	"	<i>σκεψάσθων</i> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ib. 737, e. *διανεμηθέντων* (according to several MSS.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and the Subj. or Opt. of εἶναι (*to be*), ᾧ, εἶην, is very frequent, e. g. πεπαιδευκὼς ᾧ, *educaverim*; πεπαιδευκὼς εἶην, *educavissam*. Yet this form seems to denote a *circumstance* or *condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, α. εἰ κεκμηκὼς τι, ἢ τετραμένος, ἢ πεπληγμένος, ἢ ἄλλ' ὅτιοῦν πεπονθὼς ἑκατέρος ἡμῶν εἴη, οὐ καὶ ἀμφότεροι αὐτοῦτο πεπόνθοισιμεν; examples of the simple forms are, ἀπειλήφην, Pl. Rp. 614, α., εἰλήφωσιν Polit. 269, c., ἐμπεπτόκοι X. An. 5. 7, 26., καταλελοίποισιν X. H. 3. 2, 8., ἀποκεχωρήκοι ib. 5, 23., ὑπηρετήκοι ib. 5. 2, 3., πεποιθήκοι Th. 8, 108., ἐμβεβλήκοισιν ib. 2, 48. — The Imp. Perf. does not often occur in the Act., e. g. γέγωνε, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions, which will be further treated below, § 154, 9), but must also be expressed periphrastically by means of the Participle and εἶναι, e. g. πεπαιδευμένος ᾧ, εἶην, *educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in -νται, -ντο, e. g. βεβούλευνται, ἐβεβούλευντο; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and εἶσι(ν), *sunt, ἦσαν, erant*; the older and middle Attic writers, however, sometimes use the Ionic forms -ᾶται, -ᾶτο (instead of -νται, -ντο); the α of these endings is aspirated after the Kappa and Pi-mutes, and hence changes the preceding smooth Kappa or Pi-mute into the corresponding rough (comp. § 144); but this α is not aspirated after the Tau-mutes; thus,

τρίβ-ω, to rub,	Perf. τέ-τριμ-μαι	3 P. τετρίφᾶται (for τέτριβνται)	Plp. ἐτετρίφᾶτο
πλέκ-ω, to twine,	πέ-πλεγ-μαι	" πεπλέχᾶται (" πέπλεκνται)	ἐπεπλέχᾶτο
τέττ-ω, to arrange,	τέ-ταγ-μαι	" τετάχᾶται (" τέταγνται)	ἐτετάχᾶτο
χωρίζ-ω, to separate,	κε-χώρισ-μαι	" κεχωρίδᾶται (" κεχώριδνται)	ἐκεχωρίδᾶτο
φθείρ-ω, to destroy,	ἔ-φθαρ-μαι	" ἐφθάρᾶται (" ἔφθαρνται)	ἐφθάρᾶτο.

16. The two Aorists Pass. follow the analogy of verbs in -μι, and hence are not treated here.

§ 117. Remarks on the Formation of the Attic Future.

1. When one of the short vowels α, ε, ι, in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, precedes σ, certain verbs, after dropping σ, take the circumflexed ending -ᾶ, -οῦμαι; because it was frequently used by the Attic writers instead of the regular form, this is called the *Attic Future*, e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλᾶ, -ᾶς, -ᾶ, -ᾶτον, -ᾶμεν, -ᾶτε, -ᾶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att. τελᾶ, -εῖς, -εῖ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εῖ, -εῖται, etc.; κομίζω, *to carry*, Fut. κομῖ-σ-ω, Fut. Att. κομιᾶ, -ιεῖς, -ιεῖ, -ιεῖτον, -ιοῦμεν, -ιεῖτε,

ιοῦσι(ν); κομιοῦμαι, -ιέῃ, -ιέῃται, -ιούμενον, etc. This Fut. is inflected like the forms of contract verbs.

2. This form of the Fut. is found only in the Ind., Inf., and Part.; never in the Opt., thus, τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἔλαῶ (ἐλαύνω), to drive; τελέω, to finish; καλέω, to call; and, though seldom, ἀλέω, to grind; — (b) all verbs in -ίζω (character. δ); — (c) a few verbs in -άζω, very generally βιβάζω; — (d) of verbs in -μι, all in -άννυμι and also ἀμφιέννυμι, to clothe (ἀμφιῶ, -ιείς, etc.). A few exceptions to this Fut. are found even in the Attic dialect, e. g. ἐλάσω X. Cy. 1. 4, 20, ἐλάσοντας X. An. 7. 7, 55., τελέσουσιν Cy. 8. 6, 3., καλέσεις 2. 3, 22., νομίσουσι 3. 1, 27. (according to the best MSS.) ψηφίσεσθε, Isae. de Cleonym. hered. § 51.

§ 118. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g. βούλευε, βουλεύομαι, βούλευσον, παῦσον, τύπον, but βουλεύεις, βουλεύειν. On the ending -αι, see § 29, R. 6.

2. This law holds good in compounds, e. g. φέρε πρόσφερε, φεῦγε ἐκφευγε, λείπε ἀπόλειπε; also in words in the Subj., when they are not contracted, e. g. κατάσχω, κατάσχεις, κατάσχωμεν, ἐπίσχω, ἐπίσχεις (but ἀναβῶ, ἀποστῶ, διαδῶ, παραδῶ, ἀναβῶμεν, etc., on account of the contraction, ἀναβάω, ἀναβῶμεν, etc.). Still, this rule has the following exceptions: (a) the accent cannot go back beyond the syllable of the preceding word, which before the composition, had the accent, e. g. ἀπόδος (ἀπό the preceding word being accented on the ultimate), συμπρόες, ἐπίσχεις, ἐπίδες (not ἀποδος, σύμπροες, ἐπισχεις, ἐπιδες); (b) the accent cannot go back of the first two words of the compound, as in the examples just quoted, and also συνέκδος, παρένδες (not σύνεκδος, but like ἔκδος; not πάρενδες, but like ἐνδες); (c) the accent cannot go back of an existing augment (this holds of the Impf., Aor., and Plup. as well as of the Perf.), e. g. προσεῖχον like εἶχον, παρέσχον like ἔσχον, ἐξῆγον like ἦγον, ἐξῆν like ἦν (not πρόσσειχον, πάρεσχον, ἐξῆγον, ἐξῆν); so also προσῆκου like ἦκου, ἀπείργον like εἶργον, but Imp. ἀπειργε, also ἀφίκται, ἀφίκτο, like ἵκται, ἵκτο.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms:—

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g. λιπεῖν (from λιπέειν), λιπῶν, -όν; and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἰπέ, ἐλδέ, εὐρέ, λαβέ, and ἰδέ (but in composition, ἔπειπε, ἀπόλαβε, ἔπελδε, εἴσιδε).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. λαβοῦ, δοῦ (from τίδημι).

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. ἔκβαλε, ἐξελάδε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε (yet not ἄπ ὁδος,

§ 119. *Further view of the Augment and Reduplication.*

1. After the general view of the Augment and Reduplication (§ 108, 3), it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses (the Impf., Plup., and Aor.) take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.*

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ϵ^1 to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, and hence this augment is called the syllabic augment, e. g. βούλω, Impf. ἐ-βούλεον, Aor. ἐ-βούλεσα, Plup. ἐ-βε-βουλεύκειν.

2. If the stem begins with ρ, this letter is doubled when the augment is prefixed (§ 23, 3), e. g. ρίπτω, to throw, Impf. ῥῥίπτον, Aor. ῥῥῥῆσα, Perf. ῥῥῥίφα. Plup. ῥῥῥίφειν.

REMARK 1. The three verbs βούλομαι, to will; δύναμαι, to be able; and μέλλω, to be about to do, to intend, among the Attic writers take η, instead of ε, for the augment; still, this is found more among the later than the earlier Attic writers, e. g. ἐβουλήθη and ἡβουλήθη; ἐδυνάμην and ἡδυνάμην, ἐδυνήθη and ἡδυνήθη (but always ἐδυνάσθη); ἔμελλον and ἡμελλον. The Aorist is very seldom ἡμέλλησα (comp. X. H. 7. 4, 16. 26).

REM. 2. Among the Attic writers, the augment ε is often omitted in the Pluperfect; in compounds, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided precedes, e. g. ἀναβεβήκει, X. An. 5, 2, 15; καταδεδραμήκεσαν, X. H. 5. 3, 1; καταλέλειπτο, X. Cy. 4. 1, 9; καταπεπτώκει, Th. 4, 90; αἱ συνῑήκαι γεγέννητο, X. Cy. 3. 2, 24 (according to the best MSS.); but in the Impf. and Aorists, the syllabic augment is omitted

¹ According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔπρατον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἦγον; ἐθέλω, Impf. ἐέθελον = ἦθελον; ὀκέλλω, Impf. ἐόκελλον = ὠκελλον. If the word begins with a long vowel, it absorbs ε, e. g. ἡλάσκω, Impf. ἐήλασκον = ἦλασκον; ὠδίζω, Impf. ἐώδιζον = ὠδιζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ει, e. g. εἶχον, instead of ἦχον.

only in the lyric parts of the tragedies, and here not often; in the dramatic portions it is rarely omitted, and only in the speeches of the messengers (*ρήσεις ἀγγελικαί*); also at the beginning and middle of the trimeter, and likewise at the beginning of a sentence, and even in these cases but seldom. The Impf. *χρῆν*, which, together with *ἔχρῆν*, is used in prose, is an exception.

§ 121. (b) *Temporal Augment.*

The *temporal* augment belongs to verbs, whose stem begins with a vowel; it consists in lengthening the first stem-vowel. This is called the temporal augment because it increases the time, e. g.

a becomes	η, e. g.	ᾶγω	Impf. ἦγον	Perf. ἦχα	Plup. ἦχεν
ε	η,	ἔλπιζω	ἤλπιζον	ἤλπικα	ἤλπίκειν
ι	ι,	ἴκετεύω	ἰκέτευν	ἰκέτευκα	ἰκετεύκειν
ο	ω,	ὀμιλέω	ὀμίλουν	ὀμίληκα	ὀμίληκειν
υ	υ,	ὑβρίζω	ὑβρίζον	ὑβρिका	ὑβρίκειν
αι	η,	αἰρέω	ῆρουν	ῆρηκα	ῆρήκειν
ευ	ηυ,	αὐλέω	ηῦλουν	ηῦληκα	ηῦλήκειν
οι	φ,	οἰκτίζω	φκτιζον	φκτικα	φκτίκειν.

REMARK. Verbs which begin with η, ι, υ, ω, ου, and ει, do not admit the augment, e. g. *ἡττάομαι*, to be overcome, Impf. *ἡττώμην*, Perf. *ἡττημαι*, Plup. *ἡττήμην*; *ἴπῳ*, to press, Aor. *ἴπωσα*; *ὑπνῳ*, to lull to sleep, Aor. *ὑπνωσα*; *ὠφέλῳ*, to benefit, Impf. *ὠφέλεον*; *οὐτάζω*, to wound, Impf. *οὐταζον*; *εἶκω*, to yield, Impf. *εἶκον*, Aor. *εἶξα*; *εἰκάζω*, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. *εἶκαζον*, *εἶκασα*, *εἶκασμαι*, seldom *ῆκαζον* (e. g. Th. 6, 92. *ῆκαζον*, in the best MSS.), *ῆκασα*, *ῆκασμαι*. Also those verbs whose stem begins with ευ, are usually without an augment, e. g. *εὐχομαι*, to supplicate, *εὐχόμεν*, more rarely *ηῦχόμεν*, but Perf. *ηῦγμαι* (not *εῦγμαι*); *εὐρίσκω*, to find, in good prose, always omits the augment.

§ 122. *Remarks on the Augment.*

1. Verbs beginning with ᾱ followed by a vowel, have ᾱ instead of η, e. g. *ᾄω*, (poet.), to perceive, Impf. *ᾄον*; but those beginning with ᾱ, αυ, and οι followed by a vowel, do not admit the augment, e. g. *ᾗδηδίζομαι*, to have an unpleasant sensation, Impf. *ᾗδηδίζομην*; *αὐαίνω*, to dry, Impf. *αὔαινον*; *οἰακίζω*, to steer, Impf. *οἰάκιζον*; also *ἀνᾱλίσκω*, to destroy, though no vowel follows ᾱ, has *ἀνᾱλωσα*, *ἀνᾱλωκα*, as well as *ἀνήλωσα*, *ἀνήλωκα*. But the poetic *ᾄδω* (prose *ᾠδω*), to sing, and *ᾄσσω* (Att. *ᾤσσω*), to rush, take the augment, e. g. *ῆειδον* (prose *ᾠδον*), *ῆῖξα* (Att. *ᾠξα*); *οἶμαι*, to believe, *ᾠόμεν*, etc. does not belong here, since the ο following οι, is not a part of the stem.

2. Some verbs also beginning with *οι* and followed by a consonant, do not take the augment, e. g. *οἰκοῦρέω*, to guard the house, Aor. *οἰκούρησα*; *οἰνίζω*, to smell of wine, Impf. *οἰνίζον*; *οἰνόω*, to intoxicate, Perf. Mid. or Pass. *οἰνωμένος* and *οἰνωμένος*; *οἰστράω*, to make furious, Aor. *οἴστρησα*.

3. The twelve following verbs, beginning with *ε*, have *ει* instead of *η* for the augment, viz. *εἰδω*, to permit, Impf. *εἶων*, Aor. *εἶασα*; *ἐθίζω*, to accustom (to which belongs also *εἰωθα*, to be accustomed, from the Epic *ἐθω*); *εἶσα*, poetic Aor. (stem 'ΕΔ), to place (in prose only, Part. Aor. Mid. *ἐσάμενος* and *εἰσάμενος*, establishing, founding); *ἐλίσσω*, to wind; *ἐλκω*, to draw; Aor. *ἐλκῦσα* (stem 'ΕΛΚΥ); *εἶλον*, to take, Aor. (stem 'ΕΛ) of *αἰρέω*; *ἐπομαι*, to follow; *ἐργάζομαι*, to work; *ἐρπω*, *ἐρπύζω*, to creep, to go; *ἐστιάω*, to entertain; *ἐχω*, to have (on the Epic *εἶμαι*, see § 230).

4. The six following verbs take the syllabic, instead of the temporal, augment:—

ἀγνῶμι, to break, Aor. *ἔαξα*, etc. (§ 187, 1).

ἀλίσκομαι, capior, Perf. *ἔαλωκα* and *ἤλωκα*, captus sum (§ 161, 1).

ἀνδάνω, to please (Ion. and poet.), Impf. *ἑάνδανον*, Perf. *ἔαδα*, Aor. *ἔαδον* (§ 230.)

οὔρέω, mingere, *οὔρουν*, *οὔρηκα*.

ῶθέω, to push, *ῶθουν*, etc. (sometimes without the augment, e. g. *διαδοῦντο*, Th. 2, 84; *ἐξώσθησαν*, X. H. 4. 3, 12; *ῶθει*, Pl. Charm. 155, c.).

ῶνέομαι, to buy, Impf. *ῶνούμην* (*ῶνούμην*, Lys. Purg. Sacril. 108. § 4; *ῶνούντο*, Aeschin. c. Ctes. c. 33; *ἄντωνεῖτο*, Andoc. p. 122.), Aor. *ῶνησάμην* (see however § 179, 6.), Perf. *ῶνημαι*.

5. The verb *ἐορτάζω*, to celebrate a feast, takes the augment in the second syllable, Impf. *ἐώρταζον*. The same is true of the following forms of the Plup. II.:—

ΕΙΚΩ, second Perf. *ἔοικα*, I am like, Plup. *ἐφέκειν*.

ἐλπομαι, to hope, second Perf. *ἐολπα*, I hope, Plup. *ἐώλπειν*. } Poet.

ΕΡΓΩ, to do, second Perf. *ἔοργα*, Plup. *ἐώργειν*.

6. The three following verbs take the temporal and syllabic augment at the same time, the Spiritus Asper of the stem being then transferred to the *ε* of the augment:—

ὁράω, to see, Impf. *ἑώραν*, Perf. *ἑώρακα*, *ἑώραμαι*.

ἀνοίγω, to open, Impf. *ἄνεφγον*, Aor. *ἄνεφξα* (Inf. *ἀνοῖξαι*), etc.

ἀλίσκομαι, to be taken, Aor. *ἑάλων* (Inf. *ἑάλωμαι*, ἄ), and *ἤλων*.

§ 123. Reduplication.

1. Reduplication (§ 108, 4) is the repeating the first consonant of the stem with *ε*. This implies a *completed* action, and hence is prefixed to the Perf.,¹ e. g. *λέ-λυκα*, to the Fut. Perf.,

¹ Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. When the conso-

e. g. κε-κοσμήσομαι (from κοσμέω), and to the Plup., which, as an historical tense, takes also the augment ε before the reduplication, e. g. ἐ-βε-βουλεύκειν. This remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; but verbs beginning with ρ, γν, γλ, βλ,¹ take only the simple augment, except βλάπτω βέβλαφα, βλασφημέω βεβλασφήμηκα, and βλαστάνω βεβλάστηκα and ἐβλάστηκα, e. g.

λύω, to loose,	Perf. λέ-λυκα	Plup. ἐ-λε-λύκειν
θύω, to sacrifice,	" τέ-θυκα (§ 21, 2.)	" ἐ-τε-θύκειν
φυτεύω, to plant,	" πε-φύτευκα (§ 21, 2.)	" ἐ-πε-φυτεύκειν
χορεύω, to dance,	" κε-χόρευκα (§ 21, 2.)	" ἐ-κε-χορεύκειν
γράφω, to write,	" γέ-γραφα	" ἐ-γε-γράφειν
κλίνω, to bend down,	" κέ-κλικα	" ἐ-κε-κλίκειν
κρίνω, to judge,	" κέ-κρικα	" ἐ-κε-κρίκειν
πνέω, to breathe,	" πέ-πνευκα	" ἐ-πε-πνεύκειν
δλάω, to bruise,	" τέ-δλακα (§ 21, 2.)	" ἐ-τε-δλάκειν
ῥίπτω, to throw,	" ῥῥίφα (§ 23, 3.)	" ἐρῥίφειν
γνωρίζω, to make known,	" ἐ-γνώρικα	" ἐ-γνωρίκειν
βλακεύω, to be slothful,	" ἐ-βλάκευκα	" ἐ-βλακεύκειν
γλύφω, to carve,	" ῥ-γλυφα	" ἐ-γλύφειν.

3. Besides the verbs just mentioned beginning with ρ, γν, βλ, γλ, the reduplication is not used, when the stem begins with a double consonant or with two single consonants, which are not a mute and liquid, or with three consonants, e. g.

ζηλώω, to emulate,	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλώκειν
ξενώω, to entertain,	" ἐ-ξένωκα	" ἐ-ξενώκειν
ψάλλω, to sing,	" ῥ-ψαλκα	" ἐ-ψάλκειν
σπείρω, to sow,	" ῥ-σπαρκα	" ἐ-σπάρκειν
κτίζω, to build,	" ῥ-κτικα	" ἐ-κτίκειν
πτύσσω, to fold,	" ῥ-πτυχα	" ἐ-πτύχειν
στρατηγέω, to be a general,	" ἐ-στρατήγηκα	" ἐ-στρατηγήκειν

nant is repeated, ε is joined with it in order to vocalize it. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

ἄγω,	Perf. properly ἄαχα = ἦχα
ἐγείρω,	" " ἐέγεργκα = ἦγεργκα
οἰκέω,	" " οοίκηκα = ῥκηκα.

Sometimes when the verb begins with ε, the double ε, instead of coalescing into -η, is contracted into -ει, e. g. ἰδάω, Perf. εἶακα, instead of ἦακα.

¹ Words beginning with these letters are excepted on account of the difficulty of repeating them.

REMARK 1. The two verbs *μιμνήσκω* (stem MNA), *to remind*, and *κτάναι*, *to acquire*, though their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, *μέμνημαι*, *κέκτημαι*, *έ-με-μνήμην*, *έ-κε-κτήμην*. The regular form *έκτημαι*, is Ionic, but it is found also in Aesch. Prom. 792, and in Plato with *κέκτημαι*; likewise in Th. 2, 62. *προσεκτημένα* (as according to the MSS. it must probably be read, though elsewhere, Th. always uses *κέκτημαι*). Perfects formed by Metathesis or Syncope, are soem- ing exceptions to the rules of reduplication, e. g. *δέδμηκα*, *πέπταμαι*, etc. (§§ 22, and 16, 8.)

4. Five verbs beginning with a liquid do not repeat this liquid, but take *ει* for the augment: —

<i>λαμβάνω</i> , <i>to take</i> ,	Perf. <i>είληφα</i>	Plup. <i>είλήφειν</i>
<i>λαγχάνω</i> , <i>to obtain</i> ,	" <i>είληχα</i>	" <i>είλήχειν</i>
<i>λέγω</i> , <i>συλλέγω</i> , <i>to collect</i> .	" <i>συνείλοχα</i> , <i>συνείλεγμα</i>	" <i>συνειλόχειν</i>
<i>ῥέω</i> , <i>to say</i> ,	" <i>είρηκα</i>	" <i>είρήκειν</i>
<i>μείρομαι</i> , <i>to obtain</i> ,	" <i>είμαρται</i> (with rough breathing), <i>it is fated</i> .	

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. *λελήμμεθα*, *ξυλλελεγμένος*, also in Xen. *έπιτελεγμένοι* occurs, Cy. 3. 3, 41 (Altorf, *άπειλεγμένοι*), and *έκτελέχθαι*, H. 1. 6, 16. — *Διαλέγομαι*, *to converse*, has Perf. *διείλεγμαι*, though the simple *λέγω*, in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι*, dictus sum (Perf. Act. wanting)

§ 124. Attic Reduplication.

1. Several verbs, beginning with *α*, *ε*, or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; e. g. *διωρώρυνκτο*, X. An. 7. 8, 14; so *ήκ-ηκόειν*, but sometimes *άκηκόειν*.

2. The verbs, which in the Attic dialect have this reduplication, are the following: —

(a) Those whose second stem-syllable is short by nature: —

<i>άλέω</i> , - <i>ω</i> , <i>to grind</i> ,	<i>έμέω</i> , - <i>ω</i> , <i>to vomit</i> ,
(<i>αλ-ήλεκα</i>) <i>άλ-ήλεσμαι</i>	<i>έμ-ήμεκα</i> <i>έμ-ήμεσμαι</i>
(<i>αλ-ηλέκειν</i>) <i>άλ-ηλέσμην</i>	<i>έμ-ημέκειν</i> <i>έμ-ημέσμην</i>
<i>άρόω</i> , - <i>ω</i> , <i>to plough</i> ,	<i>έλάω</i> (<i>έλαύνω</i>), <i>to drive</i> ,
(<i>αρ-ήροκα</i>) <i>αρ-ήρομαι</i>	<i>έλ-ήλακα</i> <i>έλ-ήλαμαι</i>
(<i>αρ-ηρόκειν</i>) <i>αρ-ηρόμην</i>	<i>έλ-ηλάκειν</i> <i>έλ-ηλάμην</i>
<i>ῥόμοι</i> , <i>δμνυμι</i> , <i>to swear</i> ,	<i>ῥόλει</i> , <i>δλυνμι</i> , <i>to destroy</i> ,
<i>όμ-ώμοκα</i> <i>δμ-ώμοσμαι</i>	<i>δλ-ώλεκα</i> Perf. II. <i>δλ-ωλα</i> (<i>ῥόλει</i>)
<i>όμ-ωμόκειν</i> <i>δμ-ωμόσμην</i>	<i>δλ-ωλέκειν</i> Plup. II. <i>δλ-ώλειν</i>

<i>ἐλέγχω, to convince,</i>	<i>ὀρύττω, to dig,</i>
(ἐλ-ήλεγχα) ἐλ-ήλεγμαι	ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρυγμαι
(ἐλ-ηλέγχειν) ἐλ-ηλέγμην	ὀρ-ωρύχειν ὀρ-ωρύγμην and ὠρύγμην.

Further: ἐλίσσω, *to wind*, (ἐλ-ήλιχα), ἐλ-ήλιγμαι (the rough breathing being rejected), and in good usage among later writers, ἐλίσγμαι; ὀσέω ('ΟΔΩ), *to smell*, ὀδ-ώδα; φέρω ('ΕΝΕΚΩ), *to carry*, ἐν-ήνοχα, ἐν-ήνεγμαι; ἐσθίω ('ΕΔΩ), *to eat*, ἐδ-ήδοχα, ἐδ-ήδεσμαι; ἄγω, *to lead*, Perf. usually ἤχα; ἀγῆοχα (instead of ἀγ-ήγοχα, so as to soften the pronunciation) is later, and is rejected by the Atticists as not Attic, though in Ἰσυσίας; but Perf. Mid. or Pass. always ἤγμαι.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except ἐρείδω):—

<i>ἀλείφω, to anoint,</i>	<i>ἀκούω, to hear,</i>
ἀλ-ήλιφα ἀλ-ήλιμμαι	ἀκ-ήκοα ἤκουσμαι
ἀλ-ηλίφειν ἀλ-ηλίμμην	ἤκ-ηκόειν ἠκούσμην
ἔλκετο, ἔρχομαι, <i>to come,</i>	ἐρείδω, <i>to prop,</i>
ἐλ-ήλυθα	ἐρ-ήρεικα ἐρ-ήρεισμαι
ἐλ-ηλύθειν	ἐρ-ηρείκειν ἐρ-ηρείσμην
ἀγείρω, <i>to collect,</i>	ἐγείρω, <i>to wake,</i>
ἀγ-ήγερκα ἀγ-ήγερμαι	(ἐγ-ήγερκα) ἐγ-ήγερμαι
ἀγ-ηγέρκειν ἀγ-ηγέρμην	(ἐγ-ηγέρκειν) ἐγ-ηγέρμην.

So from ἐγείρω comes the second Perf. ἐγρήγορα (on account of euphony instead of ἐγ-ήγορα), *I wake*, second Plup. Act. ἐγρηγόρειν, *I awoke*.

REMARK 1. The forms included in parentheses are such as are not found in good Attic prose.

REM. 2. The verb ἄγω, *to lead*, forms the second Aor. Act. and Mid., and φέρω, *to carry*, forms all the Aorists with this reduplication; here, however, the reduplicated vowel takes the temporal augment, and that only in the Ind., and the vowel of the stem remains pure:—

ἄγω, *to lead*, Aor. II. ἤγαγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἤγαγόμην;
 φέρω, *to carry* (stem 'ΕΓΚ), Aor. II. ἤν-εγκον, Inf. ἐν-εγκεῖν, Aor. I. ἤν-εγκαι,
 Inf. ἐν-έγκαι, Aor. Pass. ἤν-έχθην, Inf. ἐν-εχθῆναι.

† 125. Augment and Reduplication in Compound Words.

1 First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; the final vowel of prepositions, except περί and πρό, is elided [† 13, 2, (a)]; πρό frequently combines with the augment by means of Crasis († 10), and becomes πρού; ἐκ before the syllabic augment is changed to ἐξ († 15, 3); and ἐν and σύν

resume their *ν* which had been assimilated (§ 18, 2), or changed (§ 19, 3), or dropped (20, 2), e. g.

ἀπο-βάλλω, to throw from,	Im. ἀπ-έβαλλον	Pf. ἀπο-βέβληκα	Plp. ἀπ-εβεβλήκειν
περι-βάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before,	{ προ-έβαλλον προὔβαλλον	{ προ-βέβληκα προ-βέβληκα	{ προ-εβεβλήκειν προὔβεβλήκειν
ἐκ-βάλλω, to throw out,	ἐξ-έβαλλον	ἐκ-βέβληκα	ἐξ-εβεβλήκειν
συν-λέγω, to collect together,	συν-έλεγον	συν-είλοχα	συν-ειλόχουν
συν-ρίπτω, to throw together,	συν-έρριπτον	συν-έρριφα	συν-ερίφουν
ἐγ-γίγνομαι, to be in,	ἐν-εγγιγνόμεν	ἐγ-γέγονα	ἐν-εγεγόνουν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
συν-σκευάζω, to pack up,	συν-εσκεύαζον	συν-εσκεδάκα	συν-εσκευάκειν.

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or with *η* or *ω*; (b) but in the middle, when the stem of the simple verb begins with a vowel, except *η* or *ω*, e. g.

δυσ-τυχέω, to be unfortunate,	ἐ-δυσ-τύχουν	δε-δυσ-τύχηκα	ἐ-δε-δυσ-τυχήκειν
δυσ-ωπέω, to make ashamed,	ἐ-δυσ-ώπουν	δε-δυσ-ώπηκα	ἐ-δε-δυσ-ωπήκειν
δυσ-αρεστέω, to be displeased,	δυσ-ηρέστου	δυσ-ηρέστηκα	δυσ-ηρεστήκειν.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὖ-τυχέω, to be fortunate,	Impf. ηὖ-τύχουν, but commonly εὖ-τύχουν
εὖ-ωχέουαι, to feast well,	" εὖ-ωχεόμην
εὖ-εργετέω, to do good,	" εὖ-ηργέτεον, but commonly εὖ-εργέτεον, Perf. εὖ-ηργέτηκα, but commonly εὖ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, to relate,	ἐμυθολόγουν	υε-μυθολόγηκα
οικοδομέω, to build,	ἐκοδόμουν	ἐκοδόμηκα.

Thus *παρρησιάζομαι* (from *παρρησία*, and this from *πᾶν* and *ῥῆσις*), to speak openly, Aor. ἐ-παρρησιασάμην, Perf. πε-παρρησίασμαι.

REM. 2. Ὀδοποιέω has the Perf. ὠδοποιοῖσθαι, X. An. 5. 3, 1. Lycurg. c Leocr. § 139, has ἱπποτετρόφηκεν.

§ 126. Remarks.

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition : —

ἀμπεύχομαι, to clothe one's self,	Impf. ἡμπευχόμεν ¹ , or ἀμπειχ.	Aor. ἡμπεσχόμεν ²
ἀνέχομαι, to endure (not ἀνέχω),	" ἡνειχόμεν	" ἡνεσχόμεν
ἀμφιγνοέω, to be uncertain,	" ἡμφεγνόνουν and ἡμφιγνόνουν	
ἀνорδύω, to raise up,	" ἡνάρδουν Perf. ἡνάρδωκα	" ἡνάρδωσα
ἐνοχλέω, to molest,	" ἡνόχλουν " ἡνόχληκα	" ἡνόχλησα
παρυνέω, to riot,	" ἐπαρύνουν " πεπαρύνηκα	" ἐπαρύνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διατρέφω (from διατρεφω, food), (a) to feed, (b) to be a judge, Impf. ἐδίττων and διήττων, Aor. ἐδίτησα and διήτησα; Perf. δεδίτηκα; Impf. Mid. διητρώμεν διακονέω, to serve (from διάκονος, servant), Impf. ἐδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα
ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ), to dispute, Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule. Several verbs compounded with prepositions, take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἀμφιγνοέω (νοέω), to be uncertain,	Impf. ἡμφιγνόνουν, or ἡμφεγνόνουν (No. 1)
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἐπιστάμεν
ἀφίημι, to dismiss,	" ἀφίουν and ἡφίουν, or ἡφίειν [δικα]
καθίζω, to sit,	" ἐκάδιζον (old Att. also καθίζον), Pf. κεκά-
καθέζομαι, to sit,	" ἐκαδεζόμεν and καθέζ. (without Aug.)
κάθημαι, to sit,	" ἐκαθήμεν and καθήμεν
καθεύδω, to sleep,	" ἐκάδευδον, seldom καθηύδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, to oppose one's self to (from ἐναντίος)	Impf. ἡναντιούμεν
ἀντιδικέω, to defend at law	{ " ἀντιδικός " ἡντιδίκουν and ἡντεδίκουν
ἀντιβολέω, to hit upon	{ " ἀντιβολή " ἡντιβόλουν
ἐμπορέω, to gain by traffic	{ " ἐμπορή " ἡμπόρων
ἐμπεδέω, to establish	{ " ἐμπεδος " ἡμπέδουν.

5. Many verbs, however, which apparently are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition. Thus, παρανομέω, παρηνόμεν and παρενόμεν, παρηνόμησα, Perf. παρανένομηκα, although it is not from παρά and ἀνομέω or νομέω, which two verbs are not in use, but from the compound παράνομος; so further, ἐγχείρω (from ἔΓΧΕΙΡΟΣ), to take in hand, Impf. ἐνεχείρουν; ἐπιθυμέω (from ἔΠΙΘΥΜΟΣ), to desire, Impf. ἐπεθύμουν; ἐνθυμέομαι, Aor. ἐνεθυμήσθην, Perf. ἐντεθύμημαι; κατηγορέω (from κατήγορος), to accuse, Impf. κατηγορούμεν, Perf. κατηγόρηκα; προθυμοῦμαι (from πρόθυμος), to desire earnestly, Impf. προθύμούμεν and προθυμούμεν; so ἐγκωμιάζειν, προφητεύειν, ἐνεδρεύειν, ἐκκλησιάζειν, ὑποπτεύειν, ἐπιτηδεύειν, ἐμφανίζειν, συνεργεῖν, etc.

¹ So Pl. Phaed. 87, 6, according to most and the best MSS.

² Eur. Med. 1128, and Aristoph. Thesm. 165.

FORMATION OF THE TENSES OF VERBS IN ω .§ 127. *Division of Verbs in ω according to the Characteristic.*

Verbs in ω are divided into two principal classes, according to the difference of the characteristic (§ 108, 5):—

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:—

A. Uncontracted verbs, whose characteristic is a vowel, except α , ϵ , \omicron , e. g. $\piαιδευ\text{-}\omega$, to educate; $λυ\text{-}\omega$, to loose;

B. Contract verbs, whose characteristic is α , ϵ , or \omicron , e. g. $τιμα\text{-}\omega$, to honor; $φιλε\text{-}\omega$, to love; $μισθο\text{-}\omega$, to let out for hire.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:—

A. Mute verbs, whose characteristic is one of the nine mutes, e. g. $λειπ\text{-}\omega$, to leave; $πλεκ\text{-}\omega$, to twine; $πειθ\text{-}\omega$, to persuade;

B. Liquid verbs, whose characteristic is one of the four liquids, λ , μ , ν , ρ , e. g. $αγγελλ\text{-}\omega$, to announce; $νεμ\text{-}\omega$, to divide; $φαιν\text{-}\omega$, to show; $φθειρ\text{-}\omega$, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into:—

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. $λυ\text{-}\omega$, $πλεκ\text{-}\omega$, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. $τιμῶ$, $φιλῶ$, $μισθῶ$.

§ 128. *Derivation of Tenses.*

All tenses are formed from the stem of the verb, the inflection-endings mentioned above (§ 113), being appended to this. The Primary tenses only have a distinct tense-characteristic (§ 110); this is always wanting in the Pres. and Impf., the mode-vowels and personal-endings being sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. $τιπτ\text{-}\omega$ (pure stem $ΤΠΠ$), $αμαρτ\text{-}\alphaνω$ (pure stem $ΑΜΑΡΤ$); the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases (§ 140), they admit a change of

the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be distinguished from each other and classed by themselves. Tenses, included in such a class, may be said to be derived from one another. The principal classes are the three following:—

I. Tenses, which may strengthen the pure stem. These are the Pres. and Impf. Act., Mid., or Pass., e. g.

(pure stem ΤΥΠ)	τύπ-τ-ω	τύπ-τ-ομαι
	ἔ-τυπ-τ-ον	ἔ-τυπ-τ-όμην.

II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

(a) First Perf. and first Plup. Act., e. g. (πέ-φραδ-κα) πέ-φρακα, ἐ-πε-φράκην;

(b) Perf. and Plup. Mid. or Pass. These do not have the tense-characteristic; from the Perf. Mid. or Pass. the Fut. Perf. is formed by rejecting -μαι and annexing -σομαι, e. g. τέ-τυμ-μαι (instead of τέτυπ-μαι), ἔτε-τύμην, τέτυψομαι (instead of τετύπσομαι). The Perf. has a short vowel, but the Fut. Act. and Mid. a long vowel, e. g. λύω, λέλυκα, λέλυμαι, λύσω, λύσομαι, δέω, δέδηκα, δέδεμαι, δήσω, δήσομαι; so the Fut. Perf. has a long vowel, e. g. λελύσομαι, δεδήσομαι;

(c) First Fut. and Aor. Act. and Mid., e. g. τύψω τύψομαι
ἔ-τυψα ἔ-τυψάμην;

(d) First Aor. and first Fut. Pass., e. g. ἐ-τύφ-θην τυφ-θήσομαι.

III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

(a) The second Perf. and second Plup. Act. e. g. τέ-τύπ-α, ἐ-τε-τύπ-ειν;

(b) The second Aor. Act. and Mid., e. g. ἔ-λαδ-ον, ἐ-λαδ-όμην from λαω-δάω (pure stem ΛΑΘ);

(c) The second Aor. and second Fut. Pass., e. g. ἐ-τέπ-ην, τέπ-ήσομαι.

§ 129. I. FORMATION OF THE TENSES OF PURE VERBS.

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged characteristic of the verb, e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs commonly form no Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ and θ (σω, σα, θην, θήσο-μαι). Pure verbs, however, are subject to the following regular change in the stem:—

2. The short characteristic vowel of the Pres. and Impf., is lengthened in the other tenses, viz.

ι into ι, e. g. μηνίω, to be angry, μηνί-σω, ἐ-μήνισα, etc.

υ “ υ, “ κωλύ-ω (υ commonly long), to hinder, κωλύ-σω, κε-κώλυμαι, etc.

ε into η, e. g. φιλέ-ω (φιλω), to love, φιλή-σω, πε-φίλη-κα, etc.

ο " ω, " μισθό-ω (μισθω), to let out for hire, μισθώ-σω, με-μίσθω-κα, etc.

ἄ " η, " τιμᾶ-ω (τιμω), to honor, τιμή-σω, τε-τίμη-κα, etc.

REMARK 1. ἄ is lengthened into ᾶ, when ε, ι, or ρ precedes it [comp. § 42 l, (a)], e. g.

ἐά-ω, to permit, ἐά-σω, εἶασα, εἶακα, εἶαμαι, εἶάδην; ἐστιᾶ-ω, to entertain, ἐστιᾶ-σω; φωρᾶ-ω, to steal, φωρά-σω; but ἐγγυά-ω, to give as a pledge, ἐγγυ-ήσω; βοάω, to call out, βοήσομαι, ἐβόησα (like ὀγδόη).

The two following imitate those in -εᾶω, -ιδᾶω, -ράω, viz.

ἀλοᾶ-ω, to strike, to thresh, old Att. Fut. ἀλοᾶ-σω; but usually ἀλοήσω;

ἀκροᾶ-ομαι, to hear, Fut. ἀκροᾶσομαι, Aor. ἤκροᾶσάμην (like ἀδρόα).

REM. 2. The verbs χράω, to give an oracle; χράομαι, to use; and τιτράω to bore, though ρ precedes, lengthen ἄ into η, e. g. χρήσασθαι, τρήσω.

§ 130. Formation of the Tenses of Pure Verbs with a short Characteristic-vowel.

The following pure verbs, contrary to the rule (§ 129, 2) retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses. Most of these verbs assume a σ in the Perf. Mid. or Pass. and first Aor. Pass., and in the tenses derived from these, and also in the verbal adjectives: such verbs are designated by : Pass. with σ.

(a) -ίω.

Χρίω, to sting, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρη-σ-μαι, κεχρῆσθαι; Aor. Pass. ἐχρί-σ-θην; verbal adj. χρίστος).

REMARK 1. ἐπαίω, to perceive, of the Ionic dialect, belongs here (§ 230). The poetic αἰώ is found only in the Pres. and Impf. (ἄϊον, § 122, 1).

(b) -ύω.

1. Ἀνύω (also old Att. ἀνύτω) to complete, Fut. ἀνύσω; Aor. ἤνυσα. Pass. with σ.

Ἀρύω (also old Att. ἀρύτω), to draw water. Fut. ἀρύσω; Aor. ἤρυσα. Pass. with σ.

Ἀϋώ (ῥ), to close, e. g. the eyes, Fut. μύσω, Aor. ἔμυσα; but Perf. μέμυκα, to be closed, to be silent.

Πτύω (ῥ), to spit, Fut. πτύσω; Aor. ἔπτυσα. Pass. with σ (ἐπτύ-σ-θην), verbal adj. πτυ-σ-τός.

2. The following dissyllables in -ύω lengthen the short characteristic-vowel in the Fut and Aor. Act. and Mid. and in Fut. Perf. Mid., and δύω also in the Perf. and Plup. Act; but they resume the short vowel in the Perf. and Plup.

Act. (except *δύω*), Mid. or Pass., in the Aor. and Fut. Pass., and in verbal adjectives:—

δύω, to wrap up, Fut. *δύσω* Aor. *ἔδυσα* Perf. *δέδυκα* *δέδύμαι* Aor. Pass. *ἔδύθην*
θύω, to sacrifice, " *θύσω* " *ἔθυσα* " *τέθυκα* *τέθύμαι* " " *ἔθύθην*
λύω, to loose, " *λύσω* " *ἔλυσα* " *λέλυκα* *λέλύμαι* " " *ἔλύθην*.

REM. 2. The doubtful vowel *υ* is commonly used as long in the Pres. and Impf. by the Attic poets; but in prose it must be considered as short; hence to be accented *μύε*, *πτύε*, *λύε*, etc., and not *μῦε*, *πτῦε*, *λῦε*, etc.

(c) -*ᾶω*.

Γελάω, to laugh, Fut. *γελάσομαι* (seldom *γελάσω*); Aor. *ἐγέλασα*. Pass. with *σ*.

ἐλάω (usually *ἐλαύνω*), to drive, Fut. *ἐλάσω* (Att. *ἐλῶ*), etc. See § 158, 3.

θλάω, to bruise, *θλάσω*, etc. Pass. with *σ* (*τέθλα-σ-μαι*, *ἔθλα-σ-θην*).

κλάω, to break, *κλάσω*, etc. Pass. with *σ* (*κέκλα-σ-μαι*, *ἔκλα-σ-θην*).

χαλάω, to loosen, *χαλάσω*, etc. Pass. with *σ* (*έχαλα-σ-θην*).

δαμάω (usually *δαμάζω*), to conquer, Aor. *ἔδαμάσα*. Pass. with *σ*.

περάω, to transport, to sell, Fut. *περάσω*; Aor. *ἐπέρασα*; Perf. *πεπέρακα* (but *περάω*, to pass over, Intrans., Fut. *περάσω*; Aor. *ἐπέρασα*). These seven verbs have a liquid before the characteristic-vowel *α*.

σπείρω, to sow, *σπείρω*, etc. Pass. with *σ* (*ἐσπείρω-σ-θην*).

σχαλάω, to loose, to open, *σχαλάσω*, etc.

(d) -*έω*.

1. *Αἰδέομαι*, to reverence. See § 166, 1.

ἁκέομαι, to heal, *ἁκέσομαι*, *ἡκεσάμην*; Perf. Mid. or Pass. *ἡκε-σ-μαι*; Aor. Pass. *ἡκέ-σ-θην*.

ἀλέω, to grind, to beat, *ἀλέ-σ-ω*, Att., yet seldom *ἀλῶ*; Aor. *ἤλεσα*; Perf. Mid. or Pass. *ἀλήλεσμαι* (§§ 117, 2, and 124, 2).

ἀρκέω, to suffice, etc. Pass. with *σ*.

ἐμέω, to vomit, Fut. *ἐμέσω*, etc.; Perf. Act. *ἐμήμεκα*; Perf. Mid. or Pass. *ἐμήμεσ-μαι* (§ 124, 2).

ζέω, to boil (usually intrans., and *ζέγνυμι*, usually trans.). Pass. with *σ*.

ξέω, to scrape. Pass. with *σ*. — *τελέω*, to accomplish. Pass. with *σ* (§ 117, 2).

τρέω, to tremble, -*εσω*, etc.; verbal adj. *τρε-σ-τός*. — *χέω*, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others the short vowel:—

αἰνέω (in Attic prose *ἐπαινέω*), to praise, Fut. *αἰνέσω*; Aor. *ἤνεσα*; Perf. *ἤνεκα*; Aor. Pass. *ἤνέθην*; Fut. Pass. *αἰνεθήσομαι*; verb. adj. *αἰνετός*, -*τέος*; but Perf. Mid. or Pass. *ἤνημαι*.

αἰρέω, to choose, Aor. Pass. *ἤρέθην*; also *ἤρήθην*; *αἰρήσω*, *ἤρηκα*, *ἤρημαι*.

γαμέω, to marry, Fut. *γαμιῶ*; Aor. *ἔγημα*; Perf. *γεγάμηκα*; Aor. Pass. *ἐγαμήθην* (*I was taken to wife*).

δέω, to bind, *δήσω*, *έδησα*, *έδησάμην*; but *δέδεκα*, *δέδεμαι*, *έδέθην*; Fut. Perf. *δεδήσομαι* is commonly used for *δεδήσομαι* (the latter is used by Dem. and later writers).

καλέω, to call, Fut. καλέσω, Att. καλῶ (§ 117, 2); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, *I am called*; Fut. Perf. κεκλήσομαι, *I shall be called*; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλούμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, ποθέσομαι, Lys. 8, 18, Pl. Phacd. 97, a.; ἐπόθεσα, Isoc. 4, 122. 19, 17; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses; Mid. and Pass. always have η, e. g. ἐπονησάμην and ἐπονήθην, Perf. πεπόνημαι.

(c) -ω.

ἀρόω, to plough, Fut. ἀρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἀρήρομαι (§ 124, 2); Aor. Pass. ἠρόσθην.

§ 131. Formation of the Aor. and Fut. Pass., and the Perf., Pluperf. Mid. or Pass. with σ.

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, in the Aor. and Fut. Pass. and in the Perf. and Plup. Mid. or Pass. (also in the verb. adj.), unite the tense-endings θην, μαι, etc. to the tense-forms by inserting σ (§ 130).
e. g.

τελέ-ω

ἐ-τελέ-σ-θην
τελε-σ-θήσομαι

τε-τέλε-σ-μαι
ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tenses, have the same formation, viz.

ἀκούω, to hear, Aor. Pass. ἠκού-σ-θην, Fut. Pass. ἀκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἠκού-σ-μην; ἐνάύω, to kindle; κελεύω, to command; the Deponent διαπαρακελεύομαι, to arouse; κναίω, κνήω, to scratch (κέκναι-σ-μαι, κέκνη-σ-μαι, ἐκναί-σ-θην, ἐκνή-σ-θην); κυλίω, to roll; λείω, to stone (ἐλεύ-σ-θην, Perf. seems to be wanting); ξύω, to scrape; παίω, to strike; παλαίω, to wrestle (ἐπαλαί-σ-θην); πλέω, to sail; πρίω, to saw; πταίω, to strike against, to stumble; ραίω (poetic), to destroy; σείω, to shake; υῖω, to rain, Aor. Pass. ὕ-σ-θην, *I was rained upon*, Perf. Pass. ὕ-σ-μαι (ἐφυ-σ-μένος, X. Ven. 9, 5), Fut. ὕσομαι (instead of ὕ-σ-θή-σ-ομαι); φρέω, to send (only in compounds, e. g. εἰσφ., ἐκφ., to lead in), Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρή-σ-θην; χόω, to heap up (κέχω-σ-μαι, ἐχώ-σ-θην); χράω, to give an oracle (κέχρη-σ-μαι, ἐχρή-σ-θην, § 129, Rem. 2); χρίω, to anoint (§ 130, (a)); ψαύω, to touch (ἔψαν-σ-μαι, Hippocr.).

3. The following vary between the regular formation and that with σ: —

γεύω, to cause to taste, Mid. to taste, to enjoy, Perf. Mid. or Pass. γέγευμαι (Eurip.); but Aor. Pass. probably ἐγεύ-σ-θην. Comp. γεῦμα, but γευ-σ-τέον.

δράω, to do, Fut. δράσω, etc.; Perf. δέδρακα; Perf. Mid. or Pass. δέδραμαι and δέδρα-σ-μαι (Th.); Aor. Pass. ἐδράσθην (Th.). Verbal adjective δρα-σ-τός, δρα-σ-τέος.

δραβω, to break in pieces, Perf. Mid. or Pass. τέδραυ-σ-μαι (Plat. τέδραυμαι); Aor. Pass. ἐδραύ-σ-θην. Verbal adjective δραυ-σ-τός.

κλαίω, Att. κλάω, to weep, Perf. Mid. or Pass. κέκλαυμαι and κέκλαυ-σ-μαι.

κλείω, to shut, Perf. Mid. or Pass. κέκλειμαι commonly, κέκλει-σ-μαι Aristoph.; κέκλημαι Tragedians, Thu., sometimes Pl., rarely Xen.; Aor. Pass. ἐκλεί-σ-θην, Attic ἐκλή-σ-θην (Th.); Fut. Pass. κλει-σ-θήσομαι. Verbal adjective κλει-σ-τός, κλη-σ-τός.

κολούω, to follow, Perf. Mid. or Pass. κεκόλουμαι and κεκόλου-σ-μαι; Aor. Pass. ἐκολού-σ-θην and ἐκολούθην.

κρούω, to strike upon, Perf. Mid. or Pass. κέκρουμαι and (seldom) κέκρου-σ-μαι (X. H. 7. 4, 26); Aor. Pass. ἐκρού-σ-θην.

νήω, to hear up, Fut. νήσω, etc.; Perf. Mid. or Pass. νένημαι (νένη-σ-μαι doubtful); but Aor. Pass. ἐνή-σ-θην (Arrian). Verbal adjective νητός.

νήω (collateral form νήδω), to spin, Perf. Mid. or Pass. νένη-σ-μαι; but Aor. Pass. ἐνήθην. Verbal adjective νητός.

ψάω, to rub, Perf. Mid. or Pass. ἐψημαι and ἐψη-σ-μαι; Aor. Pass. ἐψήθην and ἐψή-σ-θην (instead of which the Attic writers use ἐψηγμαι, ἐψήχθην from ψήχω)

4. The following verbs assume σ in the Aor. Pass., but not in the Perf.: —

μιμνήσκω (ΜΝΑ-Ω), to remind,	Pf. μέμνημαι, I remember, A. P. ἐμνή-σ-θην
πνέω, to blow,	πέπνυμαι (poet.) ἐπνέυ-σ-θην
χρῶμαι (χρῶμαι), to use,	κέχρημαι ἐχρή-σ-θην
παύω, to cause to cease, to finish,	πέπαυμαι ἐπαύ-σ-θην

and ἐπαύθην, παυθήσομαι. Ion. and Th. Verbal adjective παυ-σ-τέος.

5. The following verbs, though they retain the short characteristic-vowel in the Perf. and Aor. Pass., do not assume σ: —

δύω, δύω, λύω [§ 130 (b), 2], ἐλδω [§ 130 (c)], αἰνέω, αἰρέω, δέω [§ 130 (d), 2], ἔρδω [§ 130 (c)], χέω [§ 154, Rem. 1], σέβω, to excite (§ 230)

PARADIGMS OF PURE VERBS.

A. Uncontracted Pure Verbs.

§ 132. (a) *without σ in the Mid. and Pass.*

κωλύω, to hinder.		ACTIVE.					
Pres.	κωλύ-ω	Perf.	κε-κάλυ-κα	Fut.	κωλύ-σω	Aor.	ἐ-κάλυ-σα
MIDDLE.							
Pres.	κωλύ-ομαι	Perf.	κε-κάλυ-μαι	Fut.	κωλύ-σομαι	Aor.	ἐ-κάλυ-σά-μην
PASSIVE.							
Aor.	ἐ-κωλύ-θην			Fut.	κωλύ-θήσομαι.		

§ 133. (b) *with σ in the Mid. and Pass.* (§ 131).

Perf.	S. 1.	κε-κέλευ-σ-μαι	Imperative.	Infinitive.
Mid.	2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
or	3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	Participle.
Pass.	1.	κε-κελεύ-σ-μεθον		κε-κελευ-σ-μένος
Ind.	D. 2.	κε-κέλευ-σθον	κε-κέλευ-σθον	Subjunctive.
	3.	κε-κέλευ-σθον	κε-κελεύ-σθων	κε-κελευ-σ-μένοι ᾗσαν
	P. 1.	κε-κελεύ-σ-μεθα		
	2.	κε-κέλευ-σθε	κε-κέλευ-σθε	
	3.	κε-κελευ-σ-μένοι εἰσί(ν)	κε-κελεύ-σθωσαν	οἱ κε-κελεύ-σθων]
Plupf.	S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Mid. or	2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
Pass.	3.	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Ind.				
Opt.		κε-κελευ-σ-μένος εἴην		
Aorist Pass. ἐ-κελεύ-σ-θην			Future Pass. κελευ-σ-θήσομαι.	

B. Contract Pure Verbs.

§ 134. *Preliminary Remarks.*

1. The characteristic of contract pure verbs is either α, ε, or ο (§ 127); these are contracted with the mode-vowel following. The contraction, which is made according to the rules stated above (§ 9, I.), belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only is the characteristic-vowel followed by another vowel. The Paragogic ν in the third Pers. Sing Impf. Act. disappears in the contraction. On the tense-formation, see §§ 129-131.

2. The contract forms of verbs in *-daw* in the Indicative and Subjunctive are the same; contracts in *-daw* have the same form for the second and third Pers. Sing. in the Indic. Opt. and Subj. viz. *-oîs*, *-cî*.

3. The contracted Infinitive of verbs in *-daw*, which, in our editions of the classics, is more commonly written with an Iota Subscript, is without that letter in the ancient inscriptions, being contracted from *-aen*, e. g. *τιμᾶν*, not *τιμῆν*.

4. If only one syllable follows the parenthesis in the paradigm, the termination of the uncontracted form is the last syllable in the parenthesis, and the syllable after the parenthesis is the termination of the contracted form, e. g. *τιμ(ά-ω)ᾶ* = *τιμᾶω*, *τιμᾶ*, *τιμ(ά-ειν)ᾶν* = *τιμᾶειν*, *τιμᾶν*; but if more than one syllable follows the parenthesis, the syllable, or syllables, after the last hyphen is the common ending of the contract and uncontracted forms, the uncontracted word embracing all the letters of the form except the vowel after the parenthesis; the contract, all without the parenthesis.

† 135. *Paradigms of*

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indica- tive,	S. 1.	τιμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ά-εις)ῆς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ῇ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ῶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ῶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ῶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ον)ῶ-σι(ν)	φιλ(έ-ον)οῦ-σι(ν)	μισθ(ό-ον)οῦ-σι(ν)
Sub- junc- tive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ῃς)ῆς	φιλ(έ-ῃς)ῆς	μισθ(ό-ῃς)οῖς
	3.	τιμ(ά-ῃ)ῇ	φιλ(έ-ῃ)ῇ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τι	φιλ(έ-ῃ)ῇ-τον	μισθ(ό-ῃ)ῇ-τον
	3.	τι	φιλ(έ-ῃ)ῇ-τον	μισθ(ό-ῃ)ῇ-τον
	P. 1.	τι	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τι	φιλ(έ-ῃ)ῇ-τε	μισθ(ό-ῃ)ῇ-τε
	3.	τι	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Impera- tive,	S. 2.	τι	φιλ(ε-ε)εἰ	μισθ(ο-ε)ου
	3.	τ	φιλ(ε-έ)εἰ-τω	μισθ(ο-έ)οῦ-τω
	D. 2.	τ	φιλ(ε-ε)εἰ-των	μισθ(ο-ε)οῦ-των
	3.	τ	φιλ(ε-έ)εἰ-των	μισθ(ο-έ)οῦ-των
	P. 2.	τιμ(ά-ε)ῶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν, or τιμ(α-ό)ό-ντων	φιλ(ε-έ)εἰ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-έ)οῦ-τωσαν or μισθ(ο-ό)οῦ-ντων
Infin.		τιμ(ά-ειν)ῶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Partici- ple,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ον)ῶ-σα	φιλ(έ-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)οῦ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-ού)ού-σης	φιλ(ε-ού)ού-σης	μισθ(ο-ού)ού-σης.
Imperfect.				
Indica- tive,	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν
	2.	ἐτίμ(α-εσ)ας	ἐφίλ(ε-εσ)εις	ἐμισθ(ο-εσ)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμισθ(ο-ε)ου
	D. 1.			
	2.	ἐτίμ(ά-ε)ῶ-τον	ἐφίλ(έ-ε)εῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτίμ(α-έ)ά-την	ἐφίλ(ε-έ)εἰ-την	ἐμισθ(ο-έ)οῦ-την
	P. 1.	ἐτίμ(ά-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(ά-ε)ῶ-τε	ἐφίλ(έ-ε)εῖ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμισθ(ο-ον)ουν

Contract Verbs.

Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative.	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.			
	2.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	3.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative.	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οι)ῶ-ήτην	φιλ(ε-οι)οῖ-ήτην	μισθ(ο-οι)οῖ-ήτην
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
	2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Indicative.	Perf.	τετίμηκα πεφώρακα	πεφ' ἤηκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἔπεφώρακειν	ἔπεφιλήκειν	ἔμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφώρασα	ἐφίλησα	ἐμίσθωσα
	F. Pf.			
P A S				
Aorist, ἐτιμήθην ἐφωράθην ἐφιλήθην ἐμισθώθην				
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρά-τέος, -τέα, -τέον,				

† 136. With short Vowel

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to com-	ἀρ(ό-ω)ῶ, to pluck,
Imperfect,	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [plete,	ἔρ(ο-ον)ουν
Perfect,	ἔσπᾱκα	τετέλεκα	ἀρ-ήροκα
Pluperfect,	ἔσπαδκειν	ἔτετελέκειν	ἀρ-ηρόκειν
Future,	σπάσω	τελῶ	ἀρόσω
Aorist,	ἔσπᾱσα	ἔτέλεσα	ἤροσα
P A S			
Aorist, ἐσπά-σ-θην ἐτελέ-σ-θην ἠρόθην			
Verbal adjectives: σπα-σ-τέος, -τέα, -τέον			

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ψ-μην τιμ(ά-οι)ψ-ο τιμ(ά-οι)ψ-το τιμ(α-οί)ψ-μεδον τιμ(ά-οι)ψ-σδον τιμ(α-οί)ψ-σδην τιμ(α-οί)ψ-μεδα τιμ(ά-οι)ψ-σδε τιμ(ά-οι)ψ-ντο	φι φι φι φι φι φι φι φι φι	μισθ(ο-οί)οί-μην μισθ(ά-οι)οί-ο μισθ(ά-οι)οί-το μισθ(ο-οί)οί-μεδον μισθ(ά-οι)οί-σδον μισθ(ο-οί)οί-σδην μισθ(ο-οί)οί-μεδα μισθ(ά-οι)οί-σδε μισθ(ά-οι)οί-ντο
τετιμῆμαι πεφάρῃμαι	πεφίλημαι	μεμίσθῃμαι
έτετιμῆμην έπεφάρῃμην	έπεφίλημην	έμεμισθῆμην
τιμῆσομαι φαρῶσομαι	φιλήσομαι	μισθῶσομαι
έτιμῆσάμην έφωρῶσάμην	έφιλησάμην	έμισθωσάμην
τετιμῆσομαι πεφωρῶσομαι	πεφιλήσομαι	μεμισθῶσομαι

SIVE.

| Future, | τιμηθήσομαι φωρῶθήσομαι | φιληθήσομαι | μισθωθήσομαι
 φλητίος, -τία, -έον, μισθωτίος, -τία, -έον.

in forming the Tenses.

MIDDLE.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)σῶ-μαι ίσπ(α-ό)σῶ-μην έσπα-σ-μαι έσπᾶ-σ-μην σπᾶσομαι έσπασάμην	τελ(έ-ο)οὔ-μαι έτελ(ε-ό)οὔ-μην τετέλε-σ-μαι έτετελέ-σ-μην τελοῦμαι έτελεσάμην	ἄρ(ά-ο)οὔ-μαι ἤρ(ο-ό)οὔ-μην ἄρ-ήρομαι ἄρ-ηρόμην ἄρῶσομαι ἤροσάμην

SIVE.

| Future, | σπα-σ-θήσομαι | τελε-σ-θήσομαι | ἄροθήσομαι
 τελε-σ-τίος, -τία, -έον, ἄρο-τίος, -τία, -έον.

REMARK. On the formation of the Perf. and Aor. Pass. with σ , see §§ 130 131.; on the omission of the σ in ἀρήρομαι, ἡρόδην, see § 131, 5; and on the Attic Reduplication in ἀρ-ήρομαι, see § 124, 2. The further inflection of ἔσπα-σ-μαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην, is like that of κεκέλευ-σ-μαι, § 133. On the Attic Fut., τελέσω = τελῶ, -εῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ [εῖ], etc., see § 117.

§ 137. Remarks on the Conjugation of Contract Verbs.

1. The Attic dialect omits contraction only in the cases mentioned under § 9. Rem. 3; but verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, πνέω, *to blow*, δέω, *to run*, etc. are uniformly uncontracted, except in the syllable -ει (from -εει or -εε), e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν),
Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι(ν),
Imp. πλεῖ. Inf. πλεῖν. Part. πλέων.

Impf. Ind. ἔπλεον, ἔπλεις, ἔπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.
Opt. πλέοιμι, πλέοις, etc.

Mid. Pr. Ind. πλέομαι, πλέη, πλεῖται, πλεόμεδον, πλεῖσθαι, etc.
Inf. πλεῖσθαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν. But δεῖ, *it is necessary*, and δέομαι, *to need*, follow the analogy of verbs in -έω, with a monosyllabic stem, e. g. τὸ δέον, δέομαι; δεῖσθαι; uncontracted forms of δέομαι occur, instead of those contracted into -ει, e. g. δέεται, δέεσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἔπλεον, X. H. 6. 2, 27; πλέει, Th. 4, 28; συνέχεον, Pl. Rp. 379, e.

3. Several verbs deviate in contraction from the general rules, e. g.

- (a) -αι, -αιε, -αη, are contracted into -η and -η, instead of into -α and -α, e. g. ζ(ά-ω) ῶ, *to live*, ζῆς, -ζῆ, -ζῆτον, -ζῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἔζων, -ης, -η, -ῆτο, -ῆτην, -ῆτε; — πειν(ά-ω) ῶ, *to hunger*, Inf. πεινῆν, etc.; — διψ(ά-ω) ῶ, *to thirst*, διψῆς, etc. Inf. διψῆν; — κν(ά-) ῶ, *to scratch*, Inf. κνῆν; — σμ(ά-ο) ῶ, *to smear*, Inf. σμῆν; — ψ(ά-ω) ῶ, *to rub*, Inf. ψῆν; — χρ(ά-ο) ῶ-μαι, *to use*, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμαι, *to have enough*, ἀποχρῆσθαι; — ἀπόχρη (abridged from ἀποχρῆ), *it suffices*, Inf. ἀποχρῆν, Impf. ἀπέχρη; — χρ(ά-ω) ῶ, *to give an oracle, to prophesy*, χρῆς, χρῆ, χρῆν.
- b) -οο and -οε are contracted, as in the Ionic, into -ω, instead of into -ου, and -όη into -ῶ, instead of into -οῖ, e. g. ριγ(ό-ω) ῶ, *to freeze*, Inf. ριγῶν (Aristoph., but ριγοῦν, X. Cy. 5. 1, 11), Part. G. ριγῶντος (Aristoph., but ριγούντων, X. H. 4. 5, 4), and ριγῶσα (Simon. de mulier. 26), Subj. ριγῶ (Pl. Gorg. 517, d.), Opt. ριγῶη (Hippocr.).

REMARK 1. The Ionic verb ἰδρῶω, *to sweat*, corresponds in respect to contraction with ριγῶω, *to freeze*, though with an opposite meaning: ἰδρῶσι, ἰδρῶν, ἰδρῶσα, ἰδρῶντες.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην (§ 116, 8), viz. in the Sing., especially in the first and second person, of verbs in -έω and -όω, the form in -οίην is far more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2, § 108, Bekk., uses δοκοίησαν.

5. The verb λοῦώ, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which have -ε or -ο in the ending, e. g. ἔλου instead of ἔλουε, ἐλοῦμεν instead of ἐλούομεν, Mid. λούμαι (λούει, Aristoph. Nub. 835. according to MSS.), λούται, etc., Imp. λού, Inf. λούσθαι, Impf. ἐλούμην, ἐλού, ἐλούτο, etc., as if from the stem ΛΟΕΩ; still, uncontracted forms are found, e. g. λούομαι, ἐλοῖόντο (Xen.).

REM. 2. On the change of the accent in contraction, see § 30, 2.

II. FORMATION OF THE TENSES OF IMPURE VERBS.

§ 138. General Remarks.

Pure and Impure Stem.—Theme.

1. Impure verbs (§ 127, II.) undergo a variety of changes in the stem. In the first place, the stem of the verb is strengthened:—

- (a) Either by an additional consonant, e. g. τύπτ-ω, stem ΤΥΠ; κρᾶζ-ω, stem ΚΡΑΓ; φρᾶζ-ω, stem ΦΡΑΔ; and even by inserting an entire syllable, e. g. ἁμαρτ-άν-ω, stem 'ΑΜΑΡΤ;
- (b) Or by lengthening the stem-vowel, e. g. φεύγ-ω, stem ΦΥΓ; λήθ-ω, stem ΛΑΘ; τήκ-ω, stem ΤΑΚ;
- (c) Or secondly there is a change of the stem-vowel in some of the tenses; this change may be called a *Variation* (§ 16, 6), e. g. κλέπτ-ω, ἐ-κλάπτ-ην, κέ-κλοφα; comp. Eng. ring, rang, rung.

2. The original and simple stem is to be distinguished from the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor., contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. τύπτ-ω, to strike,	Aor. II. Pass. ἐ-τῦπ-ην	Fut. Act. τύψω (τύπ-σω)
" λείπ-ω, to leave,	" Act. ἔ-λιπ-ον	" " λείψω (λείπ-σω)
" σφάζ-ω, to kill,	" Pass. ἐ-σφάγ-ην	" " σφάξω (σφάγ-σω)
" φαίν-ω, to show,	" " ἐ-φάν-ην	" Mid. φαν-οῦμαι
" φθείρ-ω, to destroy,	" " ἐ-φθάρ-ην	" Act. φθερ-ῶ.

3. When a form of a verb cannot be derived from the Pres. tense in use, another Present is assumed; this assumed Pres. may be termed the *Theme* (θέμα), and is printed in capitals, to distinguish it from the Pres. in actual use; thus, e. g. φαίγω is the Pres. in use, ΦΥΤΩ is the assumed Pres., or the *Theme*, designed merely to form the second Aor., ἔ-φυγ-ον.

§ 139. Strengthening of the Stem.

1. The stem is strengthened, first, by adding another consonant to the simple characteristic consonant of the stem, e. g.

τύπτω (τυπ), to strike,	Aor. II. Pass. ἔ-τῦπ-ην
τάττω (ταγ), to arrange,	" " ἔ-τᾶγ-ην
κράζω (κραγ), to cry,	" Act. ἔ-κρᾶγ-ον.

2. Yet the strengthened stem is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπω).

REMARK 1. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω is called the pure characteristic; that of the impure stem, e. g. πτ in τύπτ-ω, the impure characteristic.

3. The stem of many verbs is strengthened also by lengthening the short stem-vowel in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs, in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ἔ-λᾶδ-ον) λήδω
ᾱ " αι in liquid verbs,	" (φᾶν-ῶ) φαίνω
ε " ει in liquid verbs,	" (φᾶερ-ῶ) φάειρω
ι " ει in mute verbs,	" (ἔ-λῖπ-ον) λείπω
ι " ι in mute and liquid verbs,	" (ἔ-τρῖβ-ην) τρίβω
υ " υ in mute and liquid verbs,	" (ἔ-φρῦγ-ην) φρύγω
υ " ευ in mute verbs,	" (ἔ-φῦγ-ον) φεύγω

REM. 2. This strengthening of the stem distinguishes the Impf. Ind. and Opt. from the same modes of the second Aor.; likewise the Pres. Subj. and Impf. from the same modes of the second Aor., e. g. ἔκραζον ἔκραγον, κράζοιμι κράγοιμι, κράζω κράγω, κράζε κράγε; — ἔλειπον ἔλιπον, λείποιμι λίποιμι, λείπω λίπω, λείπε λίπε.

‡ 140. *Change or Variation of the Stem-vowel*

1. The change or variation of the stem-vowel [‡ 138, 1 (c)], occurs only in the Secondary tenses, with the exception of a few first Perfects.

2. Most mute and all liquid verbs, with a monosyllabic stem, and with *ε* as a stem-vowel, take the *variable* *ä* in the second Aor., e. g.

τρέπ-ω, to turn,	Aor. II. Act.	ἔ-τρᾶπ-ον
κλέπ-τ-ω, to steal,	" Pass.	ἔ-κλᾶπ-ην
τρέφ-ω, to nourish.	" "	ἔ-τρᾶφ-ην
στρέφ-ω, to turn,	" "	ἔ-στρᾶφ-ην
βρέχ-ω, to wet,	" "	ἔ-βρᾶχ-ην
δέρ-ω, to flay,	" "	ἔ-δᾶρ-ην
στέλλ-ω, to send,	" "	ἔ-στᾶλ-ην
σκείρ-ω, to sow,	" "	ἔ-σπᾶρ-ην
φθείρ-ω, to destroy,	" "	ἔ-φθᾶρ-ην
τέμν-ω, to cut,	" Act.	ἔ-τᾶμ-ον.

The second Aor. ἔτᾶμεν (from τέμνω, to cut), is very rare in Attic prose (Th. 1. 81. τᾶμωμεν); regular ἔτεμον; the second Aor. ἐβρέχην (from βρέχω, to wet), is poetic and late; common form ἐβρέχθην. The first Aor. Pass. ἐτρέφθην (from τρέπω), ἐδρέφθην (fr. τρέφω), ἐστρέφθην (fr. στρέφω), belong more to poetry than prose; ἐκλέφθην (fr. κλέπτω) Ionic and Eur. Or. 1575 (κλεφθεῖς). Δέρω, σκείρω, and φθείρω, have no first Aor. Pass. The *variable* *α* does not occur in polysyllables, e. g. ἡγγελον, ἡγγέλην, ὠφελον, ἡγερόμην.

REMARK 1. As this *variable* vowel distinguishes the Impf. from the second Aor. Act., e. g. ἔτρεπον (Impf.), ἔτραπον (Aor. II.), in some verbs of this class (2, above), whose second Aor. Act. is not in use, the *variable* vowel does not occur in the second Aor. Pass., because that tense cannot be mistaken for the Impf., see ‡ 141, Rem., e. g. βλέπω, to see, Impf. ἔβλεπον, second Aor. Pass. ἐβλέπην (first Aor. Pass. is wanting); λέγω, to collect (in compounds), second Aor. Pass. κατελέγην, συνέλεγην (more seldom Aor. I. συνελέχθην, ἐξελέχθην; with the meaning to say, always ἐλέχθην); so also λέπ-ω, to peel, ἐλέπην (first Aor. Pass. wanting); πλέκ-ω, to braid, usually ἐπλάκην, but also ἐπλέκην Plat. (first Aor. Pass. ἐπλέχθην, Aesch. Eum. 259); φλέγ-ω, to burn, ἐφλέγην (more seldom ἐφλέχθην); ψέγω, to censure, ἐψέγην, first Aor. Pass. wanting.

REM. 2. The verb πλῆττω, to strike, when uncompounded, retains the *η* in the second Aor. and second Fut. Pass., but when compounded, it takes the *variable* *ä*; thus, ἐπλήγην, πληγήσομαι, ἐξεπλάγην, κατεπλάγην, ἐκπλήγῃσομαι; σήπω, to make rotten, and τήκω, to melt (trans.), also have the *variable* *α*; hence Perf. σέσηκα, I am rotten, second Aor. Pass. ἐσάπην, second Fut. Pass. σάπησομαι; Fut. τήξω, Aor. ἔτηξα; second Perf. τέτηκα, I am melted; second Aor. Pass. ἐτάκην; also first Aor. Pass. ἐτήχθην, Pl. Tim. 61. b., Eur. Supp. 1033.

3. Liquid verbs with a monosyllabic stem and with ϵ for a stem-vowel, take the *variable* α , not only in the second Aor., but also in the first Perf. Act., in the Perf. Mid. or Pass., and the first Aor. Pass., e. g.

στέλλω, *to send*, Fut. στελ-ῶ Pf. ἔ-σταλ-κα ἔ-σταλ-μαι Aor. ἐ-στάλ-θην
φθείρω, *to destroy*, Fut. φθερ-ῶ Pf. ἔ-φθαρ-κα ἔφθαρ-μαι.

The first Aor. Pass. ἐστάλθην is poetic; the first Aor. Pass. of δέρω, σκείρω, φθείρω is not in use; but instead of it the second Aor. Pass., thus, ἐδάρην, ἐσπάρην, ἐφθάρην. The *variable* α does not occur in polysyllables, e. g. ἡγγελκα, ἡγγέλθην from ἀγγέλλω, ἀγήγερμαι, ἡγέρθην from ἀγείρω. Comp. No. 1.

4. Mute verbs, which have ϵ in the final stem-syllable of the Pres., take the *variable* \omicron in the second Perf.; but those which have $\epsilon\iota$, take $\alpha\iota$; liquid-verbs, which have ϵ or $\epsilon\iota$ in this syllable, take \omicron , e. g.

δέρκομαι (poet.), <i>to see</i> , δέδορκα	δέρω, <i>to flay</i> , δέδορα
τρέφω, <i>to nourish</i> , τέτροφα	ἐγείρω, <i>to wake</i> , ἐγρήγορα, <i>I awoke</i> ,
λείπω, <i>to leave</i> , λέλοιπα	σκείρω, <i>to sow</i> , ἔσπορα
πείθω, <i>to persuade</i> , πέποιδα, <i>I trust</i> ,	φθείρω, <i>to destroy</i> , ἔφθορα poetic, (ἔφθαρκα, prose).

REM. 3. Here are classed the following anomalous second Perfs.; ἔδω (Epic), εἶωδα instead of εἶδα, *to be wont*, εἰωθέναι, εἰωδώς, Plup. εἰώδειν; — 'ΕΙΔΩ, *video*, οἶδα, *I know*; — 'ΕΙΚΩ, εἰοκα, *to be like*, *to appear*, Plup. ἐφκειν; — ἔλπω (poet.), *to cause to hope*, ἐολπα, *I hope*, Plup. ἐώλπειν, *I hoped*; — 'ΕΡΓΩ, *to do*, ἔοργα, Plup. ἐώργειν; — ῥήγνυμι, *to break*, ἔρρωγα, *I am broken* (but on σήπω. see Rem. 2).

5. The following take the *variable* \omicron in the first Perf. also, contrary to the rule in No. 1.

κλέπτω, *to steal*, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).

λέγω, *to collect*, first Perf. συνείλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνείλεγμαι.

πέμπω, *to send*, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, *to turn*, first Perf. τέτροφα (like the second Perf. of τρέφω, *to nourish*), and τέτραφα; still, this last form is rare; the more usual form is τέτροφα. The *variable* α in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα, Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem, and with ϵ for a stem-vowel, like liquid verbs (No. 3), take the *variable* α in the Perf. Mid. or Pass.; still, the α is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω , to turn,	Pf. Mid. or Pass. ἔστραμμαι ,	but first Aor. Pass. ἐστρέφθην
τρέπω , to turn,	" " τέτραμμαι ,	" " ἐτρέφθην
τρέφω , to nourish,	" " τέθραμμαι ,	" " ἐθρέφθην .

Οπ κλέπτω, see No. 5.

§ 141. *Remarks on the Secondary Tenses.*

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings (-ον, -όμεν, -ην, -ήσομαι, -α, and -ειν) immediately to the pure characteristic of the verb, e. g. ἔ-λιπ-ον, second Aor., but ἐ-παίδευ-σ-α, first Aor.; partly, in being formed throughout from an unchanged pure verb-stem (except the Perf. which prefers a long vowel, see No. 2), e. g. λείπω, ἔ-λιπ-ον, φεύγω ἔ-φϋγον; and partly, in taking the *variable* vowel, e. g. στρέφω ἐ-στρᾶφ-ην στρᾶφ-ήσομαι, but ἐ-στρέφ-θην (§ 140, 2).

2. The second Perf. either lengthens the short stem-vowel *i* into *ī*, *ā* into *ā*, and, when it stands after other vowels or *ρ*, into *ā*, e. g.

κράζω, <i>to cry out,</i>	second Aor. ἔ-κράγ-ον	second Perf. κέ-κράγ-α
φρίσσω, <i>to shudder,</i>	stem : ΦΡΙΚ (ĩ)	" πέ-φρικ-α
δάλλω, <i>to bloom,</i>	Fut. δάλ-ω	" τέ-δηλ-α :

so, *λέφηνα*, *λέληθα* from *ΦΑΝ-ω*, *ΛΑΘ-ω*; or it retains the long vowel or diphthong of the Pres., e. g. *πέφενγα* from *φεύγω* (but second Aor. Act. *ἔφυγον*), *τέτηκα*, *σέσηκα* from *τήκω*, *σῆπω* (but second Aor. Pass. *ἐτάκην*, *ἐσάπην*, see § 140, Rem. 2); a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. could not be distinguished from the Impf., or at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., and could not be mistaken for it, e. g.

γράφω Impf. **γράφον** A. I. **γράφει** A. II. Act. want. A. II. P. **γράφῃ** (A. I. P. does not occur in classical writers).

κλίνω " ἐκλίνον " ἐκλῖνσ " " A. II. P. ἐκλῖντην (A. I. P. ἐκλῖ-
θην in Aristoph).

ψύχω " ἔψυχον " ἔψυξα " " ἔψυχην, Plat. (ἔψυχον
Aristoph. Nub. 152 [with the variation ψυχεῖσθ] and often in the later writers;
A. I. ἔψυχθην, Plat.).

3. The following points, also, are to be noted: (a) There is no verb which, together with the second Aorist, forms the three first Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid. and the second Aor. Pass.; but all verbs, which form the second Aor. have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception, in regard to both the particulars specified, is seen in the verb *τρέπω*, *to turn*, which has three first Aorists together with three second Aorists: *ἔτρεπον* (Ion.), *ἔτρεπόμην*, *ἔτρεπην*, *ἔτρεψα* (the common form in Attic), *ἔτρεψάμην* (transitive, e. g. *τρέψασθαι εἰς φυγὴν*, *to put to flight*), *ἔτρέφθην* (used more by the

poets, see § 140, 2); but in compounds, e. g. *ἐπιπρεφῆναι*, Antiph. 4. 126, 4 127, 5).

There are but few exceptions to the statement under (b), since the second Aor. Act. and Mid. and the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g. *ἔτυπον* Eur., and *ἐτύπην*; *ἔλιπον* and *ἐλίπην*; *ἐλείφην*, and very seldom *ἐλιπόμην*.

4. It is rare that a verb has both Aor. forms; where this is the case, the two forms are used under certain conditions, namely: —

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive. The same is true of the two forms of the Perf., where they are constructed from the same verb. See § 249, 2.

(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Still, in some verbs, both forms occur even in prose, e. g. *ἀπηλλάχθην*, and usually *ἐπηλλάγην*, *βλαφῆναι* and *βλάβῆναι*, both for ex. in Thuc. Several verbs in poetry have a second Aor. Act., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἔκτανον* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίδωμι* and *δίδωμι*.

A. FORMATION OF THE TENSES OF MUTE-VERBS.

§ 142. *Classes of Mute Verbs.*

Mute verbs are divided, like mute letters, into three classes, according to their characteristic; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 139, Rem. 1): —

1. Verbs, whose characteristic is a Pi-mute (β , π , ϕ pure characteristic; $\pi\tau$ (§ 24, 1] impure characteristic), e. g.

(a) Pure characteristic: *πέμπ-ω*, to send; *τρίβ-ω*, to rub; *γράφ-ω*, to write;

(b) Impure characteristic: *τυπτ-ω*, to strike (pure characteristic π , pure stem *ΤΤΠ*); *βλάπτ-ω*, to injure (β , *ΒΛΑΒ*); *ρίπτ-ω*, to hurl (ϕ , *ΡΙΦ*).

2. Verbs, whose characteristic is a Kappa-mute (κ , γ , χ

pure characteristic; *σσ* or Attic *ττ* [§ 24, 1] impure characteristic), e. g.

- (a) Pure characteristic: *πλέκ-ω*, to weave; *ἄγ-ω*, to lead; *τεύχ-ω*, to prepare;
- (b) Impure characteristic: *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder (pure characteristic *κ*, pure stem *ΦΡΙΚ*); *τάσσ-ω*, Att. *τάττ-ω*, to arrange (*γ*, *ΤΑΓ*); *βήσσ-ω*, Att. *βήττ-ω*, to cough (*χ*, *ΒΗΧ*).

3. Verbs, whose characteristic is a Tau-mute (*τ*, *δ*, *θ*, pure characteristic; *ζ* [§ 24, 1] impure characteristic), e. g.

- (a) Pure characteristic: *ἀνύτ-ω*, to complete; *ᾄδ-ω*, to sing; *πείθ-ω*, to persuade;
- (b) Impure characteristic: *φράζ-ω*, to say (pure characteristic *δ*, pure stem *ΦΡΑΔ*).

§ 143. Remarks on the Characteristic.

1 The following mute verbs in *-πτω* and *-σσω* (*-ττω*) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic:—

- π*: *κλέπτ-ω*, to steal; *κόπτ-ω*, to cut; *τύπτ-ω*, to strike (second Aor. Passive *ἐ-κλάπ-ην*, etc.).
- β*: *βλάπτ-ω*, to injure, and *κρύπτ-ω*, to conceal (second Aor. Pass. *ἐ-βλάβ-ην* and *ἐβλάφθην*, *ἐ-κρύβ-ην* and *ἐκρύφθην*).
- φ*: *βάπτ-ω*, to tinge; *θάπτ-ω*, to bury; *θρύπτ-ω*, to break; *ῥάπτ-ω*, to sew together; *ρίπτ-ω*, to cast; *σκάπτ-ω*, to dig (second Aor. Pass. *ἐ-βάφ-ην*, *ἐ-τάφ-ην*, *ἐ-τρύφ-ην*, *ἐρ-ῥάφ-ην*, *ἐρ-ρίφ-ην* and *ἐρρίφθην*, *ἐ-σκάφ-ην*).
- κ*: *φρίσσω*, to shudder (second Perf. *πέ-φρικ-α*).
- γ*: *ἀλλάσσω*, to change (second Aor. Pass. *ἀλλάγ-ῆναι*, first Aor. Pass. *ἀλλαχθῆναι*, poetic), *μάσσω*, to knead (*μάγ-ῆναι*), *ὀρύσσω*, to dig (*ὀρύγ-ῆναι* and *ὀρυχθῆναι*), *πλήσσω*, to strike (*ἐ-πλήγ-ην*, *ἐξε-πλάγ-ην*), *πράσσω*, Att. *πράττω*, to do (*πέ-πράγ-α*), *σφάζω* (Attic mostly *σφάττω*), to kill (*ἐ-σφάγ-ην*, rarely, and never in Attic prose, *ἐσφάχθην*), *τάσσω*, to arrange (*τάγεις*, Eur., elsewhere *ἐτάχθην*), *φράσσω*, to hedge round (*ἐφράγ-ην* and *ἐφράχθην*).

2. Two verbs strengthen the pure characteristic *κ* by *τ*, like verbs with the impure characteristic *πτ*:—

- πέκτ-ω* (commonly *πεκτέω*, also *πέικω*), to shear, to comb, Fut. *πέξω*, etc., still, *κείρεω* is commonly used for *πέκτειν* with the meaning to shear, and *κτενίζειν* and *ξαίνειν* with the meaning to comb;
- τίκτ-ω* (formed from *τι-τέκ-ω*), to beget, Fut. *τέξομαι*, second Aor. Act. *έτεκον*, second Perf. *τέτοκα*.

3. The following verbs in *-σσω*, *-ττω* have a Tau-mute, not a Kappa mute, for the pure characteristic: *ἄρμύττω* (non-Attic *ἄρμόζω*), to fit, Fut. *-όσω*;—*βλίττω*, to take honey, Fut. *-ίσω*;—*βράσσω* (non-Attic *βράζω*), to shake;—*ῥέσσω*, to row, Fut. *-έσω*;—*πάσσω*, to scatter, Fut. *-άσω*;—*πλάσσω*, to form, Fut. *-άσω*;—*πτίσσω*, to wash, Fut. *-ίσω*;—and Poet, *ίμáσσω*, to

whip, Fut. -άσω; *κνώσσω*, to *sleep*, Fut. -ώσω; *λεύσσω*, to *look*, Fut. λείσω; *λίσσομαι* (poetic, especially Hom., also *λίτομαι*), to *pray*, Aor. ἐλίσδμην, ἐλιτόμην; *νίσσομαι*, *νείσσομαι*, to *go*, Fut. νείσομαι; *κορύσσω*, to *equip* (Epic Perf. κε-κόρυθ-μαι).

Here are classed derivatives in -ώττω: *λιμώττω*, to *hunger*; *δνειρώττω*, to *dream*; *ὑπνώττω*, to *be sleepy*.

4. The following verbs in -σσω vary between the two formations: *νάσσω*, to *press together*, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός; — *ἀφύσσω* (Poet.), to *draw*, Fut. -ύξω, Aor. ἡφύσα, ἡφύσδμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. *ἴζομαι*, Poet., *καθέζομαι*, prose, *I seat myself*, *ἴζω*, commonly *καθίζω*, to *seat*; *σχίζω*, to *separate*; *χέζω*, alvum deicere; yet there are very many derivatives, namely, all in -άζω and most in -ίζω, e. g. *ἐθίζω*, *εἰκάζω*, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call*, or *sound*, e. g. *αἰάζω*, to *groan*, Fut. αἰδέω; *ἀλαλάζω*, to *shout* (*αἰδάζασθαι*, to *speak*, Aor. wanting in Her.); *γρῆζω*, to *grunt*; *κοίζω*, to *squeak*, to *grunt* (like a swine), Fut. κοιτέω; *κράζω*, to *scream*, Aor. ἔκράγον; *κρώζω*, to *caw*, to *croak*; *μαστίζω*, to *whip*; *ὀδάζω*, to *scratch*; *οἰμώζω*, to *lament*, Fut. οἰμώσομαι; *ὀλολύζω*, to *cry out*, to *shout*; *ῥυστάζω*, to *drag about*; *στάζω* and *σταλάζω*, to *trickle*; *στενάζω*, to *sigh*, *στηρίζω*, to *make firm*; *στίζω*, to *mark*, to *prick*; *συρίζω*, to *whistle* (Fut. *συρίσομαι*, etc.; *συρίσω*, etc., later, and not Attic); *σφάζω* (Attic mostly *σφάττω*), to *kill*; *σφύζω*, to *throb*; *τρίζω*, to *chirp* (*τέτριγα*, Ion. and poet.); *φλύζω*, to *bubble*, and the Poet. *βάζω*, to *prate*, Fut. βάξω, third Pers. Perf. Mid. or Pass. βέβακται; *βρίζω*, to *slumber* (*βριῖται*); *δαίζω*, to *divide*, to *kill*; *ἐλελίζω*, to *whirl*, to *tumble*; *ἐναρίζω*, *spolio*; *ῥέζω*, to *do* (*ῥοργα*).

7. The following verbs in -ζω vary between the two modes of formation: *βαστάζω*, to *lift up*, to *support*, Fut. -άσω, etc., Aor. ἐβαστάχθην; — *διστάζω*, to *doubt*, *διστάσω*, from which the verbal Subst. *δισταγμός* and *διστάσις*; — *νυστάζω*, to *nod*, to *sleep*, Fut. -άσω, Aor. ἐνύστασα, in the later writers *νυστάξω*, etc., e. g. Plut. Brut. 36; — *παίζω*, to *jest*, Fut. *παιζοῦμαι* and *παίξομαι*, Aor. Att. *ἔπαισα* (in later writers *ἐπαιξα*, *πέπαιχα*), Perf. Mid. or Pass. Att. *πέπαισμαι* (in later writers *πέπαιγμαι*, *ἐπαίχθην*); verbal Adj. *παιστέος*; — *ἄρπάζω*, to *rob*, Att. *ἄρπασομαι*, *ἡρπάσα*, etc. (but in the Epic and Common language *ἄρπάξω* and -άσω, etc., second Aor. Pass. *ἡρπάγην*); — *μύζω*, to *moan*, has Il. δ, 20. *ἐπέμυζαν*, but in Hippocr. *ἔμυσεν*.

8. The following verbs in -ζω have γγ for a pure characteristic: *κλάζω*, to *sound*, to *cry*, Perf. *κέκλαγγα*, Fut. *κλάγξω*, Aor. *ἐκλαγγα*; — *πλάζω* (poet.) to *cause to wander*, Fut. *πλάγξω*, etc. Aor. Pass. *ἐπλάγχθην*; — *σαλπίζω*, to *blow a trumpet*, Fut. -ίγξω, etc. (later also -ίσω, etc.)

§ 144. Formation of the Tenses.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated¹ endings -ά and -εῖν, when the characteristic is a Pi or Kappa-mute; but with the

¹ The Perf. Act. of all verbs properly ends in κα, but where κ is preceded by a Pi or Kappa-mute, that mute combines with κ and is changed into the corresponding rough. On the contrary, a Tau-mute before κ is dropped, e. g. *τέτυπκα* = *τέτυφα*; *πέπρωγκα* = *πέπρωχα*, but *πέπεικα* instead of *πέπεικα*.

endings *-κα*, *-κειν*, when the characteristic is a Tau-mute; though the Tau-mute is omitted before *κ* (§ 17, 5).

REMARK 1. For the change of a Tau-mute into *σ*, before *μ* in the Perf. Mid. or Pass. see § 19, 1; for the change of a Tau-mute into *σ* before *τ*, see § 17, 5, but this *σ* is omitted before *σ* of the personal-endings, e. g. *πέπεισμαι*, *-σται*, *πέφρασμαι*, *-σται*; but second Pers. *πέπει-σαι*, *πέφρα-σαι* instead of *πέπεισ-σαι*, *πέφρασ-σαι*. The vowels *α*, *ι*, *υ* are short in verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic *σ* and *κ* (*-κα*, *-κειν*), e. g. *φράζω*, *φράσω*, *ἔφρασα*, *πέφρακα*; *πλάσσω*, *to form*, *πλάσω*; *νομίζω*, *to think*, *ἐνόμισα*; *κλύω*, *to wash*, *κλύσω*, etc.; in like manner, short vowels remain short, e. g. *ἁρμόζω*, *ἡρμοκα*.

REM. 2. On the changes which the mutes undergo by the addition of the endings beginning with *σ*, *θ*, *μ*, or *τ*, and before the aspirated endings *-ά*, *-εῖν*, see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of *-ε* into *-ει* before *σ* of verbs in *-ένδω* or *-ένδω*, e. g. *σπένδω*, Fut. (*σπένδ-σω*) *σπείσω*, Aor. *ἔσπεισα*, Perf. Mid. or Pass. *ἔσπεισμαι*, see § 20, 2; on the omission of *σ* in endings beginning with *σθ*, e. g. *κεκρύφθαι* instead of *κεκρύψθαι* (*κεκρύφσθαι*), *πεπλέχθαι* instead of *πεπλέξθαι*, see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass., *-ᾶται* and *-ᾶτο* instead of *-νται*, *-ντο*, see §§ 18, 1 and 116, 15; on the variable vowel in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in *-άζω*, and *-ίζω*, e. g. *βιβάζω*, Fut. *βιβάσω*, *βιβῶ*, *-ᾶς*, *-ᾶ*, *-ᾶτον*, *-ᾶμεν*, etc., *κομίζω*, Fut. *κομίσω*, *κομιῶ*, *-ιείς*, etc., see § 117.

REM. 3. When *μ* precedes a Pi-mute, which is the characteristic of the verb, e. g. in *πέμπω*, the *μ* is rejected in the Perf. Mid. or Pass. before endings beginning with *μ*; thus, *πέμπω*, *to send*, *πέ-πεμ-μαι* (instead of *πέ-πεμπ-μαι*, *πέ-πεμμ-μαι*), *πέπεμψαι*, *πέπεμπται*, etc., Inf. *πεπέμφθαι*, Part. *πεπεμμένος*; so *κάμπτω*, *to bend down*, *κέ-καμ-μαι* (instead of *κέ-καμπ-μαι*, *κέ-καυμ-μαι*). Also when two gammas would stand before *μ*, one *γ* is omitted, e. g. *σφίγγω*, *to tie*, *ἔσφρυμαι* (instead of *ἔσφριγγ-μαι*), *ἔσφρυξαι*, *ἔσφρυγκται*, etc., Inf. *ἐσφίγχθαι*, Part. *ἐσφρυγμένος*; so *ἐξελέγχω*, *to convince*, *ἐξελήλεγμαι* (instead of *ἐξελήλεγχμαι*, *ἐξελήγγμαι*), *ἐξελήλεγξαι*, etc. Both the *μ* and *γ* are here dropped to prevent the concurrence of three consonants

PARADIGMS OF MUTE VERBS.

§ 145. A. Verbs, whose Characteristic is a Pi-mute
(β, π, φ.)

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τριβω, to rub.

ACTIVE.				
Pres.	Ind. τριβ-ω	Subj. τριβ-ω	Imp. τριβ-ε	Inf. τριβ-ειν Part. τριβ-ων
Impf.	Ind. ἐ-τριβ-ον	Opt. τριβ-οιμι		
Perf.	Ind. (τέ-τριβ-ά) τέ-τριφ-α	Subj. τε-τριφ-ω	Imp. not used,	Inf. τε-τριφ-έναι Part. τε-τριφ-ώς
Plup.	Ind. (ἐ-τε-τριβ-ειν) ἐ-τε-τριφ-ειν	Opt. τε-τριφ-οιμι		
Fut.	Ind. (τριβ-σω) τριψω	Opt. τριψοιμι	Inf. τριψειν	Part. τριψων
Aor. I.	Ind. ἐ-τριψα	Subj. τριψω	Opt. τριψαιμι	Imp. τριψον Inf. τριψαι Part. τριψας.
MIDDLE.				
Pres.	Ind. τριβ-ομαι	Subj. τριβ-ωμαι	Imp. τριβ-ου	Inf. τριβ-εσθαι Part. τριβ-όμενος
Impf.	Ind. ἐ-τριβ-όμην	Opt. τριβ-οίμην		
Perf.	Ind. (τέ-τριβ-μαι)		Imperative. (τέ-τριβ-σο)	Infinitive. (τε-τριβ-θαι)
	S. 1. τέ-τριμ-μαι		τέ-τριψο	τε-τριφ-θαι
	2. τέ-τριψαι		τε-τριφ-θω	
	3. τέ-τριπ-ται			
	D. 1. τε-τρίμ-μεθον		τέ-τριφ-θον	Participle. τε-τριμ-μένος, -η, -ον
	2. τέ-τριφ-θον		τε-τριφ-θων	
	3. τέ-τριφ-θον			
	P. 1. τε-τρίμ-μεθα		τέ-τριφ-θε	Subjunctive. τε-τριμ-μένος ᾗ
	2. τέ-τριφ-θε		τε-τριφ-θωσαν	
	3. τε-τριμ-μένοι εἰσί(ν) οἱ τε-τριφ-ᾶται		οἱ τε-τριφ-θων	
Plup.	S. 1. ἐ-τε-τρίμ-μην	D. ἐ-τε-τρίμ-μεθον	P. ἐ-τε-τρίμ-μεθα	
Ind.	2. ἐ-τέ-τριψο	ἐ-τέ-τριφ-θον	ἐ-τέ-τριφ-θε	
	3. ἐ-τέ-τριπ-το	ἐ-τε-τριφ-θην	τε-τριμ-μένοι ἦσαν	
Opt.		τε-τριμ-μένος εἴην		[οἱ ἐ-τε-τριφ-ᾶτο]
Fut.	Ind. τριψομαι	Opt. τριψοίμην	Inf. τριψεσθαι	Part. τριψόμενος
Aor. I.	Ind. ἐ-τριψάμην	Subj. τριψωμαι	Opt. τριψαίμην	Imp. τράψαι Inf. τριψασθαι Part. τριψάμενος
F. Pf.	Ind. τε-τριψομαι	Opt. τε-τριψοίμην	Inf. τε-τριψεσθαι	Part. τε-τριψόμενος.
PASSIVE.				
Aor. I.	Ind. (ἐ-τριβ-θην) ἐ-τριφ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην	Inf. τριφ-θῆναι Imp. τριφ-θητι Part. τριφ-θείς, (instead of I. Aor. Pass., commonly II. Aor. Pass.)
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησοίμην	Inf. τριφ-θήσεσθαι	Part. τριφ-θησόμενος
A. II.	Ind. ἐ-τριβ-ην	Subj. τριβ-ῶ	Opt. τριβ-είην	Imp. τριβ-ηδι Inf. τριβ-ῆναι Part. τριβ-είς
F. II.	Ind. τριβ-ήσομαι	Opt. τριβ-ησοίμην	Inf. τριβ-ήσεσθαι	Part. τριβ-ησόμενος.
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf. (Fut. -ίω).

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Perf. II.	κέ-κοπ-α (Hom.)		
Fut.	(κόπ-σω) κόψω	κόψομαι	A. I. ἐ-κόψ-θην
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	F. I. κοψ-θήσομαι
Fut. Pf.		κε-κόψομαι	A. II. ἐ-κόπ-ην
			F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπτ-ω, to bend down (κέκαμ-μαι for κέκαμμι-μαι, § 144, Rem. 3).			
Ind.	S. 1. κέκαμμαι	Imperative.	Infinitive.
	2. κέκαμψαι	κέκαμψο	κεκάμψθαι
	3. κέκαμπται	κεκάμψθω	Participle.
	D. 1. κεκάμμεθον	κέκαμψος	κεκαμμένος, -η, -ον
	2. κέκαμψος	κεκάμψων	Subjunctive.
	3. κέκαμψον		κεκαμμένος ὅ
	P. 1. κεκάμμεθα	κέκαμψθε	
	2. κέκαμψθε	κεκάμψωσαν, οἱ κεκάμψων]	
	3. κεκαμμένοι εἰσὶ(ν)		
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ίω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσ-ομαι
Perf.	(πέ-πλεκ-ά) πέ-πλεχ-α	(πέ-πλεκ-μαι) πέ-πλεγ-μαι	(τέ-ταγ-ά) τέ-ταχ-α	τέ-ταγμαῖ
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι
F. Pf.		πε-πλέξομαι		τε-τάξουαι
PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην) ἐ-πλέχ-θην	(ἐ-τάγ-θην) ἐ-τάχ-θην		
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην		ἐ-τάγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.				

Inflection of the Perf. Mid. or Pass. τάσσω, to arrange, and σφίγγω (§ 144, Rem. 3), to bind.				
Ind. S.		Imperative.		
1.	τάταγμα	ἔσφιγμα	τάταξο	ἔσφιγξο
2.	τάταξαι	ἔσφιγξαι	τάταχθω	ἔσφίγχθω
3.	τάτακται	ἔσφιγκται		
D. 1.	τάτάγμεθον	ἔσφίγμεθον	τάταχθον	ἔσφιγχθον
2.	τάταχθον	ἔσφιγχθον	τάτάχθων	ἔσφίγχθων
3.	τάταχθον	ἔσφιγχθον		
P. 1.	τάτάγμεθα	ἔσφίγμεθα	τάταχθε	ἔσφιγχθε
2.	τάταχθε	ἔσφιγχθε	τάτάχθωσαν,	ἔσφίγχθωσαν,
3.	τάταγμένοι εἰσί(ν), οἱ τάτάχθαι	ἔσφιγμένοι εἰσί(ν)	οἱ τάτάχθων	οἱ ἔσφίγχθων
Inf. τάτάχθαι		ἔσφίγχθαι	Part. ταταγμένος	ἔσφιγμένος.

REMARK. The student will observe particularly the changes which take place in the inflection of the Perf. Pass. of these verbs: *τέτρημι-μαι* (instead of *τέτρηβ-μαι*), *β* before *μ* being changed into *μ*; *τέτρηψαι* (instead of *τέτρηπ-σαι*), *π* and *σ* forming *ψ*; *τέτρηπ-ται*, the characteristic *π* remaining unchanged; *τέτρηφ-θον* (instead of *τέτρηπ-θον*), the characteristic *π* being changed into *φ*, to be of the same order as the *δ* following (§ 17, 2); so others similar. In like manner, *τάταγμα*: *τάταξαι* (instead of *τάταγ-σαι*), *γ* and *σ* forming *ξ*; *τάτακται* (instead of *τάταγται*), *γ* being changed into *κ*, to be of the same order as the *τ* following; *τάταχθον* (instead of *τάταγθον*), *γ* being changed to correspond

§ 148. C. Verbs, whose Characteristic is a Tau-mute (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ. — Fut. σω.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie.	φράζ-ω. to say,	φράζ-ομαι, to think,
Impf.	ἔ-ψευδ-ον	ἔ-ψευδ-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην
Perf.	(ἔ-ψευδ-κα) ἔ-ψευ-κα	(ἔ-ψευδ-μαι) ἔ-ψευσ-μαι	(πέ-φραδ-κα) πέ-φρά-κα	(πέ-φραδ-μαι) πέ-φρασ-μαι
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-φρά-κειν	ἔ-πε-φράσ-μην
Fut.	(ψεύδ-σω) ψεύτ-ω	(ψεύδ-σομαι) ψεύ-σομαι	(φράδ-σω) φρά-σω	(φράδ-σομαι) φρά-σομαι
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σάμην	ἔ-φρά-σα	ἔ-φρα-σάμην
F. Pf.		ἔ-ψεύ-σομαι		πε-φρά-σομαι
PASSIVE.				
Aor. I.	(ἔ-ψεύδ-θην)	ἔ-ψεύσ-θην	(ἔ-φράδ-θην)	ἔ-φράσ-θην
Fut. I.		ψευσ-θήσομαι		φρασ-θήσομαι
Verbal Adj.: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.				

Inflection of the Perf. Mid. or Pass.			
Ind. S. 1.	ἔψευσ-μαι	Imperative.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἐ-ψεῦσ-θαι
3.	ἔψευσ-ται	ἐψεύ-σθω	Participle.
D. 1.	ἐψεύσ-μεθον		ἐ-ψευσ-μένος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	
3.	ἔψευ-σθον	ἐψεύ-σθων	
P. 1.	ἐψεύσ-μεθα		Subjunctive.
2.	ἔψευ-σθε	ἔψευ-σθε	ἐ-ψευσ-μένος ᾧ.
3.	ἐψευσ-μένοι εἰσ(ιν)	ἐψεύ-σθωσαν, or ἐψεύ-σθων]	

REMARK. Σώζω, to save, has in the Perf. Mid. or Pass. σέσω-μαι from σώω (Attic), and σέσωσμαι, but Aor. ἐσώθην, verbal Adj. σωστέος.

§ 149. FORMATION OF THE TENSES OF LIQUID VERBS.

1. Liquid verbs (§ 127, II. B.) form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ (§ 20, 3) but the Perf. Act. with the tense-characteristic κ, e. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ῶ, -οῦμαι, are formed by contraction from -έσω, -έσομαι after the rejection of σ (§ 20, 3). The inflection of these contracted endings is like that of contracts in -έω in the Pres. Act. and Mid.: φιλ-ῶ, φιλ-οῦμαι (§ 135); σ is omitted in the Fut. of liquid verbs, to prevent the harshness occasioned by the combination of that letter with the preceding liquid. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of Liquid verbs, with the exception of a few whose stem-vowel is ε, is strengthened, either by doubling the characteristic λ, or by inserting the liquid ν after the characteristic; also, by lengthening the short stem-vowel, as in all verbs in -ένω, -ύνω, -ύρω, or by changing it into a diphthong (§ 16, 3), e. g. σφάλλ-ω, τέμ-ν-ω, κρίν-ω, ἀμύν-ω, κτείν-ω, φαίν-ω (stems ΣΦΑΛ, TEM, KPIN(ι), ἌMTN(υ), KTEN, ΦAN); but μέν-ω, νέμ-ω with a pure stem.

3. Except the Pres. and Impf. the tenses are formed from the pure stem, but the final vowel of the stem is lengthened in the first Aor. Act. and Mid. (see No. 5), e. g. σφάλλ-ω (ΣΦΑΛ), Fut. σφαλ-ῶ, second Aor. Pass. ἐ-σφάλ-ην, first Perf. Act. ἔ-σφαλ-κα, first Aor. Act. ἔ-σφηλ-α. The second Aorists Act. and Mid. rarely occur, and scarcely at all in

prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed, as in the case of mute verbs, from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ā*, *ε*, *ι*, or *υ* before the ending *-ω*. In the first Aor. Act. and Mid. *ā* is lengthened into *η*, *ε* into *ει*, *ι* into *ῑ*, *υ* into *ῡ* (§ 16, 3). Thus: —

I. Class with *ā* in the Future.

Pres.	Fut.	Aor.
σφάλλ-ω, to deceive,	σφᾶλ-ῶ	ἔ-σφαλ-α
κᾶμν-ω, to labor,	κᾶμ-οῦμαι	wanting
τεκμαίρ-ω, to point out,	τεκμαῖρ-ῶ	ἔ-τέκμηρ-α
φαίν-ω, to show,	φᾶν-ῶ	ἔ-φην-α.

II. Class with *ε* in the Future.

μέν-ω, to remain,	μεν-ῶ	ἔ-μειν-α
ἀγγέλλ-ω, to announce,	ἀγγελ-ῶ	ἤγγειλ-α
τέμν-ω, to cut,	τεμ-ῶ	wanting
νέμ-ω, to divide,	νεμ-ῶ	ἔ-νειμ-α
κτείν-ω, to kill,	κτεν-ῶ	ἔ-κτειν-α
ἱμείρ-ω, to desire,	ἱμερ-ῶ	ἱμειρ-α

III. Class with *ι* in the Future.

τιλλ-ω, to pluck,	τίλ-ῶ	ἔ-τίλ-α
κρίν-ω, to separate,	κρίν-ῶ	ἔ-κρίν-α.

IV. Class with *υ* in the Future.

σύω-ω, to draw,	σύρ-ῶ	ἔ-σύρ-α
ἀμύν-ω, to defend,	ἀμύν-ῶ	ἤμυν-α.

REM. 2. The following verbs in *-αινω* of the first class take *ā* in the Aor. instead of *η*, namely, *ἰσχναίνω*, to make emaciated (*ἰσχνᾶνα*, *ἰσχνᾶναι*); *κερδαίνω*, to gain (*ἐκέρδᾶνα*, *κερδᾶναι*); *κοιλαίνω*, to hollow out (*ἐκοίλᾶνα*, *κοιλᾶναι*); *λευκαίνω*, to whiten; *ὀργαίνω*, to enrage; *πεπαίνω*, to ripen; also all verbs in *-ραίνω*, e. g. *περαίνω*, Fut. *περανῶ*, Aor. *ἐπέρᾶνα*, Inf. *περῖναι* (except *τετραίνω*, to bore, *ἐτέτρηναι*, *τετρῆναι*), and all in *-ιαίνω*, e. g. *πιαίνω*, to make fat, *ἐπίᾶνα*, *πιᾶναι* (except *μιαίνω*, to stain, *μῆναι*, rarely *μιᾶναι*). — The verbs *σημαίνω*, to give a signal, and *καθαίρω*, to purify, have both *σημῆναι* (which is usual among the Attic writers), *καθῆραι*, and *σημᾶναι*, *καθᾶραι*. Also *αἶρω*, to raise, and *ἄλλομαι*, to leap, are formed with *α*: *ᾄραι*, *ἄλασθαι*, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. *ἤρα*, *ἤλάμην* (second Aor. *ἤλόμην* is not used in the Ind. and very rarely elsewhere). Comp. on *ε*, § 16, 7 (a).

6. The first Perf. Act. of verbs with the characteristic *ν* (according to § 19, 3), must end in *-γκα*, e. g. *μεμίαγ-κα*, Plut. (from *μιαίνω* instead of *με-μίαν-κα*), *πέφαγκα*, Dinarch. (from *φαίνω*), *παρώξυγκα*, Polyb. (from *παροξύνω*, to *excite*). But the form in *-γκα* is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κέκρικα*, *κέκλικα* from *κρίνω*, *κλίνω* (so also *κεκέρδακα*, among later writers, also *κεκέρδαγκα*, but *κεκέρδηκα*, Dem. 56, 30. from *κερδαίνω*); or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἀπέκτονα*, in the sense of the first Perf. (*ἐκτώγκα*, *ἐκτακα*, from the time of Maenander), or, as in the case of verbs in *-ένω*, by not forming any Perf., as, e. g. in *μένω*, by forming it from a new theme, as *μεμένηκα* from *MENEΩ*.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:—

κρίνω, to separate, *κέκρικα* *κέκριμαι* *ἐκρίθην*
κλίνω, to bend down, *κέκλικα* *κέκλιμαι* *ἐκλίθην* (the 2d Aor. *ἐκλίνην* is rare).
πλύνω, to wash, (*πέπλυκα*) *πέπλυμαι* *ἐπλύθην* (Hippoc.)

REM. 3. *τείνω*, to stretch, and *κτείνω*, to kill, form the above-mentioned tenses from new themes, viz. *ΤΑΩ*, *ΚΤΑΝΩ*, *ΚΤΑΩ*, thus:—

τέτᾱκα *τέτᾱμαι* *ἐτᾱθην*

ἐκτώκα (and *ἐκτώγκα*) *ἐκτώμαι* *ἐκτώθην* (*ἐκτάνθην* among the later writers);

yet the forms of *κτείνω* here presented, are not Attic. The Attic writers use *ἐκτονα* as the Perf. Act. (see No. 6), and instead of *ἐκταμαι* and *ἐκτάθην*, substitute *τέθνηκα* and *ἀπέθανον* in passive phrases with *ὅπῃ* and the Gen., or *ἀνθήρημαι* and *ἀνθρέθην*, without a preposition.

REM. 4. *Κρίνω*, *κλίνω*, *πλύνω*, and *κτείνω*, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. *ἐκλίνθην*, *ἐπλύνθην*; in prose, these forms seem to be doubtful, yet *κατεκλίνθην* is found in X. Hell. 4. 1, 30, in all the copies.

8. On the formation of the Perf. Mid., the following points should be noted:—

Verbs in *-αίνω* and *-ύνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω* *πέφα-σ-μαι* *πε-φά-σ-μεθα*; *ὀφαίνω* *ὀφασμαι*; *μεραίνω* *μεράρασμαι* (Luc.); *σημαίνω* *σεσήρασμαι*; *περαίνω* *πεπέρασμαι*; *βαίνω* *ἐββρασμαι*; *παχύνω* *πεπάχυσμαι*; *ἡδύνω* *ἡδυσμαι*; *λέπτυνω* *λελέπτυσμαι*; *ὀξύνω* *ὠξυσμαι*; *δηλύνω* *τεδήλυσμαι* (Luc.); *πιαίνω* *πεπίασμαι*; *τραχύνω*

τετράχυσμαι (Luc.); λυμαίνομαι λελυμασμένοι εἰσί(ν); μαίνω μεμιάσμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίνω, ἐξήραμ-μαι instead of ἐξήρα-μαι (also ἐξήρασμαι), παροξύνω, παρώξυμαι, αἰσχύνομαι ἥσχυμαι (Homer); a very few verbs drop *ν* among the later writers, without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύνω, to make rough, τε-τράχυν-μαι also τετράχυσμαι and τετράχυμαι. It is evident that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέ-φανται, ἐξήραμ-μαι, -ανσαι, -ανται, ἥσχυμαι, -ινσαι, -υνται, -ύμ-μεθον (see φαίνω and ξηραίνω, § 151); still, it is to be noted that the form of the second Pers. Sing., in -νσαι, is rare; instead of it the Part. with *ει* is used, e. g. πεφασμένος *ει*, etc.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the variable *α*, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140, 3; on the Perf. of ἀγείρω, and ἐγείρω with Att. Redup., see § 124, 2 (b).

9. In the second Perf. (which, however, belongs only to a few verbs) the short stem-vowel before the ending -*α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο* (§ 140, 4), e. g. φαίνω, first Aor. ἔ-φην-*α*, second Perf. πέ-φην-*α*; but σπείρω, Fut. σπερ-ῶ, second Perf. ἔ-σπορ-*α*.

REM. 6. Second Aorists Act. and Mid. are rare in liquid verbs, e. g. ἔβαλον, ἐβάλονην, ἔκᾶνον, ἔπτᾶρον (doubtful in prose) from βάλλω, καίνω, πταίρω, κτείνω; Aorists are also formed from some irregular verbs; a few verbs, also, have a second Aor. Pass., e. g. those with monosyllabic stems, as δέρω, ἐδάρην, φθείρω, στέλλω, φαίνω, μαίνω, κλίνω, etc.

§ 150. Paradigms of Liquid Verbs

ἀγγέλλω, to announce.

ACTIVE.				
Pres. ἀγγέλλω		Perf. I. ἤγγελ-κα	Perf. II. ἔ-φθορ-α, perdidī, from φθείρω	
Fut. Ind.	S. 1.	ἀγγελ-ῶ	Opt. ἀγγελοῖμι	or ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοῖς	" ἀγγελοίης
	3.	ἀγγελ-εῖ	ἀγγελοῖ	" ἀγγελοίη
	D. 2.	ἀγγελ-εῖτον	ἀγγελοῖτον	" ἀγγελοίητον
	3.	ἀγγελ-εῖτον	ἀγγελοῖτην	" ἀγγελοίητην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοῖμεν	" ἀγγελοίημεν
	2.	ἀγγελ-εῖτε	ἀγγελοῖτε	" ἀγγελοίητε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	" ἀγγελοίεν
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν			
Aor. I.	ἤγγειλ-α, ἀγγείλω, ἀγγείλαιμι, ἤγγειλον, ἀγγεῖλαι, ἀγγείλας			
Aor. II. (rare)	Ind. ἤγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἀγγελε
	Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -όν.			

MIDDLE.				
Perf. Ind.	S. 1.	ἡγγελ-μαι	Imperative.	Infinitive.
	2.	ἡγγελ-σαι	ἡγγελ-σο	ἡγγέλ-θαι
	3.	ἡγγελ-ται	ἡγγέλ-θω	Participle.
	D. 1.	ἡγγέλ-μεθον		ἡγγελ-μένος
	2.	ἡγγελ-θον	ἡγγελ-θον	Subjunctive.
	3.	ἡγγελ-θον	ἡγγέλ-θων	ἡγγελ-μένος ᾧ
	P. 1.	ἡγγέλ-μεθα		
	2.	ἡγγελ-θε	ἡγγελ-θε	
	3.	ἡγγελ-μένοι εἰσί(ν)	ἡγγέλθωσαν, or ἡγγέλ-θων]	
	Plup. Ind.	ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελμένοι ἦσαν		
Fut. Ind.	S. 1.	ἄγγελ-οὔμαι	Opt. ἄγγελ-οίμην	Infinitive.
	2.	ἄγγελ-ῆ, or -εῖ	ἄγγελ-οῖο	γγελ-εἶσθαι
	3.	ἄγγελ-εῖται	ἄγγελ-οῖτο	Participle.
	D. 1.	ἄγγελ-οὔμεθον	ἄγγελ-οίμεθον	ἄγγελ-οῦμενος
	2.	ἄγγελ-εἰσθον	ἄγγελ-οῖσθον	
	3.	ἄγγελ-εἰσθον	ἄγγελ-οῖσθην	
	P. 1.	ἄγγελ-οὔμεθα	ἄγγελ-οίμεθα	
	2.	ἄγγελ-εἰσθε	ἄγγελ-οῖσθε	
	3.	ἄγγελ-οῦνται	ἄγγελ-οῖντο	
	Aor I.	Ind. ἡγγειλ-άμην, etc.		
Aor. II. (rare)	Ind. ἡγγελ-όμην Subj. ἀγγέλ-ωμαι Opt. ἀγγελ-οίμην Imp. ἀγγελ-οῦ Inf. ἀγγελ-έσθαι Part. ἀγγελ-όμενος.			
Verbal adjective : ἀγγελ-τέος, τέα, τέον.				

† 151. Shorter Paradigms, arranged according to the stem-vowel of the Future.

(a) with α in the Future: σφάλλω, fallo; φαίλω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι	
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φασ-κα)	πέ-φασ-μαι	
Perf. II.			πέ-φην-α, I appear,		
Fut.	σφάλ-ῶ, εἰς, εἰ	σφαλοῦμαι	φάν-ῶ	φάν-οὔμαι ¹	
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην ²	
¹ I shall appear, ἀποφ., I shall affirm. ² Prose ἀπεφ., it was affirmed by me.					
PASSIVE.					
Aor. I.	ἔ-σφάλ-θην (poet.)		ἔ-φάν-θην, I appeared,		
Fut. I.	σφαλ-θήσομαι (poet.)		φαν-θήσομαι		
Aor. II.	ἔ-σφάλ-ην		ἔ-φάν-ην, I appeared,		
Fut. II.	σφάλ-ήσομαι		φάν-ήσομαι, I will appear.		
Verbal adjective : σφαλ-τέος, τέα, τέον, φαν-τέος.					

Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show; ξηραίν-ω, to dry, and τείν-ω (§ 149, Rem. 3), to stretch.			
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τᾶ-μαι
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τᾶ-σαι
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τᾶ-ται
D. 1.	πε-φάσ-μενον	ἐ-ξηράμ-μενον	τε-τᾶ-μενον
2.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
3.	πέ-φαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
P. 1.	πε-φάσ-μεθα	ἐ-ξηράμ-μεθα	τε-τᾶ-μεθα
2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φασ-μένοι εἰσί(ν)	ἐ-ξηραμ-μένοι εἰσί(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τᾶ-σο
3.	πε-φάν-δω	ἐ-ξηράν-δω	τε-τᾶ-σδω
D. 2.	πέφαν-δον	ἐ-ξήραν-δον	τέ-τα-σδον
3.	πε-φάν-δων	ἐ-ξηράν-δων	τε-τᾶ-σδων
P. 2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε
3.	πε-φάν-δωσαν, or πε-φάν-δων	ἐ-ξηράν-δωσαν, or ἐ-ξηράν-δων	τε-τᾶ-σδωσαν, or τε-τᾶ-σδων
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τᾶ-σθαι
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τᾶ-μένος

§ 152. (b) with ε in the Future: ἱμείρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ἱμείρ-ω	ἱμείρ-ομαι	στέλλ-ω	στέλλ-ομαι	
Perf. I.	ἱμερ-κα	ἱμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι	
Fut.	ἱμερ-ῶ	ἱμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι	
Aor. I.	ἱμερ-α	ἱμερ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην	
PASSIVE.					
Aor. I.	ἱμέρ-θην	ἔ-στάλ-θην	A. II.	ἔ-στάλ-ην	
Fut. I.	ἱμερ-θήσομαι	σταλ-θήσομαι	F. II.	στάλ-ήσομαι	
Verbal Adj. ἱμερ-τός, -ή, -όν, ἱμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.					
REMARK. The inflection of the Perf. Mid. or Pass. is like ἡγγελ-μαι.					

§ 153. (c) With ῖ and ῡ in the Future.

(a) τίλλ-ω, to pluck; σύρω, to draw; μολύν-ω, to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυγ-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ῶ τίλ-οῦμαι	σύρ-ῶ σύρ-οῦμαι	μολύν-ῶ μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α ἔ-τίλ-άμην	ἔ-σύρ-α ἔ-σύρ-άμην	ἔ-μόλυν-α ἔ-μόλυν-άμην
A. I. P.	ἔ-τίλ-θην	ἔ-σύρ-θην	ἔ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἔ-σύρ-ην, σύρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἡγγελ-μαι, and that of με-μόλυσ-μαι like πέ-φασ-μαι, that of ῥίσχυμ-μαι (from αἰσχύν-ω, to shame), like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend down; πλύν-ω, to wash, with ν dropped (§ 149, 7).

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι	
Perf.	κέ-κλί-κα	κέ-κλί-μαι	πέ-πλῦ-κα	πέ-πλῦ-μαι	
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι	
Aor. I.	ἔ-κλιν-α	ἔ-κλιν-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην	
PASSIVE.					
Aor. I.	ἔ-καλῖ-θην	Fut. I. κλι-θήσομαι	ἔ-πλῦ-θην	πλῦ-θήσομαι	
Aor. II.	ἔ-κλιν-ην	Fut. II. κλιν-ήσομαι			
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.					
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλί-μαι and πέ-πλῦ-μαι is like τέ-τᾶ-μαι, and corresponds with that of pure verbs.					

† 154. Special Peculiarities in the Formation of single Verbs, both Pure and Impure.

1. The Future of very many Active verbs is in the Middle form, e. g, ἀκούω, *I hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αίω or -άω and -έω, whose stem ended originally in -αυ¹ and -ευ (αF, εF), resume the ν in the Aorist and Future (§ 25, 2) :—

καίω (old Attic κάω seldom, and without contraction), to burn, Fut. καύσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστέος, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω (κλάω seldom, and without contraction), to weep, κλαύσομαι or κλαυσοῦμαι (No. 3), κλαύσω late; first Aor. Act. ἔκλαυσα, etc.; Perf. Pass. κέκλαυμαι; Aor. Pass. ἐκλαύσθην late. See § 166, 18.

δέω, to run, Fut. δεύσομαι or δευσοῦμαι (No. 3), δεύσω late; the other tenses are wanting. See τρέχω, § 167, 5.

νέω, to swim, Fut. νεύσομαι or νευσοῦμαι (No. 3); Aor. ἔνευσα; Perf. νένευκα.

πλέω, to sail, Fut. πλεύσομαι, usually πλευσοῦμαι (No. 3); Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευσμαι; Aor. Pass. ἐπλεύσθην; verbal Adj. πλευστέος.

¹ The ν in the Fut. of these verbs is occasioned by the reappearance of the Digamma (F) softened into the vowel ν. The Digamma would regularly stand in the Pres. before the personal-ending ω, but is omitted where it comes between two vowels; it appears, however, in the Fut., as it there stands before the consonant σ. This is analogous to the disappearance, in the Pres., of some aspirate, perhaps h (comp. *vehō*), in the Latin verbs *fluo*, *struo*, and the reappearance of the same in the Perf. before s, with which it combines and forms x

πνέω, *to blow*, Fut. πνεύσομαι or πνευσούμαι (No. 3); Aor. ἔπνευσα; Perf. πέπνευκα; late Fut. πνεύσω, and Aor. Pass. ἐπνεύσθην.

ρέω, *to flow*, Fut. ρεύσομαι; Aor. ἔρρευσα; both forms extremely rare in the Attic, which uses instead of them ῥνήσομαι, ῥρῆν (§ 192, 7), and so also the Perf. ῥρῆκα.

REMARK 1. The verb χέω (χέω, χεύω), *to pour out*, differs from the preceding verbs: Fut. χέω; Fut. Mid. χέομαι (see No. 4); Aor. ἔχεα, Subj. χέω, Inf. χέαι, Imp. χέον, χέτω, etc; Aor. Mid. ἐχέμην (see No. 7); Perf. Act. κέχυκα; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχῦθην; Fut. Perf. χυθήσομαι (§ 223, R. 2). The forms with *eu* belong only to the Epic; Fut. χεύω; Aor. ἔχευα.

3. The circumflexed Fut. in -οῦμαι which properly belongs to liquid verbs only, is used by the Doric writers with other verbs also, whose Future would regularly be in -σω or -σομαι, e. g. τυψῶ, -εῖς, -εῖ, -οῦμεν, -εῖτε, -οῦνται; τυψοῦμαι, etc.; this is called the Doric Fut. and is in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.: —

φεύγ-ω, <i>to flee</i> ,	Fut. φευξοῦμαι and φεύξομαι
παίζ-ω, <i>to sport</i> ,	" παιξοῦμαι " παίξομαι
χέζ-ω, <i>alvum exonerare</i> ,	" χεσοῦμαι
πίπτ-ω, <i>to fall</i> ,	" πεσοῦμαι (ΠΕΤΩ)
πυνθάνομαι, <i>to inquire</i> ,	" πενσοῦμαι, usually πεύσομαι,
and also in those mentioned under No. 2: κλαίω, πλέω, πνέω, νέω, δέω.	

4. Future without the tense-characteristic. The Fut. of the following verbs, being without the Fut. characteristic σ, and having the inflection of the Present, takes entirely the form of a Present, viz.: —

ἔδ-ω, Epic, usually ἐσθίω, *to eat*, Fut. ἔδ-ομαι; πίν-ω (ΠΙΩ), *to drink*, Fut. πίν-ομαι; χέω, *to pour out*, Fut. χέω, χεῖς, χεῖ, etc.; Fut. Mid. χέομαι (see Rem. 1).

5. Also two mute verbs take the Future form of liquid verbs in -οῦμαι without σ: —

μάχ-ομαι, *to fight*, Fut. μαχ-οῦμαι (formed from the Ion. μαχ-έσομαι).
ἕζομαι (ἔΔΩ), *to sit*, Fut. (ἔδ-οῦμαι) καθεδ-οῦμαι.

6. The Fut. Perf. of the following verbs has an Act. form: —

θνήσκω, *to die*, Perf. τέθνηκα, *I am dead*, Fut. Perf. τεθνήξω or -ξομαι, *I shall be dead*;

ἵστημι, *to station*, Perf. ἔστηκα, *I stand*, Fut. Perf. ἐστήξω or -ξομαι, *I shall*

stand. Ἐστήξω and τεδνήξω are old Attic; ἐστήξομαι and τεδνήξομαι are only in the Attic, X. Cy. 6. 2, 17.

7. The three following verbs, though not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic σ: —

εἰπεῖν (second Aor.), to say, first Aor. εἶπα; φέρω (ἘΓΚΩ), to bear, first Aor. ἤνεγκ-α (second Aor. ἤνεγκον); χέω, ἔχεα (see Rem. 1).

REM. 2. In the second Aor. ἔπεσον, from ΠΕΤ-ω (πίπτ-ω), to fall, the σ is not the tense-characteristic, but belongs to the stem, the τ having here been changed into σ (Dor. ἔπετον). The first Aor. ἔπεσα, is late; in Eurip. Alc. 471 and Troad. 294, the readings are not sufficiently confirmed.

8. The following pure and impure verbs form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of the auxiliary εἰμί; the impure verbs by assuming an ε as their characteristic in forming the tenses, become analogous to pure verbs: —

κτά-ομαι, I obtain, Perf. κέκτημαι, I possess, Subj. κεκτώμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο or κεκτῶμην, -ῶο, -ῶτο.

μιμνήσκω (ΜΝΑΩ), to remind, Perf. μέμνημαι, I remember, Subj. μεμνώμαι, -ῆ, -ῆται; Plup. ἐμεμνήμην, Opt. μεμνήμην, -ῆο, -ῆτο or μεμνῶμην, -ῶο, -ῶτο, and in X. An. 1. 7, 5. μέμνοιο (in all the MSS.).

βάλλω, to throw (ΒΛΑ), Perf. βέβλημαι, second Pers. Pl. Perf. Subj. διαβεβαῆσθε, Andoc. p. 22. § 24.

καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκτετμήσθον may be found in Pl. Rp. 564, c; at present, however, the right reading is ἐκτετμήσεσθον, according to most MSS.

§ 155. Syncope.

1. A few verbs, in some forms, suffer Syncope (§ 16, 8). E. g. the following words in prose: —

πέτομαι, to fly, Aor. ἐπτόμην, πτέσθαι, Fut. πτήσομαι (ε syncopated).

ἐγείρω, to wake, second Aor. ἠγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), I awake (ἠγέρθην, I was awake), (ει or ι syncopated.)

έρχομαι, to go, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἘΛΕΤΘΩ (υ syncopated), (§ 167, 2.)

οἶμαι, to suppose, instead of οἶομαι, φῆμην instead of φέμην.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

a. In the Present:

γίγναμαι, to become, instead of γι-γένομαι, stem ΓΕΝΩ.

μῖμνω, to remain, Poet., instead of μι-μένω.

πίπτω, to fall, instead of πι-πέτω, stem ΠΙΕΤΩ.

πιπράσκω from περάω.

b. In the Perfect:

πετάρνυμι, to spread out, πέπτάμαι; πέπτωκα (from ΠΙΕΤΩ), to full.

§ 156. Metathesis.

1. Metathesis (§ 22) occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass., and first Fut. Pass. (seldom in the second Aor. Act.), sometimes also in the Pres., both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis:—

βάλλω, to throw, Fut. βαλῶ (βαλλήσω, Aristoph. Vesp. 222); Aor. ἔβαλον;

Aor. Mid. ἐβαλόμην; ΒΛΑ: Perf. βέβληκα; Perf. Mid. or Pass. βέβλη-

μαι; Aor. Pass. ἐβλήθη; Fut. Pass. βληθήσομαι; Fut. Perf. βεβλήσομαι.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔΜΑ: Perf. δέδ-

μηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθη, ἐδάμην.

δέμω, to build (mostly Poet. and Ion.); Aor. Act. ἔδειμα; Aor. Mid. ἐδειμάμην;

ΔΜΕ: Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι.

θνήσκω, to die, Aor. ἀπέθανον; Perf. τέθνηκα.

θρόσσω, to leap, Aor. ἔθορον.

καλέω, to call (Poet. κικλήσκω, like θνήσκω), Fut. καλῶ; Perf. κέκληκα.

κάμνω, laboro, Aor. ἔκαμον; Perf. κέκμηκα.

σκέλλω, σκελέω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut.

σκληθήσομαι.

τέμνω, to cut; Aor. ἔτεμον; Perf. τέτμηκα.

τλήσομαι, I will bear; Aor. ἔτλην; Perf. τέτληκα, from the stem ΤΑΛΛ.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:—

κεράννυμι (Poet. κεράω), to mingle; Fut. κεράσω; Perf. Mid. or Pass. κέκρα-

μαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράθη.

πιπράσκω, to sell (instead of πιπεράσκω, πιπρεάσκω), from περάω (hence Fut

περάσω); Perf. πέπρακα, πέπραμα.; Aor. Pass. ἐπράσθην; Fut. Perf. πεπράσομαι.

στρέ-ννῦμι, *to stretch*; secondary form στρώ-ννῦμι (instead of στρεόννυμι); Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἔστρωμαι; Aor. Pass. ἐστρώσθην.

πλάζω, *appropinquo, to bring to*, πλάθω, πλάθω; Aor. Pass. ἐπελάσθην; Poet. Att. ἐπλάσθην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. πέπλάμαι.

(b) The same holds also in the stem of the verb θράττω, *to disturb* (formed from τράττω, τράττω), an Attic form of τράσσω; Aor. ἔθραξα.

§ 157. Verbs in -ω with the Stem of the Present strengthened.

1. It has already been seen (§ 138–140), that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the modes of strengthening already mentioned, by τ (πτ, κτ), σ (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

REMARK. All the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals (§ 138, 3). The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive* (§ 102, 3). The μί, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μί, to be treated below. See § 191.

§ 158. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.

PRELIMINARY REMARK. Βαίνω lengthens the stem-vowel α into αι; ἐλαίνω, α into αυ; δύνω and πίνω, υ and ι into ῡ and ῖ.

1. Βαίνω, *to go* (BA-), Fut. βήσομαι; Perf. βέβηκα (§ 194, 2); second Aor. ἔβην (μί, § 191); the Pass. occurs in compounds, e. g. ἀναβαίνομαι, ἀναβέβᾶμαι, παραβέβᾶμαι, ἀνεβᾶσθην, παρεβᾶσθην [§ 130 (c), and 131, 5]. Verbal adjectives, βᾶτός, βᾶτέος.

REMARK. First Aor. Act. ἔβησα, and Fut. βήσω, are transitive, *I brought, will bring*, and belong only to the poetic, Ionic, and later writers

2. δύνω, *to go in, to go under, to put on*. The unstrengthened verb δύνω (κατεδύνω) has in the Pres., in the Fut. δύσω and first Aor. Act. ἔδυσα, a transitive signification, *to wrap up, to immerse*,

to sink; (so also Perf. in X. An. 5. 8, 23, ἀποδέδυκεν;) Aor. Pass. ἐδύθην; Fut. Pass. δυθήσομαι [† 130 (b), 2]. But the Mid. δύομαι, δέδυμαι, δύσομαι, ἐδυσάμην, signifies *to wrap up one's self, to go into, or under, to clothe one's self*; likewise the Perf. δέδυκα and the Aor. ἔδυν (μ, † 191), have an intransitive signification, like δύομαι. Verbal adjectives, δυτός, δυτέος.

3. ἐλαύνω, *to drive* (secondary form ἐλῶ, -ᾱς, etc. poetic, yet also in X. Cy. 8. 3, 32. ἀπέλα, Imp.); Fut. ἐλάσω (in later writers, though also X. An. 7. 7, 55. ἐλάσσοντας), commonly Att. ἐλῶ, -ᾱς, -ᾱ, Inf. ἐλᾶν († 117); Aor. ἤλασα; Perf. ἐλήλακα; Mid. *to drive from me*, Aor. ἤλασάμην; Perf. Mid. or Pass. ἐλήλαμαι; Inf. ἐηλάσθαι [† 124, 2 (a)]; Aor. Pass. ἤλασθην [ᾱ in the tense-formation, † 130 (c); without σ, † 131, 5]. — Verbal adjectives, ἐλατός, ἐλατέος (X. Hipparch. 2, 7).

4. θύνω and θυῶ (poet.), *to rage*, Fut. θύσω, etc.; second Aor. Part. θυμένος (μ), *raging*.

5. πίνω, *to drink*, Fut. πίομαι († 154, 4), among the later writers πιωῦμαι, but also, in X. Symp. 4, 7. πειῖσθαι; second Aor. ἔπιον, Inf. πειῖν, Part. πιών, Imp. πῖθι († 191), poet., and seldom prose πῖε; ΠΟ- Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθην, Fut. Pass. ποθήσομαι [† 130 (c), and 131, 5]. Verbal adjectives, ποτός, ποτέος.

6. τίνω, *to pay, to expiate*, Fut. τίσω; Aor. ἔτισα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην († 131). Mid. τίνομαι, *to get pay from, to avenge, to punish*, τίσομαι, ἐτίσάμην. Verbal Adj. τιστέον. In the Pres. and Impf. the penult is long in Epic, short in Attic; in the other tenses, it is long in all the poets.

Τίω, *to honor*, τίσω, ἔτισα, τέτιμαι, Poet.

7. φθάνω, *to anticipate*, Fut. φθήσομαι, more rarely φθᾶσω, e. g. X. Cy. 5. 4, 38. 7. 1, 19; first. Aor. ἔφθασα, and (in prose more seldom) second Aor. ἔφθην (μ, † 191); Perf. ἔφθακα. In Pres. and Impf. ᾱ in Epic, ᾱ in Attic.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, c. Symp 211, a.), *to perish* (seldom *to consume*), Fut. φθίσω and Aor. ἔφθισα, trans. *to consume*. — Intrans., Fut. φθίσομαι; Perf. ἔφθίμαι, ἔφθινται; Plup. and second Aor. ἐφθίμην, Subj. φθίωμαι, Opt. φθίμην, φθίτο, Imp. φθίσθω, Inf. φθίσθαι,

Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *the dead* (μ, § 192). Verbal adjective, φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:—

9. δάκνω, *to bite*, Aor. ἔδᾰκον; Fut. δήξομαι (late δήξω); Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Mid. ἐδηξάμην (Hippoc.); Aor. Pass. ἐδήχθην; Fut. Pass. δηχθήσομαι.

10. κάμνω, *to labor, to be weary*, Aor. ἔκᾰμον; Fut. καμοῦμαι; Perf. κέκμηκα (§ 156, 2).

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἐτᾰμον, § 140, 2); Perf. τέτμηκα (§ 156, 2); Mid. *to cut for one's self* (something); Aor. Mid. ἐτεμόμην; Perf. Mid. or Pass. τέτμημαι (Subj. τέτμησθον, § 154, Rem. 3); Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσομαι. Verbal Adj. τμητός, τμητός.

§ 159. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ve before the ending.*

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἔβῦσα; Perf. Mid. or Pass. βέβυσμαι; Aor. Mid. ἐβύσάμην; Aor. Pass. ἐβύσθην (§ 131).

Pres. βύω, not used by the Attic writers.

2. ἰκ-νέομαι (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it), ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίκεσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο. Verb. Adj. ἰκτός.

3. κυν-έω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα [§ 130 (b)]. But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκῦσα, Inf. προσκύναι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), strengthened form of ὑπέχομαι, properly, *to hold one's self under, to promise*, Aor. ὑπεσχόμην, Imp. ὑπόσχου; but Fut. ὑποσχθήσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνοῦμαι or ἀμπέχομαι, *to clothe* (from ἀμπέχω, *to surround*), Impf. ἀμπείχον, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην (§ 126, 1).

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ᾶν, more rarely αιν, before the ending.*

a. ᾶν or αιν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a threefold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an assumed ε, which is changed in the inflection into η; hence the Fut. and Perf. are formed like the same tenses of verbs in -έω. — The ε in the ending -άνω is also short in Epic (except in the three verbs, *ικάνω*, *φθάνω*, and *κίχάνω*); but long in *ικάνω* in Attic.

1. αἰσθ-ᾶν-ομαι (seldom αἰσθομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι; verb. Adj. αἰσθητός.

2. ἁμαρτάνω, *to miss*, Aor. ἤμαρτον (late ἡμάρτησα); Fut. ἁμαρτήσομαι (ἁμαρτήσω, only in Alexandrine Greek); Perf. ἡμάρτηκα; Perf. Pass. ἡμάρτημαι; Aor. Pass. ἡμαρτήθην (X. An. 5. 9, 21. Vect. 4, 37). Verb. Adj. ἁμαρτητέον.

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Inf. ἀπέχθειςθαι with irregular accent; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὔξω), *to increase*, Fut. αὐξήσω; Aor. ηὔξησα; Perf. ηὔξηκα; Mid. and Pass. *to thrive*, Perf. ηὔξημαι; Fut. αὐξήσομαι and αὐξηθήσομαι; Aor. ηὔξήθην.

5. βλαστάνω, *to sprout*, Aor. ἐβλαστον (later ἐβλάστησα); Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα (§ 123, 2).

6. δαρδάνω, commonly in composition, καταδ., *to sleep*, Aor. κατέδαρδον (καταδαρδέντα, Aristoph. Plut. 300); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζάνω and καρδιζάνω, secondary form of ἰζω, καρδιζω. See § 166, 16.

8. κλαγγάνω, used of dogs, a secondary form of κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι, Aristoph. Vesp. 930); Aor. ἐκλαγξα, ἐκλαγον, Eur. Iph. T. 1062; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω; Perf. ὤδηκα.

10. ὀλισθάνω (ὀλισθαίνω used by later writers), *to slip*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὠλίσθηκα (first Aor. ὠλίσθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὀσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφρᾶσθαι was a rare Attic form; Aor. ὀσφρησάμην and ὀσφρανθῆναι late.

12. ὀφλισκάνω (rare Inf. ὀφλεῖν, Part. ὀφλιών), *to be liable to a fine, to incur punishment* (the double strengthening ωκ and ᾱν is to be noted); Aor. ὤφλον (ὤφλησα, Lys. 13, 65. and by later writers); Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὤφλημαι.

b. αῖν is appended to the pure stem, and ν is inserted before the Characteristic-consonant.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem is changed into a long one, in inflection. The ν is subject to the usual changes before the Pi and Kappa-mutes (§ 19, 3).

13. ἐρυγγάνω (instead of ἐρν-ν-γάνω), *ructo*, Aor. ἤρῡγον, Fut. ἐρεύξομαι.

14. θιγγάνω, *to touch*, Aor. ἔθιγον; Fut. θίξομαι.

15. λαγχάνω, *to obtain by lot*, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληχα (rarely λέλογχα from ΛΕΓΧ-, comp. πέπονθα, παθεῖν, πένθος); Perf. Mid. or Pass. εἴληγμαι (§ 123, 4); Aor. Pass. ἐλήχθην. Verbal Adj. ληκτός.

16. λαμβάνω, *to take*, Aor. ἔλαβον, Imp. λάβε and Attic λαβέ [§ 118, 3 (a)]; Fut. λήψομαι; Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 123, 4), (λέλημαι Aesch. Ag. 876); Aor. Mid. ἐλαβόμην; Aor. Pass. ἐλήφθην; Fut. Pass. ληφθήσομαι. Verbal Adj. ληπτός, ληπτός.

17. λανθάνω (poet. and also X. O. 7, 31, also λήθω), *to be concealed*, Aor. ἔλαθον (I. Aor. ἔλησα late in simple words); Fut. λήσω; Perf. λέληθα, *I am concealed*; Mid. λανθάνομαι (Ion. and poet. also λήθομαι), in prose ἐπιλ. (seldom ἐπλ.), *to forget*, Fut. λήσομαι; Perf. λέλησμαι (§ 131); Aor. ἐλαθόμην; Fut. Perf. λελήσομαι, Eur. Alc. 1981.

18. λιμπάνω, rare secondary form of λείπω.

19. μανθάνω, *to learn*, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα. — The α remains short, and the Fut. and Perf. are formed from the stem MAΘΕ, according to No. a. Verb. Adj. μαθητός, μαθητέος.

20. πυνθάνομαι, *to inquire, to perceive*, Aor. ἐπύθόμην; Perf. πέ-

πυσμαι, πέπυσαι, etc. (§ 131); Fut. πείσομαι (very rarely πεισοῦμαι, § 154, 3). Verb. Adj. πευστός, πευστέος.

21. τυγχάνω, *to happen*, Aor. ἔτυχον; Fut. τεύξομαι (TEYX-); Perf. τετύχηκα (TYXE- according to No. a). The transitive of this verb is the poetic τεύχω, *paro*.

22. φυγγάνω, secondary form of φεύγω, *to flee*, Fut. φεύξομαι and -ξοῦμαι (§ 154, 3); Aor. ἔφυγον; Perf. πέφευγα. Verb. Adj. φευκτός, -τέος.

23. χανδάνω, *to hold, contain* (spoken of vessels), Aor. ἔχᾶδον; Perf. with a Pres. signification κέχανδα; Fut. χείσομαι (stem XENΔ-, comp. ἔπαθον, πείσομαι).

† 161. IV. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants, σκ or the syllable ισκ.*

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant; κύ-ισκω and χρη-ισκομαι are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, in -άω, -έω, and -όω, e. g. εὖρ-ισκω, Fut. εὐρή-σω from 'ΕΥΡΕ-; ἀμβλίσκω, Fut. ἀμβλώ-σω from 'ΑΜΒΛΟ-. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι, and may be called the *improper* reduplication. Most of these verbs correspond to the Latin Inchoatives in *sco*: γιγνώσκω, ἡβέσκω, γηράσκω.

1. ἀλ-ίσκ-ομαι, *to be taken, to be conquered*, with this meaning, is used as the Pass. of αἰρέω, Impf. ἡλίσκόμεν; ('ΑΛΟ-) Fut. ἀλώσομαι; second Aor. ἦλων, Att. ἐάλων and ἦλων (μι, § 192, 9), *I was taken*, Perf. ἦλωκα, and Att. ἐάλωκα and ἦλωκα, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by αἰρεῖν, signifying, *to take captive, to conquer*. Verb. Adj. ἀλωτός. Xen. uses both ἐάλων and ἦλων, An. 4, 4. 21.; Thu. only ἐάλων and ἐάλωκα: Plato also only ἐάλωκα.

2. ἀμβλίσκω (seldom ἀμβλώω), *to miscarry* ('ΑΜΒΛΟ-), Fut. ἀμβλώσω; Aor. ἤμβλωσα; Perf. ἤμβλωκα; Perf. Pass. ἤμβλωμαι; Aor. Pass. ἤμβλώθην.

3. ἀναβιώσκειν, (a) *to recall to life*, (b) *to live again*, Aor. ἀνεβιώσαμην, *I recalled to life*; but second Aor. ἀνεβίω (μι, § 192, 10), *I lived again*.

4. ἀνᾰλίσκω (also ἀνᾰλώω), *to spend, to consume*, Impf. ἀνήλίσκον (ἀνᾰλουν without Aug.); Fut. ἀνᾰλώσω; Aor. ἀνήλωσα and ἀνᾰ-

λωσα, κατηνάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. ἀνᾶλώθην, ἀνηλώθην; Fut. Pass. ἀναλωθήσομαι. Thu. and the Tragedians preferred the unaugmented forms; Plato and the orators, the augmented.

5. ἀρέσκω, *to please*, Fut. ἀρέσω; Aor. ἤρεσα [‡ 130 (d)]; (Perf. ἐρήρεκα in Sext. Emp.); Mid. with Accusative, *to appease, to satisfy*, Fut. ἀρέσομαι, Aesch. Suppl. 654; Perf. Mid. or Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην, Soph. Ant. 500. Verbal Adj. ἀρεστός.

6. βιβρώσκω, *to eat* (Fut. Att. ἔδουμαι from ἐσθίω, second Aor. ἔφαγον), Perf. βέβρωκα; Part. βεβρώς (‡ 194); Perf. Mid. or Pass. βέβρωμαι (Aor. Pass. ἐβρώθην, and Fut. Pass. βρωθήσομαι non-Attic; instead, the forms of ἐσθίω are used).

7. γεγωνίσκω (mostly Poet.), *to call, to make known*, Fut. γεγωνήσω; Aor. ἐγεγώνησα; Perf. γέγωνα, with a Present signification;—further, γεγωνεῖτω, Xen., γεγωνεῖν, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. ΓΕΓΩΝΕΩ.

8. γηράσκω (or γηράω), *senesco, to grow old*, Fut. γηράσομαι (seldom γηράσω Plato); Aor. ἐγήρᾱσα (in Aesch. Suppl. 901., Trans. *to cause to grow old*), Inf. γηράσαι (instead of it γηράναι, from an old second Aor. ἐγήρᾱν, was preferred by the Attics, μι, ‡ 192, 1); Perf. γεγήρακα, *I am old*.

9. γινώσκω (γινώσκω), *cognosco, to know* (ΓΝΩ-), Fut. γνώσομαι; second Aor. ἔγνων (μι, ‡ 191); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (‡ 131); Aor. Pass. ἐγνώσθην; Fut. Pass. γνωσθήσομαι. Verbal Adj. γνωστός (old form γνωτός), γνωστέος.

10. διδράσκω, *to run away* (only in compounds, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρᾱκα; second Aor. ἔδρᾱν (μι, ‡ 192, 1).

11. εὐρίσκω, *to find*, second Aor. εὔρον; Imp. εὔρέ [‡ 118, 3 (a)]; (ΕΥΡΕ-) Fut. εὔρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην [‡ 130 (d)]; Fut. Pass. εὔρηθήσομαι; Mid. *to obtain*, Aor. εὔρόμην (Aug. ‡ 121, Rem.). Verbal Adj. εὔρετός, εὔρητέος.

12. ἡβάσκω, *pubesco, to become marriageable*, Fut. ἡβήσω; Aor. ἡβησα; Perf. ἡβηκα (ἡβάω, *to be young*, but ἀνηβάω, *to become young again*).

13. θνήσκω, commonly ἀποθνήσκω, *to die* (Metathesis, ‡ 156, 2), (ΘΑΝ-) Aor. ἀπέθανον (Poet. ἔθανον; θανών, οἱ θανόντες, *the*

dead, also in prose); Fut. ἀποθανοῦμαι (Poet. θανῶμαι); Perf. τέθνηκα (not ἀποτέθνηκα) both in prose and poetry, τέθναμεν (§ 194), etc., Inf. τεθνάναι; Fut. Perf. τεθνήξω (§ 154, 6), and among later writers τεθνήξομαι, *I shall be dead*. Verbal Adj. θνητός, *mortal*.

14. θρώσκω (§ 156, 2), *to spring, to leap*, Aor. ἔθορον; Fut. θοροῦμαι; Perf. τέθορα.

15. ἰλάσκομαι, *to propitiate*, Fut. ἰλάσομαι; Aor. ἱ. ἰλᾶσάμην; Aor. Pass. ἰλάσθην.

16. μεθύσκω, *to intoxicate*, Fut. μεθύσω; Aor. ἐμέθυσα. But μεθύω, *to be intoxicated* (only Pres. and Impf.), borrows its tenses from the Passive, e. g. ἐμεθύσθην (§ 131).

17. μμνήσκω, *to remind* (MNA-), Fut. μνήσω; Aor. ἐμνησα; Mid. *to remind one's self, to remember, also to mention*; Perf. μέμνημαι, *memini, I remember, I am mindful* (Redup. § 123, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 154, 8), Imp. μέμνησο; Plup. ἐμεμνήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνόμεν, -ῶο, -ῶτο (§ 154, 8); Fut. Perf. μεμνήσομαι, *I shall be mindful* (among the Tragedians also, *I will mention*); Aor. ἐμνήσθην, *I remembered* (ἐμνησάμην Poet.); Fut. μνησθήσομαι, *I shall remember* (ἀπομνήσομαι, Th. 1, 137).

18. πάσχω (formed from πάθσκω, by transferring the aspiration of θ to κ), *to experience a sensation, to suffer*, Aor. ἐπᾶθον; (ΠΕΝΘ-) Fut. πείσομαι; Perf. πέπονθα. Verbal Adj. παθής.

19. πιπίσκω, *to give to drink*, Fut. πίσω; Aor. ἐπίσα.

20. πιπράσκω, *to sell*, rare in Pres. Act. (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπιδόμην); Perf. πέπρᾱκα (§ 156, Rem.); Perf. Mid. or Pass. πέπρᾱμαι (Inf. πεπρᾱσθαι, often instead of the Aor.); Aor. ἐπράσθην; Fut. Perf. πεπράσσομαι in the sense of the simple Fut. πρᾱδήσομαι, which is rare and not Attic. Verbal Adj. πρᾱτός, πρᾱτέος.

21. στερίσκω (seldom στερέω, ἀποστερούντας, Isoc. 12, 243, according to the Ms. Urb.), *to deprive of*, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, *privo*; but στέρομαι, *I am deprived*, Fut. στερήσομαι, rarer στερηθήσομαι (ἀποστερεῖσθε, Andoc. Myst. 149); Perf. ἐστέρημαι; Aor. ἐστερήθην. The simple occurs most frequently in the middle form; in the Act, the compound ἀποστερίσκω is more frequent.

22. *τιτρώσκω, to wound*, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρώσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*. Verbal Adj. *τρωτός*.

23. *φάσκω, to say, to think* (Ind. and Imp. very rare), Impf. *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*. — (Pass. *ἐφάσκετο*, S. Ph. 114).

24. *χάσκω, to gape* (XAN-, among the later writers *χαίνω*), Aor. *ἔχᾰνον*; Fut. *χᾰνούμαι*; Perf. *κέχῃνα, to stand open*.

REMARK. In *διδάσκω, doc-eo*, the *κ* belonging to the stem is strengthened by *σ* prefixed; hence the *κ* remains in forming the tenses, Fut. *διδάξω*; Aor. *ἔδιδάξα*; Perf. *δεδίδαχα*; Perf. Mid. or Pass. *δεδίδαγμαi*; Aor. Pass. *ἐδιδάχθην*. Verb. Adj. *διδασκός, τέος*. The same usage is found in the Epic and poetic verbs, *ἁλδήσκω, ἁλύσκω, λάσκω*. See § 230.

§ 162. V. Verbs which have a Secondary Form in -θω.

Several verbs, particularly in poetry, have secondary forms in -θω, e. g. *φλεγίδω*, poetic (instead of *φλέγειν*), *to burn*; *ἡγερέθονται* and *ἡερέθονται*, Epic, instead of *ἡγείρονται* and *ἡείρονται*. Here belong also the endings -αθον and -άθοιμι of the Impf., and -άθειν of the Pres. Inf., which are used even in Attic prose, e. g. *ἀλέξω, to ward off*, tragic Inf. *ἀλκέθειν* (stem 'AAK); *ἀμύνω, to ward off*, *ἀμυνάθειν*, Impf. *ἡμύναθον*; — *διώκω, to pursue*, *διωκέθειν*, Impf. *διώκαθον*, also prose; — *εἶκω, to yield*, Impf. *εἰκαθον, εἰκάθοιμι*; — *εἵρω, to shut up*, Impf. and Aor. *ἔρκαθον*; — *ἔχω, to have*, *σχέθειν* (in Homer *σχεδέω* as Aor.).

§ 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing a Reduplication.

The reduplication consists in repeating the first consonant of the root with the vowel *ι*. In the Epic and poetic dialects, there are also verbs, which take the Attic reduplication, i. e. they repeat the first two letters of the root; see *ἀπαχίζω, ἀπαφίσκω, ἀπαρίσκω*, § 230.

1. *βιβάζω, to make go, to convey*, Fut. Att. *βιβῶ, -ᾱς, -ᾱ* (still also *βιβάσω*, X. An. 4, 8, 8. 5. 2, 10). Verbal Adj. *βιβαστός*.

2. *γίγνομαι (γίνομαι)* instead of *γιγένομαι* (§ 155, 2), *to become, to be*, (GEN-) Aor. *ἔγενόμην* (late Attic *ἐγενήθην*); Fut. *γενήσομαι* (Pl. Parm. 141, e. *γενήσεται, fiet*, and moreover *γενεθήσεται, efficietur*); Perf. *γεγένημαι, I have become, factus sum, exstiti*, and *γέγονα* with a present signification, *I am*, implying *I am by birth*; *ἔγενόμην* and *γέγονα* are also used as preterites of *εἰμί, to be*.

3. *πίπτω* (instead of *πιπέτω*, § 155, 2), *to fall*, Imp. *πίπτε*; (ΠET-) Fut. *πεσοῦμαι* (§ 154, 3); Aor. *ἔπεσον* (very seldom first

Aor. ἔπρεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular *variable* vowel (Part. πεπτώς, πεπτῶτος, Poet. § 194, 5).

4. τιτράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετραίνῳ; Aor. ἐτέτρηνα (§ 149, Rem. 2); Perf. τέτρηκα, τέτρημαι. Verbal Adj. τρητός.

Several verbs of class IV (§ 161) belong here, as γιγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel α is strengthened in the Pres. and Impf. by ι.*

Here belong the dialectic verbs, mostly Epic and poetic: ἀγαίνομαι, *to be in dignant*; δαίω, *to divide and burn*; μαίνομαι, *to rage*; ναίω, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem assumes ε in the Pres. and Impf.*

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα; but Fut. γᾶμῳ; Aor. ἔγημα, γῆμαι (ἐγάμησα first in Menander, then in Lucian; γαμήσεις with the better reading γαμησείεις in X. Cy. 8. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην; Perf. γεγάμημαι. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc. [§ 130 (d), 2].

2. γηθίω, Poet., usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω (δοκήσω poet.); Aor. ἔδοξα (ἐδόκησα Poet.); Aor. Pass. καταδοχθεῖς, Antiph. 2. 116, 2; Perf. Mid. or Pass. δέδογμαι (δεδόκημαι, Ionic and Eurip.), *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτυρέω, *to bear witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shear, to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ὠθέω, *to push*, Impf. ἐώθουν; Fut. ὦσω and ὠθήσω; Aor. ἔωσα, ὦσαι; Perf. ἔωκα late, Plut.; Fut. Mid. ὦσομαι; Aor. ἐώσάμην; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἐώσθην; Fut. Pass ὠσθήσομαι (Aug. § 122, 4). Verbal Adj. ὠστός, -τέος.

‡ 166. *Verbs, whose Stem is Pure in the Pres. and Impf., but which assume an ε in forming the tenses.*

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ; partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ; and partly from mere choice or the desire of euphony, as in verbs whose characteristic is δ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflection. Exceptions: αἰδομαι, ἔχθομαι, and μάχομαι [‡ 130 (d)].

1. αἰδομαι, *to feel shame, to fear* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμεν without Aug.; Fut. αἰδέσομαι and -ήσομαι (ἐπαιδεσθήσομαι, Eur. Iph. A. 889); Perf. ἤδεσμένος, Dem. Aristocr. 646, 1; Aor. ἤδεσάμην (with Acc.), as a law-term in Attic prose, signifying *to pardon a suppliant*; but also in poetry, signifying *to be ashamed of, to fear*; but in this sense ἠδέσθην is commonly used.

2. ἀλέξω, *to ward off*, Act. seldom in prose, X. Cy. 4. 3. 2, ἀλέξ-εω; Fut. ἀλεξήσω (Aor. ἠλέξησα, Hom.); Mid. *to ward off from one's self*, Fut. ἀλεξήσομαι (ἀλέξομαι as Fut. of ἄλλεκ- is rare, e. g. S. Or. 171. 539. X. An. 7. 7, 3); Aor. ἠλεξάμην (ἠλεξήσάμην, Hom. and X. An. 1. 3, 6. in all the best MSS.) (Inf. second Aor. ἀλκάθειν, used by the Trag., ‡ 162.)

3. αὖξω, *to increase*; see αὖξάνω, ‡ 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἄχθέσομαι, and in prose usually ἄχθεσθήσομαι (both with the same signification); Aor. ἠχθέσθην (‡ 131).

5. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. intrans. *to feed, to eat*. Verbal Adj. βοτός, βοσκητέος.

6. βούλομαι, *to wish* (second Pers. βούλει, ‡ 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἠβουλήθην (Aug., ‡ 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary* (‡ 137, 2), Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην; Perf. δεδέημαι.

8. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἠθέλησα and ἐθέλησα; Perf. only ἠθέλκα.

9. εἴλω, εἴλλω, ἴλλω, also εἰλέω, *to press, to shut up*, Fut. εἰλήσω, Perf. Mid. or Pass. εἴλημαι; Aor. Pass. εἰλήθην.

10. ἔλκω, *to draw*, Fut. ἔλξω (which is preferred to the other form ἐλκῦσω from ἘΛΚΥΩ); Aor. εἴλκυσα (§ 122, 3), ἔλκυσαι (more common than εἴλξα); Perf. εἴλκυκα; Mid. *to draw to one's self*, ἐλκῦσμαι, εἴλκυσάμην; Aor. Pass., Fut. Pass., and Perf. Mid. or Pass. only εἰλκύσθην, ἐλκυσθήσομαι, εἴλκυμαι.

11. ΕἶΠΟΜΑΙ, Aor. ἠρόμην, *I inquired*, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν; but the Aor. ἠρώτησα is rejected.

12. ἔρρω, *to go forth*, Fut. ἐρρήσω; Aor. ἠρρήσα; Perf. ἠρρήκα.

13. εὖδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω; Aor. rare and late; Perf. wanting (Aug., §§ 121, Rem. and 126, 3). Verb. Adj. καθευδητέον.

14. ἔχω, *to have, to hold*, Impf. εἶχον (§ 122, 3); Aor. ἔσχον (instead of ἔ-σεχον), Inf. σχεῖν, Imp. σχέε, παράσχε according to verbs in μι (in composition also σχέ, as κατάσχε, παράσχε), Subj. σχῶ, -ῆς, παράσχω, παράσχης, etc., Opt. σχοίην (μι, § 192, Rem.), but in compounds παράσχοιμι, etc., Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχου, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. ἔξομαι and σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην (not used in good Attic). Verbal Adj. ἐκτός, and oftener poetic σχετός, -τέος.

15. ἔψω, *to cook*, Fut. ἐψήσω (Fut. Mid. ἐψήσομαι, Plat. Rp. 372, c.); Aor. ἤψησα; Aor. Pass. ἤψήθην; Perf. Mid. or Pass. ἤψημαι. Verbal Adj. ἐφθός, or ἐψητός, ἐψητέος.

16. ἵζω (Plat. Symp. 196, 6), commonly καθίζω, *to seat, to sit*, Impf. ἐκάθιζον, old Attic καθίζον; Fut. καθιῶ (117, 2); Aor. ἐκάθισα, old Attic καθῖσα (§ 126, 3); (Perf. κεκάθικα;) Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, *I seated for myself, I caused to sit*. But καθέζομαι, *I seat myself, I sit*, Impf. ἐκαθεζόμην; Fut. καθεδοῦμαι.

17. κήδω, *to make anxious* (Act. only Epic), Fut. κηδήσω; Perf. κέκηδα, *I am anxious*; Mid. κήδεμαι, *to be anxious*, in prose only Pres. and Impf.; in Aesch. S. 138, is found Imp. Aor. Mid. κήδεσαι.

18. κλαίω, *to weep* (κλάει seldom, and without contraction);

Fut. κλαύσομαι (κλαυσούμαι, § 154, 2, in Aristoph.), rarer (in Dem.) κλαιήσω, or κλαήσω; Aor. ἔκλαυσα; ἐκλαυσάμην, S. Trach. 153; Perf. κέκλαυμαι, and later κέκλαυσμαι (§ 131, 3). Comp. § 154, 2. Fut. Perf. κεκλαύσεται, Aristoph. Nub. 1440. Verbal Adj. κλαυστός and κλαυτός, κλαυστέος.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, § 154, 5 (Epic and late prose μαχήσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; Aor. Pass. ἐμαχέσθην late. Verbal Adj. μαχετέος and μαχητέος.

20. μέλλω, *to intend, to be about to do*, hence *to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off, delayed*. (Aug., § 120, Rem. 1.) Verbal Adj. μελητέον.

21. μέλει μοι, *curae mihi est, it concerns me, I lay it to heart* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελούμαι, but Inf. probably ἐπιμέλεσθαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Perf. ἐπιμελέημαι; Aor. ἐπεμελήθην. Verbal Adj. ἐπιμελητέον.

The compounds, e. g. μεταμέλει, *poenitet*, are used as impersonals only; seldom μεταμέλομαι, *to repent* (Thuc.), Aor. μετεμελήθην (late); μεμηλώς, *caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, i. e. *to emit an odor*, Fut. ὀζήσω; Aor. ὠζησα (Perf. ὀδωδα with the meaning of the Pres. in Homer and the later writers, § 124, 2).

24. οἶομαι and οἶμαι, *to think*, second Pers. οἶει (§ 116, 11); Impf. ὤομην and ὤμην; Fut. οἰήσομαι; Aor. ὤήθην, οἰηθήναι; Perf. wanting. (Aug., § 122, 1.) Verbal Adj. οἰητέος.

The abbreviated forms, οἶμαι, ὤμην, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶομαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἶχομαι, *I am gone, have gone* (with sense of Perf.), *abii*, Impf. ὤχόμην (sense of Aor., also Plup.), *I went away, had gone*, Fut. οἰχήσομαι; Perf. ὤχημαι, commonly as a compound, e. g. παρόχημαι, X. An. 2. 4, 1. in the best MSS., Ion. and Att. Poet

οἶχωκα (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωκα, comp. the Epic ὄκωχα from ἔχω, § 230).

26. ὀφείλω, *to owe, debeo, I ought, must*, Fut. ὀφειλήσω; Aor. ὠφείλησα; Perf. ὠφείληκα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing a *wish*, *utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παιήσω in Aristoph.); Aor. ἔπαισα; Perf. πέπαικα (the simple late); Aor. Mid. ἐπαισάμην; Pass. with σ (§ 131, 2); yet instead of πεπαίσμαι and ἐπαίσθην, ἐπλήγην and πέπληγμαι were commonly used Verbal Adj. παιστέος.

28. πέρδω, usually πέρδομαι, *emittere flatum*, Aor. ἔπαρδον; Fut. παρδήσομαι; Perf. πέπορδα (§ 140, 4).

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. commonly in prose and in the Comic writers, ἐπτόμην, πτέσθαι (rarer ἐπτάμην; ἔπτην, πτώ, πταίν, πτήναι, πτάς, poet. and in the later writers (§ 192, 2); Perf. πεπόττημαι (Aristoph.) — Syncope (§ 155, 1).

30. σκέλλω (or σκελέω), *to dry*, Aor. ἔσκλην (§ 192, 4), and Perf. ἔσκληκα, and Fut. σκλήσομαι, intrans. *to dry up, to wither*. — Metathesis, § 156, 2.

31. τύπτω, *to strike*, Fut. Attic τυπτήσω (τύψω, Homer); (Aor. I. ἐτύπτησα late; ἔτυψα, Hom.; Aor. II. ἔτυπον, Eur. Ion. 779; for the Aor. of this word, the Attics use ἐπάταξα, ἔπαισα;) (Perf. τετύπτηκα, Pollux); Fut. Mid. τυπτήσομαι, Aristoph. Nub. 1382. Pass. *blows will be inflicted*; Perf. τέτυμμαι, Aesch. (τετύπτημαι late); Aor. Pass. ἐτύπην (ἐτυπτήθην late). Verbal Adj. τυπτητέος.

32. χαίρω, *to rejoice*, Fut. χαιρήσω (χαρήσομαι late); Aor. ἐχάρην (μ, § 192, 8); Perf. κεχάρηκα (Aristoph. and Herod.), *I have rejoiced*, and κεχάρημαι (poet.), *I am glad*. Verbal Adj. χαρτός.

REMARK 1. Of the preceding classes, there belong here verbs in -άω (§ 160), and ὑπισχνέομαι, of those in § 159.

REM. 2. With these verbs several liquid verbs are classed (§ 149, 6); still, they form the Fut. and the Aor. regularly, e. g.

μένω, *to remain*, Fut. μενῶ; Aor. ἔμεινα; Perf. μεμένηκα. Verbal Adj. μενετός, μενετέος.

νέμω, *to divide*, Fut. νεμῶ; Aor. ἔνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην. — Mid. νέμομαι, Fut. νεμούμαι; Aor. ἐνειμάμην; Perf. Mid. σ Pass. νενέμημαι. Verbal Adj. νεμητέος.

† 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἔλ-) ἔλρον, ἐλεῖν; Aor. Pass. ἤρέθην; Fut. Pass. αἰρεθήσομαι [† 130 (d)]. — Mid. *to choose*, Aor. ἐιλόμην; Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τέος.

2. ἔρχομαι, *to go, to come* (only the Indic. of the Pres. in use in Attic, the remaining modes and the participials being borrowed from εἶμι [† 181]); thus, ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦειν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go* (ἦξω, *I shall come*); — (ἔΛΕΥΘ-) Perf. ἐλήλυθα [† 124, 2 (b)]; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ [† 118, 3 (a)], ἐλθεῖν, ἐλθών. Verbal Adj. μετελευστέον.

Ἐρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἤσθιον; (ἔδω, Ep.) Fut. ἔδομαι, († 154, 4); Perf. ἐδήδοκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, († 124), 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός, ἐδεστέος.

4. ὁράω, *to see*, Impf. ἐώρων; Perf. ἐώρακα (Poet. also ἐόρακα, Aug., † 122, 6); Aor. (from ἴδ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, † 118, 3 (a), ἰδεῖν, ἰδών. (On the second Perf. οἶδα, *I know*, see † 195.) Fut. (from ὀψ-) ὄψομαι (2. Pers. ὄψει, † 116, 11). — Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἐώραμαι, or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ιδέσθαι, ἰδοῦ (and with the meaning *ecce*, ἰδού), as a simple only Poet.; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρωτός and ὀπτός, ὀπτέος.

5. τρέχω, *to run*, (ΔPEM-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. ἐπιδεδράμημαι (X. O. 15. 1). Verb. Adj. δρεκτέον.

δρέξομαι, ἔδρεξα, rare and poet. — Second Perf. only Epic δέδρομα (ΔPEMΩ).

6. φέρω (only Pres. and Impf.), *to bear*, (ΟΙ-) Fut. οἴσω (Aor. Imp. οἶσε, οἰσέτω, *bring*, in Aristoph., see † 230, under φέρω); —

(ΕΓΚΩ, cf. ΕΝΕΓΚΩ) Aor. II. ἤνεγκον (rarer Aor. I. ἤνεγκα¹), -ες, -ε(ν), -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), (§ 124, Rem. 2), Opt. ἐνέγκοιμι, etc. (rarer -αιμι, etc.), Inf. ἐνεγκέειν, Part. ἐνεγκών (rarer ἐνέγκας), Imp. ἔνεγκε, -έτω, etc. (and -άτω, etc.); — (ΕΝΕΚ-) Perf. ἐνήνοχα (§ 124, 2); Mid. *to carry off, carry away, win*, Fut. οἴσομαι; Perf. Mid. or Pass. ἐνήνεγμαι (-γξαι, -γκται, or ἐνήνεκται); Aor. Mid. ἤνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος; Pass. (a) *to be borne, carried*, (b) *to bear one's self, to hasten*; Aor. Pass. ἤνεχθην; Fut. ἐνεχθήσομαι (rarer οἰσθήσομαι). Verb. Adj. οἰστός, οἰστέος (Poet. φερτός).

7. φημί (§ 178), *to say*, Impf. ἔφη with the meaning of the Aor. also φάναι and φάς (§ 178, Rem. 2); — (ΕΠ-) Aor. εἶπον, εἶπω, εἶπομι, εἶπέ (§ 118, 3 (a)), (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἶπεῖν, εἶπών (first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπες, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἶπάτω, εἶπατον, εἶπάτων, and always εἶπατε; all other forms wanting in the Att.). From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι (§ 123, 4); — (ΠΕ-) Aor. Pass. ἐρρήθην (ἐρρέθην appears not to be Attic), ῥηθῆναι, ῥηθείς; Fut. Pass. ῥηθήσομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπεροῦμαι, and first Aor. ἀπείπασθαι, *to deny, to be wearied out, to give up*, like ἀπειπεῖν. Verbal Adj. ῥητός, ῥητέος.

Instead of the Pres. φημί, other words are sometimes used, particularly in composition. Compare ἀπαγορεύω, *I forbid*, ἀπειπον, *I forbade*; ἀντιλέγω, *I contradict*, ἀντεῖπον, *I contradicted*, the compounds of εἶπεῖν in the Aor. being more frequent than ἀπηγόρευσα and ἀντέλεξα. So, ἀγορεύω τινὰ κακῶς, *I speak ill of one*, but ἀντεῖπον κακῶς.

§ 168. Conjugation of Verbs in -μι.

1. Verbs in -μι, the number of which is small, differ from those in -ω, principally in taking different personal-endings in the Pres. and Impf., several also in the second Aor. Act. and Mid.; and also in omitting the mode-vowel in the Ind. of the above tenses. The formation of the remaining

¹ The first Aor. is preferred to the second, in the first Pers. Sing. Indic., when the next word begins with a consonant; also in the persons of the Imp. which have α; hence ἔνεγκε, but ἐνεγκάτω.

tenses is like that of verbs in -ω, with a few exceptions. In omitting the mode-vowel, these verbs are analogous to those in -άω, -έω, and -όω.

2. In the Pres. and Impf., most verbs in -μι with a monosyllabic stem, take a reduplication (§ 163); this consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough breathing is prefixed to the stem. These verbs are the following:—

ΠΤΑ ἵστημι

ΧΡΑ κίχθημι

ΒΑ (βίβημι) βιβάς

ΠΤΑ ἵπταμαι

ΠΛΑ πίμπλημι

ΠΡΑ πίμλθημι

ΔΕ (δίδημι) δίδεασι(ν)

ΘΕ τίθημι

Ἐ ἱημι

ΔΟ δίδομι.

REMARK. Most verbs in -μι do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to put; ἵστημι, to place; δίδωμι, to give, and ἱημι, to send, have this conjugation most full, though even these have forms in use borrowed from the conjugation in -ω, together with several forms of the inflection in -μι. See § 172, Rem. 8

§ 169. Division of Verbs in -μι.

Verbs in -μι are divided into two principal classes:—

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends:—

(a) in α, e. g. ἵστημι, to place,

(b) " ε, " τίθημι, to put,

(c) " ο, " δίδομι, to give,

(d) " ι, " εἶμι, to go,

(e) " σ, " εἶμι, instead of ἔσμι, to be,

Stem ΠΤΑ-

" ΘΕ-

" ΔΟ-

" Ἴ-

" ἘΣ-

2. Such as annex to their stems the syllable -ννῦ or -νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends:—

A. In one of the four vowels, α, ε, ι, ο, and assumes -ννῦ

(a) in α, e. g. σκεδά-ννῦμι, to scatter,

(b) " ε, " κορέ-ννῦμι, to satisfy,

(c) " ι, only τί-ννῦμι, to alone,

(d) " ο, e. g. στρέβ-ννῦμι, to spread out,

Stem ΣΚΕΔΑ-

" ΚΟΡΕ-

" ΤΙ-

" ΣΤΡΕ-

B. In a consonant, and assumes -νῦ.

(a) in a mute, e. g. δείκ-νῦ-μι, to show,

Stem ΔΕΙΚ-

(b) " liquid, " ὅμ-νῦ-μι, to swear,

" 'ΟΜ-.

REMARK 1. When a diphthong precedes the final consonant of the stem that consonant is omitted before the -νῦ, except it be a Kappa-mute, e. g.

αἰ-νῦμαι Stem 'ΑΙΡ (comp. αἶρ-ω, αἶρ-νῦμαι)

δαί-νῦμι " ΔΑΙΤ (comp. δαῖς, δαιτ-ός)

καί-νῦμαι " ΚΑΙΑ from ΚΑΔ (comp. Perf. κέκαδ-μαι, κέκασμαι)

κτεί-νῦμι " ΚΤΕΙΝ from ΚΤΕΝ (Fut. κτεν-ῶ); but

δείκ-νῦμι, εἶργ-νῦμι, ζεύγ-νῦμι, οἷγ-νῦμι.

REM. 2. Verbs of the second class, — those in -ῦμι, — form only the Pres. and Impf. like verbs in μι, and even in these tenses, only a part of the forms are in -ῦμι, the others in -ῶ; in the Sing. Impf. the forms in -ῶ are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb σβέ-νῦ-μι, from the stem ΣΒΕ-, is the only verb of this class which forms the second Aor., namely, ἔσβην; several verbs in -ω, form their second Aor. according to the analogy of these verbs, e. g. δύνω, ἔδυν.

† 170. *Characteristic-vowel and Strengthening of the Stem of the Present.*

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf., and second Aor. Act.: —

ᾱ and ε into η, and ο into ω.

Still, in verbs in -ε and -ο this lengthening extends only to the Ind. Sing. of these three tenses; but in verbs in -α, to the Dual and Pl. Ind. also, and likewise to the entire Imp. and the second Aor. Inf. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, ε is lengthened into ει, and ο into ου, e. g. θεί-ναι, δοῦ-ναι. But in the same tenses of the Mid., the short characteristic-vowel remains throughout.

2. Verbs in -ῦμι, whose stems end in a vowel, and hence annex -ννῦ, retain the short characteristic-vowel, except those whose stem ends in -ο, e. g. στρώ-ννῦμι (ΣΤΡΟ-); but verbs whose stems end in a consonant, and hence annex -νῦ, are strengthened in the stem of the Pres. by lengthening the stem-vowel, namely,

α becomes η, as in πήγ-νῦμι, second Aor. Pass. ἐπήγ-ην

α " αι, " αἰ-νῦμαι instead of ἄρνῦμαι, stem 'ΑΡ, 'ΑΙΡ

ε " ει, " δείκ-νῦμι, stem ΔΕΚ, hence Ion. ἔδεξα

ο " ου, " ζεύγ-νῦμι, second Aor. Pass. ἐζεύγ-ην.

§ 171. *Mode-vowels.*

1. The Ind. Pres., Impf., and second Aor. do not take the mode-vowel (§ 168, 1), and hence the personal-endings are annexed immediately to the stem of the verb, e. g.

ἰ-στα-μεν	ἔ-τι-δέ-μεν	ἔ-δο-μεν
ἰ-στέ-μεθα	ἔ-τι-δέ-μεθα	ἔ-δο-μεθα.

2. The Subj. has the mode-vowels ω and η, as in verbs in -ω; but these vowels coalesce with the characteristic-vowel and form one syllable; this coalescence differs from the contraction of verbs in -ω, as follows:—

α and αη coalesce into ᾱ and ῆ (not, as in contracts in -άω, into ᾱ and ῥῆ), οη coalesces into ῶ (not, as in contracts in -όω, into οι), e. g.

ἰ-στέ-ω = ἰ-στέῳ	ἰ-στέ-ης = ἰ-στέῃς	ἰ-στέ-η-ται = ἰ-στέῃ-ται
στέ-ω = στέῳ	στέ-ης = στέῃς	
τι-δέ-ω = τι-δέῳ	τι-δέ-ης = τι-δέῃς	τι-δέ-ω-μαι = τι-δέῳ-μαι
δι-δέ-ω = δι-δέῳ	δι-δέ-ης = δι-δέῃς	δι-δέ-η = δι-δέῃ.

REMARK 1. This form of the Subj. of ἰστέμ and τιδέμ is like the Subj. of the two Aorists Pass. of all verbs, e. g. τυφνῶ, -ῇς, -ῇ, etc., τυπῶ, -ῇς, -ῇ, from τύπ-τω, στα-νῶ, -ῇς, -ῇ, from ἰστέμ.

REM. 2. The Subj. of verbs in -ύμ is like that of verbs in -ύω, e. g. δεικνύω, -έης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ε, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Impf. Opt. A. ἰ-στα-ι-ην = ἰ-σταί-ην	Aor. II. A. σταί-ην	Impf. M. ἰ-σταί-μην
τι-δέ-ι-ην = τι-δέί-ην	δέί-ην	τι-δέί-μην
δι-δο-ι-ην = δι-δοί-ην	δοί-ην	δι-δοί-μην.

REM. 3. The Opt. of verbs in -ε (τίδεμ) is like the Aorists Opt. Pass. of all verbs, e. g. στα-δέί-ην, τυφ-δέί-ην, τυπ-εί-ην.

REM. 4. The Impf. Opt. of verbs in -ύμ, like the Subj. Pres., follows the form in -ω, e. g. δεικνύοιμ. The few exceptions will be considered below.

§ 172. *Personal-endings.*

1. The following are the personal endings for the Act.:—

(a) For the Indicative Present,

Sing. 1.	-μι	ἰστέμ
2.	-ς (properly -σι)	ἰστέ-ς
3.	-σι(ν) (properly -τι)	ἰστέ-σι(ν)

Dual 2.	-τον	ἰ-σῑᾱ-τον
3.	-τον	ἰ-σῑᾱ-τον
Plur. 1.	-μεν (properly -μες)	ἰ-σῑᾱ-μεν
2.	-τε	ἰ-σῑᾱ-τε
3.	[-νσι(ν)] (properly -ντι)	[ἰ-σῑᾱ-ντι ἰ-σῑᾱ-σι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾱσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:—

from	ἰ-σῑᾱ-νσι is formed	ἰ-σῑᾱσι	(ἰ-σῑᾱ-ᾱσι)
"	τί-θε-νσι	τι-θεῖσι	Att. τι-θέ-ᾱσι
"	δί-δο-νσι	δι-δοῦσι	" δι-δό-ᾱσι
"	δείκ-νυ-νσι	δεικ-νῦσι	" δεικ-νύ-ᾱσι.

REMARK 1. The uncontracted form in -έῃσι, -ᾱσι, -ῶσι, is the only one used in Attic prose, though it also occurs in the Ionic dialect; the contracted form in -εῖσι, -οῦσι, -ῦσι, is the usual form in the Ionic writers, very seldom in the Attic poets. But from ἵημι (stem 'E), to send, this Attic form ἱᾱσι (contracted from ἰ-έ-ᾱσι) always occurs.

(b) The personal-endings of the Subj. Pres. and second Aor. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.:—

Sing. 1.	-ν	Impf. ἰ-σῑῃ-ν	ἔ-τι-θῆ-ν
2.	-ς	ἰ-σῑῃ-ς	ἔ-τι-θῆ-ς
3.	-	ἰ-σῑῃ	ἔ-τι-θῆ
Dual 2.	-τον	A. II. ἔ-σῑῃ-τον	ἔ-θε-τον
3.	-την	ἔ-σῑῃ-την	ἔ-θέ-την
Plur. 1.	-μεν (properly -μες)	ἔ-σῑῃ-μεν	ἔ-θε-μεν
2.	-τε	ἔ-σῑῃ-τε	ἔ-θε-τε
3.	-σαν	ἔ-σῑῃ-σαν	ἔ-θε-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔσῑην, e. g. ἐτύκ-ην, ἐ-σῑᾱ-θῑην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor. (except the first Pers. Sing.) differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; comp. the endings of βουλεύομαι, βουλεύσμαι, etc. with those of

σταί-ην, ἰ-σταί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 3. In the Dual and Pl. Impf. Opt., the -η is commonly rejected in the Attic dialect, and the ending of the third Pers. Pl. -ησαν is almost always shortened into -εν, e. g.

τιθεί-ημεν = τιθεῖμεν
τιθεί-ησαν = τιθεῖεν

ἰσταί-ητε = ἰσταῖτε
διδοί-ησαν = διδοῖεν.

The same holds of the Opt. Pass. Aorists of all verbs, e. g. παιδεύσειμην = παιδεύειμην (wholly like τείσειμην). — On the contrary, in the second Aor. Opt. Act. of ἵστημι, τίθημι, δίδωμι, the abbreviated forms are very rare, except the third Pers. PL, which is commonly abridged.

REM. 4. The forms διδῶην and δῶην also occur.

(e) The endings of the Pres. and second Aor. Imp. are: —

Sing. 2.	-θι	(ἵστα-θι)	(τί-θει-θι)	(δί-δο-θι)
3.	-τω	ἵστα-τω	τι-θεί-τω	δι-δό-τω
Dual 2.	-τοϋ	ἵστα-τοϋ	τί-θει-τοϋ	δί-δο-τοϋ
3.	-των	ἵστα-των	τι-θεί-των	δι-δό-των
Plural 2.	-τε	ἵστα-τε	τί-θει-τε	δί-δο-τε
3.	-τωσαν	ἵστα-τωσαν or ἵστανται	τι-θεί-τωσαν τ.·········	δι-δό-τωσαν δι·········

REM. 5. The second Pers. Sing. Imp. Pres. rejects the ending -θι, and, as a compensation, lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into ῡ,

ἵστα-θι becomes ἵστη
δί-δο-θι " δι·····

τί-θει-θι becomes τί-θει
δείκ-νύ-θι " δείκνῡ.

The ending -θι is retained in the Pres. only in a very few verbs, e. g. φάθι from φημί, ἴσθι from εἰμί, ἴθι from εἶμι, and some others; it also occurs in certain Perfects of verbs in -ω, e. g. τέθναθι.

In the second Aor. of τίθημι, ἵημι, and δίδωμι, the ending θι is softened into ς; thus, τί-θει-θι becomes τίς, ἴ-θι = ἴς, δι····· = δός; but in the second Aor. of ἵστημι, the ending -θι is retained; thus, στή-θι; also in the two Aorists Pass. of all verbs, e. g. τύπῃ-θι, παιδεύῃ-θι (instead of παιδεύῃ-θι, § 21, Rem. 8). In compounds of στή-θι and βῆ-θι, the ending -θι is often abbreviated into ᾶ, in the poet. dialect, e. g. παρᾶσθᾶ, ἀπὸσθᾶ, πρόσθᾶ, κατᾶσθᾶ.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel (α being lengthened into η, ε into ει, ο into ου, § 170, 1); thus,

Pres.	ἵστα-ναι	τι-θεί-ναι	δι-δό-ναι	δείκ-νύ-ναι
Second Aor.	στή-ναι	δει-ναι	δοῦ-ναι.	

REM. 6. The Inf. Pass. Aorists of all verbs are like στήναι, e. g. τυπῇ-ναι, βουλεύῃ-ναι.

(g) The endings of the Pres. and second Aor. participle are -νς, -νσα, -ντ, which are joined to the characteristic-vowel according to the common rules; thus,

ἵστα-νς	= ἵστας, ἵστασα, ἵσταν	στας, σταςα, σταν
τι-θεί-νς	= τι·····, -είσα, -έν	νείς, νείσα, νέν
δι-δό-νς	= δι·····, -ούσα, -όν	δούς, -ούσα, -όν
δείκ-νύ-νς	= δείκ-νύς, -ύσα, -ήν	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς*, or *θείς*, e. g. *τυπ-είς*, *-εῖσα*, *-έν*, *βουλευθ-είς*.

2. The personal-endings of the Mid. are like those of verbs in *-ω*, except that uniformly, in the second Pers. Sing. Pres. and almost always in the Impf. Ind. and in the Imp., the personal-endings retain their full form, *-σαι* and *-σο*. Still, the following points are to be noted: —

(a) The second Pers. Pres. Ind. of verbs in *-α* (as *ἴστημι*, *δύναμαι*), is only *-ασαι* in Attic prose; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίσταε* from *ἐπίσταμαι* in Aesch., *δύνη* (from the Ionic ending *-εαι*) instead of *δύναε*, in Soph. and Eurip. — In the second Pers. Imp. and in the Impf., *ἴστω* seems to be only poetic; but, *ἐπίστω*, *ἡπίστω*, *δύνω*, *ἡδύνω*, are the regular forms in good prose, and the uncontracted forms scarcely occur except in the poets and later writers.

(b) In verbs in *-ε*, the contract forms in the Imp. Pres. are poetic and rare, and in the Indic. Impf. not at all in use; thus, Impf. *ἐτίδεσο*, Imp. *τίδεσο* (*τίδου*); in the second Aor., both of verbs in *-ε* and *-ο*, the contract are the regular forms, e. g. Indic. *ἔδου*, Imp. *δοῦ*; *ἔδου*, *δοῦ*. In verbs in *-ο* also, the uncontracted forms seem to be the usual ones in the Impf. and Imp.: *ἐδίδοσο*, *δίδοσο*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in *-ω*, the *σ* is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τίδημι*, is *ἐτίδην*, 2 Pers. *ἐτίδεις*, 3. *ἐτίδει* (from *ΤΙΘΕΩ*), *ἐτίδεις* and *ἐτίδει* being more frequent than *ἐτίδης*, *ἐτίδη*; on *ἴημι*, see § 180; the Sing. Impf. Act. of *δίδωμι* is always *ἐδίδουν* (fr. *ΔΙΔΩΩ*), *ἐδίδους*, etc. (X. An. 5. 8, 4. is to be read *ἐδίδους* instead of *ἐδίδως*, according to the best MSS.) In verbs in *-ύμι*, the forms in *-ύω* are usual throughout the Pres. and Impf., especially in third Pers. Pl. Indic. Act., e. g. *δεικνύουσι(ν)*, and the only forms in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *δμνύω*, *συμμεγνύω*, together with *δείκνυμι*, *δμνυμι*, *συμμέγνυμι*. — In Attic poetry, there are also contracted forms of *τίδημι* and *ἴημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθείς*, *λεῖς*, *τιθεῖ*, *λεῖ*. — But the Middle admits the formation in *-ύω* only in the Subj. and Opt.

FORMATION OF THE TENSES.

† 175. I. *First Class of Verbs in -μι*.

1. In forming the tenses of the Act., the short characteristic-vowel is lengthened, both in the Fut. and first Aor. Mid., namely, *a* into *η*, *ε* into *η*; also in the Perf. Act. of *τίδημι* and *ἴημι*, *ε* is lengthened into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίδημι* and *ἴημι*, where the *ει* of the Perf. Act. (*τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*) is retained.

2. The first Aor. Act. and Mid. of *τίδημι*, *ἴημι*, and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*; thus,

ἐ-δη-κ-α, *ἡ-κ-α*, *ἐ-δω-κ-α*.

The forms of the first Aor. Act. ἔθηκα, ἦκα, and ἔδωκα, however, are usual only in the Ind., and generally only in the Sing.; in the other persons, the Attic writers commonly used the forms of the second Aor.; in the other modes and the participials, the forms of the second Aor. were always used.

Examples of the first Aor. in the Pl. Ind. are: ἔθήκαμεν, X. C. 4. 2, 15. ἔδωκαμεν, X. An. 3. 2, 5. O. 9, 9. 10. ἔδώκατε, Antiph. 138, 77. ἔδωκαν, X. Cy. 4. 6, 12. ἔθηκαν, H. 2. 3, 20. ἀφῆκαν, Cy. 4. 5, 14.

Also the forms of the second Aor. Mid. of τίθημι, ἵημι, and δίδωμι, are used by the Attic writers instead of the first Aor.; ἠκάμην from ἵημι occurs, though but seldom. On the contrary, the forms of the second Aor. Ind. Act. of τίθημι, ἵημι, and δίδωμι (ἔθην, ἦν, ἔδων), are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. ἔ-στη-σ-α, ἐ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. Some other verbs, however, have a second Aor. Mid., e. g. ἐπτάμην, ἐπριάμην.

REMARK 1. The second Aor. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἐστήξω and ἐστήξομαι, § 154, 6.

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut., and first Aor. Act. have a Trans. meaning, *to place*; on the contrary, the second Aor., the Perf. and Plup., Act. and the Fut. Perf., have a reflexive or Intrans. meaning, *to place one's self, to stand*, namely, ἔστην, *I placed myself, or I stood*; ἔστηκα (with present signification), *I have placed myself, I stand, sto*; ἐστήκειν, *stabam*; ἐστήξω, ἐστήξομαι, *stabo* (ἀφῆστήξω, *I shall withdraw*). The Mid. denotes either *to place for one's self, to erect, to stand, consistere*, or *to place one's self*; Pass. *to be placed*. Ἔστηκα and ἐστήκειν usually take the place also of the forms ἔσταμαι and ἐστάμην, which occur but rarely.

§ 174. II. Second Class of Verbs in -μι.

There is no difficulty in forming the tenses of verbs of the second class (§ 169, 2). All the tenses are formed from the stem, after rejecting the ending -νν̄μι, or -ν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses, e. g. στρώ-νν̄-μι, ζώ-νν̄-μι, ῥώ-νν̄-μι, Fut. στρώ-σω, etc. But verbs, whose stem ends in a liquid, in forming some of the tenses, assume a Theme ending in a vowel, e. g. ὄμ-ν̄-μι, Aor. ὤμ-ο-σα, from ὍΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. ζεύ-ν̄-μι. See § 182

† 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵστημι	τίθημι	δίδομι	δείκνυμι ¹
		2.	ἵστης	τίθης	δίδως	δείκνυς
		3.	ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)
		D. 1.				
		2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
		3.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
		P. 1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
		2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
		3.	ἵστασι(ν) (from ἵστα-ασι)	τιθέ-ασι(ν) and τιθεῖσι(ν)	διδ-ασι(ν) and διδοῦσι(ν)	δεικνύ-ασι(ν) and δεικνύσι(ν)
	Subjunctive.	S. 1.	ἵστω	τιθῶ	διδῶ	δεικνύω
		2.	ἵσῃς	τιθῇς	διδῷς	δεικνύῃς
		3.	ἵσῃ	τιθῇ	διδῷ	etc.
		D. 1.				
		2.	ἵσῃτον	τιθῇτον	διδῶτον	
		3.	ἵσῃτον	τιθῇτον	διδῶτον	
		P. 1.	ἵσῶμεν	τιθῶμεν	διδῶμεν	
		2.	ἵσῃτε	τιθῃτε	διδῶτε	
		3.	ἵσῶσι(ν)	τιθῶσι(ν)	διδῶσι(ν)	
	Imperative.	S. 2.	ἵστη ² (from ἵσταδι)	τίθει ² (from τιθεδι)	δίδου ² (from διδαδι)	δείκνυ ² (from δεικνυδι)
		3.	ἵστατω	τιθέτω	διδότω	δεικνύτω
		D. 2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
		3.	ἵστατων	τιθέτων	διδότων	δεικνύτων
		P. 2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
		3.	ἵστατωσαν and ἱσάντων	τιθέτωσαν and τιθέντων	διδότωσαν and διδόντων	δεικνύτωσαν and δεικνύντων
	Infinitive.		ἵσταναι	τιθέναι	διδόναι	δεικνύναι
	Participle.		ἱστάς, ἱσας, ἱσάν G. ἁντος	τιθείς, εἰσας, ἐν G. ἐντος	διδούς, οὔσας, ὄν G. ὄντος	δεικνύς, οὔσας, ὄν G. ὄντος
Imperfect.	Indicative.	S. 1.	ἵστην	ἐτίθην	ἐδίδουν ³	ἐδείκνυν
		2.	ἵστης	ἐτίθεις ³	ἐδίδους ³	ἐδείκνυς
		3.	ἵστη	ἐτίθει ³	ἐδίδου ³	ἐδείκνυ
		D. 1.				
		2.	ἵστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
		3.	ἵστατην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
		P. 1.	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
		2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
		3.	ἵστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν
	Optative.	S. 1.	ἵσταίην	τιθείην	διδοίην	δεικνύοιμι
		2.	ἵσταίης	τιθείης	διδοίης	δεικνύοις
		3.	ἵσταίη	τιθείη	διδοίη	etc.
		D. 1.				
		2.	ἵσταίτον ⁴	τιθείτον ⁴	διδοίτον ⁴	
		3.	ἵσταίτην	τιθείτην	διδοίτην	
		P. 1.	ἵσταίμεν	τιδείμεν	διδοίμεν	
		2.	ἵσταίτε	τιδείτε	διδοίτε	
		3.	ἵσταίεν	τιδείεν	διδοίεν	

¹ And δεικνύω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἐδείκνυν, -τες, -θε(ν), and the Part. usually δεικνύων, -ούσας, -ον (§ 172, Rem. 8). ² § 172. Rem.

ACTIVE.

Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist	Indicative.	1 . . .	ἔστην, I stood,	(ἔστην) } A. I.	(ἔδωκν) } A. I.	wanting.
		2 . . .	ἔστης	(ἔστης) } used	(ἔδωκς) } used	
		3 . . .	ἔστη	(ἔστη) } for it	(ἔδωκ) } for it	
		1 . . .	ἔστησαν	ἔδωκαν	ἔδωκαν	
		2 . . .	ἔστητην	ἔδότην	ἔδότην	
		3 . . .	ἔστημεν	ἔδομεν	ἔδομεν	
		1 . . .	ἔστητε	ἔδοτε	ἔδοτε	
		2 . . .	ἔστησαν	ἔδοσαν	ἔδοσαν	
	Subjunctive.	S. 1.	στῶ ¹	θῶ ¹	δῶ ¹	
		2.	στῆς	θῆς	δῆς	
		3.	στῇ	θῇ	δῇ	
		D. 1.	στῆτον	θῆτον	δῶτον	
		2.	στῆτον	θῆτον	δῶτον	
		3.	στῆτον	θῆτον	δῶτον	
	Optative.	P. 1.	σταίμεν	δοίμεν	δοίμεν	
		2.	στήτε	δοίτε	δοίτε	
		3.	σταίσι(ν)	δοίσι(ν)	δοίσι(ν)	
		S. 1.	σταίην	δοίην	δοίην	
		2.	σταίης	δοίης	δοίης	
		3.	σταίη	δοίη	δοίη	
	Imperative.	D. 1.	σταίητον ²	δοίητον ²	δοίητον ²	
		2.	σταίητην	δοίητην	δοίητην	
		3.	σταίημεν	δοίημεν	δοίημεν	
		P. 1.	στήτε	δοίτε	δοίτε	
		2.	στήτε	δοίτε	δοίτε	
		3.	στήτωσαν and στήντων	δέτωσαν and δέντων	δότωσαν and δόντων	
	Infinitive.	S. 2.	στή-δε ³	δέ-δε(δέδε) ⁴	δό-δε(δόδε) ⁴	
		3.	στή-τω	δέ-τω	δό-τω	
		D. 2.	στή-των	δέ-των	δό-των	
	Participle.	3.	στή-των	δέ-των	δό-των	
		P. 2.	στή-τε	δέ-τε	δό-τε	
		3.	στή-τωσαν and στήντων	δέ-τωσαν and δέντων	δό-τωσαν and δόντων	
	Future.	Infinitive.	στήναι	δεῖναι	δοῦναι	
		Part.	στάς, ἄσα, ἄν Gen. στάτος	δείς, εἰσα, ἐν Gen. δέιτος	δοῦς, εἰσα, ἐν Gen. δόντος	
		Future.	στήσω	θήσω	δώσω	
	Aorist I.	1 . . .	ἔστησα, I [placed,	ἔθηκα	ἔδωκα	δέλξα
	Perfect.	1 . . .	ἔστηκα, ⁵ sto,	τέθεικα	δέδοκα	δέλξα
	Pluperfect.	1 . . .	ἔσθηκειν and εἰσθήκειν	ἔτεθεικειν	ἔδεδοκειν	δέλξα
	Fid. Perf.	1 . . .	ἔσθηξεν old Att.	wanting.	wanting.	wanting.

PAS

Aor. I. | ἔσταθην | ἔτεθην⁶ | ἔδωθην | ἔδελχθην |

¹ The compounds, e. g. ἀποστώ, ἐκδώ, διαδώ, have the same accentuation as the simples, e. g. ἀποστώσι, ἐκδῶτον, διαδῶμεν. ² See § 172, Rem. 3. ³ In composition, παρόσθησι, παρόσθῃ ἀπόσθησι, ἀπόσθῃ, § 172, Rem. 5. ⁴ In composition, περιδέω, ἐνδέω; ἀπόδος, ἐκδος; περιδέετε, ἐκδέετε, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτέθην and τεθήσθαι instead of ἐδέθην and δεθήσθαι,

PAS

¹ The compounds, e. g. ἀποστώ, ἐκδῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστώσι, ἐκδῶτον, διαδῶμεν. ² See § 172, Rem. 3. ³ In composition, παρῶσθησι, παρῶσθῶ ἀπόσθησι, ἀπόσθῶ, § 172, Rem. 5. ⁴ In composition, περιδέσ, ἐνδέσ; ἀπόδος, ἐκδος; περιδοτε, ἐκδοτε, § 118, Rem. 1. ⁵ See § 176, 3. ⁶ ἐτίδην and τεθήσεται instead of ἐτίδην and τεθήσεται.

MIDDLE.			
ΣΤΑ- <i>t</i> , place.	ΘΕ- <i>to put</i> .	ΔΟ- <i>to give</i> .	ΔΕΙΚ- <i>to show</i> .
(ἐ-στᾶ-μην does not occur, but ἐ-στᾶ-μην ἐ-πρῶ-μην)	ἐ-νέ-μην ἐ-νιου (from ἐνέου) ἐ-νέ-το ἐ-νέ-μενον ἐ-νέ-σθιον ἐ-νέ-σθιην ἐ-νέ-μενα ἐ-νέ-σθιε ἐ-νέ-ντο	ἐ-δῶ-μην ἐ-δίου (from ἐδόου) ἐ-δῶ-το ἐ-δῶ-μενον ἐ-δῶ-σθιον ἐ-δῶ-σθιην ἐ-δῶ-μενα ἐ-δῶ-σθιε ἐ-δῶ-ντο	wanting.
(σταῖ-μαι does not occur, but πρῶ-μαι, -ῃ, -ῃται, etc.)	νιῶ-μαι ⁷ νιῶ νιῶ-ται νιῶ-μενον νιῶ-σθιον νιῶ-σθιην νιῶ-μενα νιῶ-σθιε νιῶ-νται	δοῖ-μαι ⁷ δοῖ δοῖ-ται δοῖ-μενον δοῖ-σθιον δοῖ-σθιην δοῖ-μενα δοῖ-σθιε δοῖ-νται	
(σταί-μην does not occur, but πρῶ-μην, -αισ -αυτο, etc.)	νιό-μην ⁸ νιό-ο. νιό-το νιό-μενον νιό-σθιον νιό-σθιην νιό-μενα νιό-σθιε νιό-ντο	δοί-μην ⁸ δοί-ο δοί-το δοί-μενον δοί-σθιον δοί-σθιην δοί-μενα δοί-σθιε δοί-ντο	
(σταῖ-σο, or σταῖ does not occur, but πρῶ-σο, or πρῶ)	νιόῃ (from νιέου) ⁹ νιέ-σθι νιέ-σθιον νιέ-σθιων νιέ-σθιε νιέ-σθιωνσαν and νιέ-σθιων	δοίῃ (from δόου) ⁹ δό-σθι δό-σθιον δό-σθιων δό-σθιε δό-σθιωνσαν and δό-σθιων	
(σταῖ-σθαι) πρῶσ.	νιέ-σθαι	δοῖ-σθαι	
(σταῖ-μενος) πρῶ-μενος	νιέ-μενος, -η, -ον	δοῖ-μενος, -η, -ον	
στή-σομαι	στή-σομαι	δοῖ-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-νι-κᾶ-μην)	(ἐ-δο-κᾶ-μην)	ἐ-δείξάμην
	Instead of these forms, the second Aor. Mld. is used by the Attic writers, § 178, 2.		
ἔ-στα-μαι, 173, R. 2.	τέ-θει-μαι	δέ-δο-υαι	δέ-δειγ-υαι
ἐ-στα-μην, § 173, Rem. 2.	ἐ-τε-θει-μην	ἐ-δε-δό-μην	ἐ-δε-δειγ-μην
ἐ-στήξομαι, ¹⁰	wanting.	wanting.	wanting.

SIVE.

[Fut. I. | στα-θήσομαι | τε-θήσομαι⁶ | δο-θήσομαι | δειχ-θήσομαι
 § 21, 2. ⁷ Also in composition, ἐννιῶμαι, -ῇ, -ῇται, etc., ἀπονιῶμαι, -ῇ, -ῇται, etc., ἐκδῶμαι, -ῇ, -ῇται, etc., ἀποδῶμαι, -ῇ, -ῇται, etc. ⁸ See § 176, 2. ⁹ In composition, κατὰνιου, ἀπὸνιου; περιδίου, ἀπὸδίου; κατὰνιέσθιε, περιδίοσθιε; ἐννιέσθιε, ἀπὸδίοσθιε; but ἐννιόῃ, ἐννιόῃ; ἀπὸδίοῃ, ἐννιόῃ, § 118, Rem. 1 ¹⁰ § 154, 6, and § 173, Rem. 2

§ 176. *Remarks on the Paradigms.*

1. The verbs δύναμαι, *to be able*; ἐπίσταμαι, *to know*, and χρέμαμαι, *to hang*, have a different accentuation from ἴσταμαι, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπίστωμαι, -ῃ, -ῆται, -ῆσθον, -ῆσθε, -ωνται; Opt. δυνάμην, ἐπιστάμην, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also ὀνάμην, -αιο, -αιτο (§ 177, 4), and ἐπιδάμην (§ 179, 6).

2. The forms of the Opt. Mid. Impf. and second Aor. in -οι, viz. τιδοίμην, δολύμην, were preferred to those in -ει, viz. τιδείμην, -εῖω, -εῖτο, etc., δεύμην, -εῖω, -εῖτο, etc. In compounds, the accent remains as in simples; thus, ἐνδοίμην (ἐνδείμην), ἐνδοῖο (ἐνδεῖο), etc.; so also in compounds of δολύμην, e. g. διαδοίμην, διαδοῖο, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔστα-τον, ἔστα-μεν, ἔστα-τε, ἔστα-σι(ν), see § 193.

4. Verbs in -ύμι, as has been seen, form the Subj. and Opt. like verbs in -έω. Still, there are some examples where these modes follow the analogy of verbs in -μι: ὅπος μὴ διασκεδάννυται (instead of -ύηται), Pl. Phaedon. 77, b. ψύχαστέ τε καὶ πεγνύτο (from -ύτο, instead of -ύοτο), Ibid. 118, a.

5. In the later writers, e. g. Polybius, a Perf. and Plup. are found with the Trans. meaning, *I have placed*, namely, ἔστακα, ἔστακειν.

SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings immediately to the Stem-vowel.

§ 177. (a) *Verbs in -α (ἴ-στη-μι; ΣΤΑ-):*

1. κί-χρη-μι, *to lend, to bestow* (XPA-), Inf. κυχράναι, Fut. χρήσω, Aor. ἔχρησα. Mid. *to borrow*, Fut. χρήσομαι. (Aor. ἐχρησάμην in this sense is avoided by the Attic writers.) To the same stem belong:—

2. χρή, *it is necessary, oportet* (stem XPA- and XPE-), Subj. χρῆ, Inf. χρῆναι, Part. (τὸ) χρεών (usually only Nom. and Acc.); Impf. ἐχρῆν, or χρῆν (with irregular accent), Opt. χρεῖη (from XPE-); Fut. χρήσται in Soph. (but not χρήσει).

Inf. χρῆν, ἀποχρῆν, in Eurip., by contraction from χρεῖν.

3. ἀπόχρη, *it suffices, sufficit*; the following also are formed regularly from XPAΩ: ἀποχρῶσι(ν), Inf. ἀποχρῆν; Part. ἀποχρῶς, -ῶσα, -ῶν; Impf. ἀπέχρη; Fut. ἀποχρήσει; Aor. ἀπέχρησε(ν), etc. Mid. ἀποχρῶμαι, *to abuse, abutor, or consume*, Inf. ἀποχρῆσθαι, is inflected like χράδομαι, § 129, Rem. 2.

4. ὀνίνημι (with Attic reduplication instead of ὀνόνημι), *to benefit*, (ὈΝΑ-) Inf. ὀνινᾶναι; Impf. Act. wanting, ὠφείλουν being used for it; Fut. ὀνήσω; Aor. ὤνησα, Inf. ὀνήσαι (for it ὀνῆναι, like στῆναι, in Pl. Rp. 600, d.). Mid. ὀνίναμαι, *to get benefit, be benefitted*, Fut. ὀνήσομαι; Aor. ὠνήμην (ὠνάμην later, but also in Eur. ὠνασθε), -ησο, -ητο, etc., Imp. ὀνησο, Part. ὀνήμενος (Hom.), Opt. ὀναίμην, -αιο, -αιτο (§ 176, 1), Inf. ὀνασθαι; Aor. Pass. ὠνήθην rare

instead of ὠνήμην. The remaining forms are supplied by ὠφελᾶν.

5. πί-μ-πλη-μι, *to fill*, (ΠΛΑ-) Inf. *πιμπλᾶναι*; Impf. *ἐπίμπλην*; Fut. *πλήσω*; Perf. *πέπληκα*; Aor. *ἔπλησα*; Mid. *to fill for one's self*, *πίμπλαμαι*, Inf. *πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Aor. *ἐπλησάμην*; Fut. *πλήσομαι*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθην* (§ 131); Fut. Pass. *πλησθήσομαι* (§ 131); second Aor. *ἐπλήμην*, Poet. Verb. Adj. *πληστέος*.

The μ in the reduplication of this and the following verb is usually omitted in composition, when μ precedes the reduplication, e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*. Contrary to this rule, however, forms with and without μ are both used by the poets, according to the necessities of the verse.

6. *πίμπρημι*, *to burn*, Trans., in all respects like *πίμπλημι*: *πρήσω*, *ἔπρησα*, *πέπρηκα*, *πέπρησμαι*, *ἐπρήσθην*, *πρησθήσομαι*, *πεπρήσομαι*.

7. ΤΑΗ-ΜΙ, *to endure*, Pres. and Impf. wanting (instead of them *ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτλην*, (*τλῶ*), *τλαίην*, *τλήῃς*, *τλάς* (*τλάσα*); Fut. *τλήσομαι*; Perf. *τέτληκα*. Verbal Adj. *τλητός*. (In Attic prose this verb is rare.)

8. *φη-μί*, *to say* (stem ΦΑ-), has the following formation:—

‡ 178.

Present.			ACTIVE.		Imperfect.		
Indicative	S. 1.	φημί ¹	Indicative	S. 1.	ἔφην		
	2.	φῆς		2.	ἔφης, usually ἔφησθα		
	3.	φησί(ν)		3.	ἔφη [(§ 116, 2).]		
	D. 2.	φᾶτον		D. 2.	ἔφᾶτον		
	3.	φᾶτόν		3.	ἔφᾶτην		
	P. 1.	φᾶμέν		P. 1.	ἔφᾶμεν		
	2.	φᾶτέ		2.	ἔφᾶτε		
	3.	φᾶσί(ν)		3.	ἔφᾶσαν		
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φαίην, φαίης, φαίη, φαίητον and φαῖτον, φαίητην and φαίτην, φαίημεν and φαῖμεν, φαίητε and φαῖτε, φαῖεν			
Imp.	φᾶδί, or φᾶδι (σύμφᾶδι), φᾶτω, φᾶτον, φᾶτων, φᾶτε, φᾶτωσαν and φάντων		Fut. Aor.	φήσω ἔφησα.			
Inf. Part.	φᾶναι (φᾶς, φᾶσα, φάν G. φάντος, φάσης)						

MIDDLE.

Perf. Imp. πᾶσσω (Pl. Tim. 72, d.), *let it be said*. Impf. Ind. ἔφαντο, Lys. Fragm. 3. [X. Cy. 6. 1, 21, is a false reading]; Inf. φᾶσθαι, Aesch. Pers. 687, in chorus. Part. φάμενος (rare), *affirming*.

Verbal adjective, φατός, φατέος.

¹ In composition: *ἀντίφημι*, *σύμφημι*, *ἀντίφησι(ν)*, *σύμφησι(ν)*, etc., but *ἀντιφῆς* (accent on ultimate), *συμφῆς*, and Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

REMARK 1. In the second person φής, both the accentuation and the Iota subscript are contrary to all analogy. On the inclination of this verb in the Pres. Ind. (except φής), see § 33, a.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (aio) *to assert, to assure*, etc. The Fut. φήσω, and Aor. ἔφησα, have only the last signification. The Part. φάς is not used in Attic prose; still, ψ Pl. Alc. 2. 139, c. φάσces.

REM. 3. With φημί the verb ἡμί, *inquam*, may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν ὃ ἐγώ, *said I*, ἦ ὃ δs, *said he*, to describe a conversation.

§ 179. *The following Deponents also belong here.*

1. ἄγαιμαι, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην (ἡγασάμην, Epic and Dem. 18, 204); Fut. ἀγάσομαι. Verbal Adj. ἀγαστός.

2. δύναμαι, *to be able*, second Pers. δύνασαι [δύνῃ from the Ion. δύνειαι, tragic and later, § 172, 2, (a)], Subj. δύνωμαι (§ 176, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἔδυνάμην and ἡδυνάμην, second Pers. ἔδύνω (not ἔδύνασο, § 172, 2), Opt. δυναίμην, δύναιω (§ 176, 1); Fut. δυνήσομαι; Aor. ἔδυνήθην, ἡδυνήθην and ἔδυνάσθην (not ἡδυνάσθην), the last Ion. and in Xen. (Aug., § 120, Rem. 1); Perf. δεδύνημαι. Verbal Adj. δυνατός, *able and possible*.

3. ἐπίσταμαι (like ἴσταμαι), *to know*, (properly, *to stand upon something*, to be distinguished from ἐφίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι (§ 176, 1), Imp. ἐπίστω [seldom and only in the poets and later writers, ἐπίστασο, § 172, 2 (b)]; Impf. ἡπιστάμην, ἡπίστω [seldom and only in the poets and later writers, ἡπίστασο, § 172, 2 (b)], Opt. ἐπισταίμην, ἐπίσταω (§ 176, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην. (Aug., § 126, 3.) Verbal Adj. ἐπιστητός.

4. ἔραμαι, *to love* (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *I loved*; Fut. ἐρασθήσομαι, *I shall love*. [Pass. ἐρώμαι (from ἐράω), *I shall be loved*.] Verbal Adj. ἐραστός.

δ. κρέμαμαι, *to hang, be suspended, pendeo*, Subj. κρέμωμαι (§ 176, 1), Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιω, -αιτο (§ 176, 1), (Arist. Vesp. 298, κρέμοισθε, comp. μάρναμαι, § 230, and μεμνολίμην, § 154, 8); Aor. ἐκρεμάσθην; Fut. Pass

κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, *pendebo I shall hang*.

6. πρίασθαι, *to buy*, ἐπριάμην, second Pers. ἐπρίω (an Aor. Mid., and found only in this tense, which the Attic writers employ instead of the Aor. of ὠνέομαι, viz. ὠνησάμην, which is not used by them, § 122, 4), Subj. πρίωμαι (§ 176, 1); Opt. πριαίμην, -αιω, -αιτο (§ 176, 1); Imp. πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*

ἵ-η-μι (stem 'E-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἴης, ἴησι(ν); ἵετον; ἵεμεν, ἵετε, ἰᾷσι(ν) [ἰεῖσι(ν)]; Subj. ἰῶ, ἴῃς, ἴῃ; ἴητον; ἰῶμεν, ἴητε, ἰῶσι(ν); ἀφίῶ, ἀφίῃς, ἀφίῃ, etc. Imp. ἵει, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰεῖσα, ἰέν.
Impf.	Ind. ἵουν (from ἵεω), ἀφίουν (rarer ἡφίουν, rare ἵειν, προΐειν, ἡφίειν), ἵει, ἀφίει (rarer ἡφίει); ἵετον, ἰέτην; ἵεμεν, ἵετε, ἵεσαν, ἀφίεσαν (rarer ἡφίεσαν). Opt. ἰέην (second Pers. Pl. ἀφίετε, Plat.; third Pers. Pl. ἀφίοιεν, X. H. 6. 4, 3).
Perf. Aor. II.	εἵκα. — Plup. εἵκειν. — Fut. ἥσω. — Aor. I. ἥκα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἶτον, ἀφείτον, εἶτην; Plur. εἵμεν, καθεῖμεν, εἶτε, ἀνεῖτε, ἔσαν, commonly εἴσαν, ἀφείσαν. Subj. εἶ, ἥς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, ἀφείτον, εἶτην; εἵμεν, ἀφείμεν, εἶτε, ἀφεί- τε, εἶεν, ἀφείεν. Imp. ἔς, ἀφες, ἔτω; ἔτον, ἀφετον, ἔτων; ἔτε, ἀφετε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφείναι. — P. εἶς, εἶσα, ἀφείσα, ἔν, ἀφέν, Gen. ἔντος, εἴσης, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἵην is very doubtful, and the forms ἴης, ἴη are very rare. The form ἵειν has the ending of the Plup., like the Impf. of εἶμι, *to go*; it is Att. and Ion., a secondary form of ἵων.

MIDDLE.		
Pres.	Ind. ἵμαι, ἵσαι, ἵται, etc. — Subj. ἰῶμαι, ἀφιῶμαι, ἰῆ, ἀφιῆ, etc. — Imp. ἵσο, or ἰου. — Inf. ἵσθαι. — Part. ἱμενος, -η, -ον.	
Impf.	ἱέμην, ἵσο, etc. — Opt. ἱέμην, Att. ἰοίμην, ἰοῖο, ἀφιοῖο, etc.	
Aor. II.	Ind. εἶμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἶμεθα, etc.	Subj. ὦμαι, ἀφῶμαι, ῶ, ἀφῶ, ἦται, ἀφῆται Opt. προοίμην, -οῖο, -οῖτο, -οίμεθα, -οῖσθε, -οῖντο (προεῖτο, προεῖσθε, προεῖντο are rarer forms) Imp. οὐ (ἀφου, προου), second Pers. Pl. εἶσθε (ἀφεςθε, πρόεςθε), εἶσθε, etc.). Inf. εἶσθαι. — Part. ἕμενος, -η, -ον.
Perf. εἶμαι, μεδεῖμαι; Inf. εἶσθαι, μεδεῖσθαι. — Plup. εἶμην, εἶσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἠκάμην (rare, † 173, 2).		
PASSIVE.		
A. I. εἴδην, P. εἰδῆναι, etc. — Fut. εἰδήσομαι. — Verb. Adj. ἐτός, ἐτέος (ἀφeros).		

REM. 3. Besides the two verbs ἵδηναι and ἵηναι, only the following dialectic verbs belong here, viz., ᾿ΑΗ-ΜΙ, ΔΙ-ΔΗ-ΜΙ (ΔΕ), (though διδεῖναι(ν) from the last is found in X.); δίζηναι and ΔΙΗ-ΜΙ.

† 181. (c) Verbs in -ι, only εἶμι (᾿Ι), to go.

PRELIMINARY REMARK. The verbs εἶμι, to go, and εἶμι, to be, are presented together (though the last, on account of its stem ᾿ΕΞ, does not belong here), in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.					
Ind. S. 1.	εἶμι, to be	Subj. εἶ	Ind. 1.	εἶμι, to go	Subj. ἵω
2.	εἶ	ῆς	2.	εἶ	ῆς
3.	εἴσιν(ν)	ῆ	3.	εἴσιν(ν)	ῆ
D. 2.	εἴσιν	ῆτον	D. 2.	ἵτον	ἵητον
3.	εἴσιν	ῆτον	3.	ἵτον	ἵητον
P. 1.	εἴμεν	ῆμεν	P. 1.	ἵμεν	ἵομεν
2.	εἴτε	ῆτε	2.	ἵτε	ἵητε
3.	εἴσιν(ν)	ῆσιν(ν)	3.	ἵσιν(ν)	ἵοσιν(ν)
Imp. S. 2.	ἵσθι	Inf. εἶναι	Imp.	ἵθι, πρόσθι (seld. πρόσθι)	Inf. ἵεναι
3.	ἵστω		3.	ἵτω	Part. ἵόν, ἵού
D. 2.	ἵστον	Part. ὄν, οὔσα, ὄν	D. 2.	ἵτον, πρόσθιν	σα, ἴόν
3.	ἵστων		3.	ἵτων	Gen. ἴοντος, ἴουσης.
P. 2.	ἵστε	G. ὄντος, οὔσης (παρόν, παρούσα, παρόν, G. παρόντος)	P. 2.	ἵτε, πρόσθι	(παρίων, παριοῦσα, παρίον, G. παρίοντος).
3.	ἵστωσαν (rare ἵστων; ὄντων, Plat. Legg. 879, b.)		3.	ἵτωσαν, or ἴοντων (ἵτων Aesch. E. 32.)	

IMPERFECT.					
Ind.			Opt.		
S. 1.	ἦν, <i>I was</i>	εἶην	S. 1.	ἦεν or ᾗα, <i>I went</i>	λοιμ or ιολήν
2.	ἦσθα (§ 116, 2)	εἶης	2.	ᾗεις and ᾗεισθα	λοις
3.	ἦν (from ἦεν)	εἶη	3.	ᾗει	λοι
D. 2.	ἦστον (ᾗστων)	εἶητον	D. 2.	ᾗειτον, us'ly ᾗστων	λοιτον
3.	ἦστην (ᾗστην)	εἶητην	3.	ᾗείτην, " ᾗστην	λοιτήν
P. 1.	ἦμεν	εἶμεν (seldom εἶμεν)	P. 1.	ᾗμεν, " ᾗμεν	λοιμεν
2.	ᾗτε (ᾗστε)	εἶτε (seld. poet. εἶτε)	2.	ᾗετε, " ᾗτε	λοιτε
3.	ᾗσαν	εἶσαν and εἶεν	3.	ᾗεσαν (ᾗσαν poet.)	λοιεν

Fut. ἔσομαι, *I shall be*, ἔσῃ, or ἔσει, ἔσται, etc. — Opt. ἐσόμεν. — Inf. ἔσεσθαι.
— Part. ἐσόμενος. — Verbal Adj. ἐστέον, συνεστέον.

MIDDLE FORM: Pres. ἵεμαι, ἵεσαι or ἵη, ἵεται, etc., Imp. ἵεσο, Inf. ἵεσθαι, Part. ἱέμενος: the Impf. ἱέμην, ἵεσο, etc., signifying *to hasten*, ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἵημι. — Verbal Adj. ἱέος, ἱέον, rarer ἱεντέον.

REMARK 1. On the inclination of the Ind. of εἶμι, *to be* (except the second Pers. εἶ), see § 33 (a). In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. παρῑμι, παρῑει, παρῑεσσι(ν), etc. Imp. παρῑσθι, ξύνισθι; but παρῑν on account of the temporal augment, παρῑεσται on account of the omission of ε (παρῑέσεται), παρῑέναι like infinitives with the ending -ναι, παρῑᾶ, ᾗς, ᾗ, etc., παρῑᾶτε, παρῑᾶεν, on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρῑόν, παρῑούσα, παρῑόν, Gen. παρῑόντες (so also παρῑόν, Gen. παρῑόντες).

REM. 2. The compounds of εἶμι, *to go*, follow the same rules as those of εἶμι, *to be*; hence several forms of these two verbs are the same in compounds, e. g. παρῑμι, παρῑει, and παρῑεσσι(ν) (the last being third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι); but Inf. παρῑέναι, Part. παρῑόν.

REM. 3. The form εἶεν, *esto, be it so! good!* shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἶεν instead of εἶσαν of the third Pers. Pl. Opt. Impf. — A secondary form, yet critically to be rejected, of the third Pers. Imp. ᾗτω instead of ἔστω, is found once in Pl. Rp. 361, c., with the varying reading ἔστω. — The form of the first Pers. Impf. is often ᾗ, among the Attic poets, and sometimes also in Plato; the form ᾗμην is rare (Lys. 7, 34, X. Cy. 6. 1, 9). — The form of the second Pers. Impf. ᾗς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. — The Dual forms with σ are preferred to those without σ; on the contrary, ᾗτε is preferred to ᾗστε (Aristoph.).

REM. 4. The form of the third Pers. Sing. Impf. ᾗεν instead of ᾗει, from εἶμι, sometimes occurs, even before consonants, Ar. Plut. 696. προσᾗεν (in Senarius); Pl. Crit. p. 114, d. (in the best MSS.); ᾗεν, Pl. Crit. 117, e. (in the best MSS.); προσᾗεν, Pl. Tim. 43, 6; ἀρᾗεν, ib. 60, c; ἀπᾗεν, ib. 76, b.

REM. 5. The Ind. Pres. of εἶμι, *to go*, has regularly in the Attic prose-writers the meaning of the Fut. *I shall or will go or come*; hence the Pres. is supplied by ἔρχομαι (§ 167, 2); the Inf. and Part. have likewise a Pres. and Fut. meaning.

II. Verbs in -μι which annex the Syllable νν̄ or ν̄ to the Stem-vowel and append to this the Personal-endings.

§ 182. *Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.*

A. Verbs whose Stem ends with α, ε, or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-νν̄-μι ¹	κορέ-νν̄-μι ¹	στρώ-νν̄-μι ¹
	Impf.	ἐ-σκεδά-νν̄-ν ¹	ἐ-κορέ-νν̄-ν ¹	ἐ-στρώ-νν̄-ν ¹
	Perf.	ἐ-σκέδα-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδά-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδά-σω	κορέ-σω,	στρώ-σω
		Att. σκεδῶ, -ᾶς, -ᾷ	Att. κορῶ, -εῖς, -εῖ	
	Aor.	ἐ-σκέδα-σα	ἐ-κόρε-σα	ἐ-στρω-σα
Mid.	Pres.	σκεδά-νν̄-μαι	κορέ-νν̄-μαι	στρώ-νν̄-μαι
	Impf.	ἐ-σκεδα-νν̄-μην	ἐ-κορε-νν̄-μην	ἐ-στρω-νν̄-μην
	Perf.	ἐ-σκέδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-άμην	
	F. Pf.		κε-κορέ-σ-ομαι	
Pass.	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.

¹ And σκεδα-νν̄ίω, ἐσκεδά-νν̄ιον — κορε-νν̄ίω, ἐκορέ-νν̄ιον — στρω-νν̄ίω, ἐστρώ-νν̄ιον (ν̄ always short).

B. Verbs whose Stem ends with a Consonant.

Pres.	δα-λῦ-μι, ¹ perdo,	δα-λῦ-μαι, pereō,	δα-νῦ-μι ¹	δα-νῦ-μαι
Impf.	ἔλ-λῦ-ν ¹	ἔλ-λῦ-μην	ἔμ-νῦ-ν ¹	ἔμ-νῦ-μην
Perf. I.	δα-ῶλε-κα ('ΟΛΕΩ), perdidī,		δα-ῶμο-κα	δα-ῶμο-μαι
	§ 124, 2.		('ΟΜΟΩ)	
Perf. II.	δα-ῶλε-α, perīi,		§ 124, 2.	
Plup. I.	δα-ῶλε-κειν, perdidēram,		δα-ομό-κειν	δα-ομό-μην
Plup. II.	δα-ῶλε-ειν, perieram,			
Fut.	δα-ῶ, -εῖς, -εῖ	δα-οῦμαι, -εῖ	δα-οῦμαι, -εῖ	
Aor. I.	ἔλε-σα	A. II. ἔλ-όμην	ῶμο-σα	ῶμο-σάμην
			A. I. P. ὠμό-σ-θην (et ὠμόθην)	
			F. I. P. ὀμο-σ-θήσομαι.	

¹ And ὀλλύ-ω, ὀλλυ-ον — δμνύ-ω, δμνυ-ον (always ῥ).

REMARK. 'Ολλῦμι comes by assimilation from δλ-νῦμι (§ 18, Rem.). For an example of a stem-ending with a mute, see δείκνῦμι above, under the paradigms (§ 175). The Part. Perf. Mid. or Pass. of δμνῦμι is δμωμοσμένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. δμώμοται, δμώμοτο.

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -νν̄μι.

‡ 183. (a) *Verbs whose Stem ends in a.*

1. *κερά-νν̄-μι* (poetic secondary form *κιννάω*, *κίνημι*; Epic and poet. *κεράω*), *to mix*, Fut. *κεράσω*, Att. *κερῶ*; Aor. *έκέρᾱσα*; Perf. *κέκρᾱκα*; Mid. *to mix for one's self*, Aor. *έκερασάμην*; Perf. Mid. or Pass. *κέκρᾱμαι* (*κεκέρασμαι*, Anacr. 29, 13; Inf. *κεκεράσθαι*, Luc. Dial. Meretr. 4, 4); Aor. Pass. *έκράσθην*, Att. also *έκεράσθην* (Metathesis, ‡ 156, Rem.).

2. *κρεμά-νν̄-μι*, *to hang*, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *έκρέμᾱσα*; Mid. or Pass. *κρεμάνν̄μαι*, *to hang one's self*, or *be hung* (but *κρέμᾱμαι*, *to hang*, ‡ 179, 5); (Perf. Mid. or Pass. *κεκρέμαμαι* in later writers;) Fut. Pass. *κρεμασθήσομαι*; Aor. *έκρεμάσθην*, *I was hung*, or *I hung*.

3. *πετά-νν̄-μι*, *to spread out, to open*, Fut. *πετάσω*, Att. *πετῶ*; Aor. *έπέτᾱσα* (Perf. Act. *πεπέτακα*, Diod.); Perf. Mid. or Pass. *πέπτᾱμαι* (‡ 155, 2) (*πεπέτασμαι*, non-Attic and Luc.); Aor. Pass. *έπετάσθην*.

4. *σκεδά-νν̄-μι*, *to scatter*, Fut. *σκεδάσω*, Att. *σκεδῶ*; Aor. *έσκεῖδσα*; Perf. Mid. or Pass. *έσκεδάσμαι*; Aor. Pass. *έσκεδάσθην*.

‡ 184. (b) *Verbs whose Stem ends in ε.*

PRELIMINARY REMARK. The verbs *ένν̄μι*, *σβένν̄μι*, and also *ζώνν̄μι* (‡ 186), do not properly belong here, since their stem originally ended in σ, 'ΕΞ- (comp. *ves-tire*), ΣΒΕΞ- (comp. *εσβεσ-τος*), ΖΩΞ- (comp. *ζωσ-τήρ*, *ζωσ-τρον*, *ζωσ-της*, *ζωσ-τός*); but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. *ένν̄-μι*, *to clothe*, in prose *άμφιένν̄μι*, Impf. *άμφιένν̄ν* without Aug.; Fut. *άμφιέσω*, Att. *άμφιῶ*; Aor. *ήμφιέσα*; Perf. Act. wanting; Perf. Mid. or Pass. *ήμφιέσμαι*, *ήμφιέσαι*, *ήμφιέσται*, etc., Inf. *ήμφιέσθαι*; Fut. Mid. *άμφιέσομαι*. (Aug. §§ 126, 3. and 230.) The vowel of the Prep. is not elided in the Common language, hence also *έπιέσασθαι*, X Cy. 6. 4, 6.

2. *ζένν̄-μι*, *to boil*, Trans., Fut. *ζέσω*; Aor. *έζεσα*; Perf. Mid. or Pass. *έζεσμαι*; Aor. Pass. *έζέσθην*. — (*ζέω*, on the contrary, is usually intransitive).

3. *κορέ-νῦ-μι*, to satiate, Fut. *κορέσω*, Att. *κορῶ*; Aor. *ἐκόρεσα*; Aor. Mid. *ἐκορασάμην*; Perf. Mid. or Pass. *κεκόρεσμαι*; Aor. Pass. *ἐκορέσθην*.

4. *σβέ-νῦ-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, I extinguished; second Aor. *ἔσβην*, I ceased to burn; Perf. *ἔσβηκα*, I have ceased to burn. — Mid. *σβέννυμαι*, to cease to burn, intrans. Fut. *σβήσομαι*; Perf. Mid. or Pass. *ἔσβεσμαι*; Aor. Pass. *ἔσβέσθην*; Fut. Pass. *σβεσθήσομαι*. No other verb in *-νῦμι* has a second Aor. Act. (§ 191, 2).

5. *στορέ-νῦ-μι*, to spread out (shortened form *στόρνῦμι*, Poet. and X. Cy. 8. 8, 16), Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἐστόρεσα*; Mid. to spread out for one's self. The other tenses are formed from *στρώνῦμι*; *ἔστρώσάμην*; *ἔστρωμαι*, *ἔστρώθην*, *στρωτός* (non-Att. *ἐστόρεσμαι*, *ἐστορέσθην*, and *ἐστορήθην*). See § 182.

§ 185. (c) Verbs whose Stem ends in *ι*.

τί-νῦ-μι (TI-), to pay, to expiate, Mid. *τί-νῦ-μαι*, to get pay, to punish, to avenge, secondary Epic form of *τίνω* and *τίνομαι*. — In Attic poetry the Mid. is often found, and with one *ν*, *τίνυμαι*.

§ 186. (d) Verbs in *ο*, with the *ο* lengthened into *ω*.

1. *ζώ-νῦ-μι*, to gird, Fut. *ζώσω*; Perf. *ἔζωκα*, Paus.; Aor. *ἔζωσα*; Mid. to gird one's self, Aor. Mid. *ἔζωσάμην*; Perf. Mid. or Pass. *ἔζωσμαι* (§ 131).

2. *ῥώ-νῦ-μι*, to strengthen, Fut. *ῥώσω*; Aor. *ἔρρωσα*; Perf. Mid. or Pass. *ἔρρωμαι*, Imp. *ἔρρωσα*, vale, farewell, Inf. *ἔρρώσθαι*; Aor. Pass. *ἔρρώσθην* (§ 131); Fut. Pass. *ῥωσθήσομαι*.

3. *στρώ-νῦ-μι* (§ 182), to spread out, Fut. *στρώσω*; Aor. *ἔστρωσα*, etc. See *στορένῦ-μι* (§ 184, 5).

4. *χρώ-νῦ-μι*, to color, Fut. *χρώσω*; Aor. *ἔχρωσα*; Perf. Mid. or Pass. *κέχρωσμαι*; Aor. Pass. *ἐχρώσθην*.

B. Verbs whose Stem ends in a Consonant and assumes *-νῦ*.

§ 187. (a) In a Mute.

1. *ᾄγ-νῦ-μι*, to break, Fut. *ᾄξω*; Aor. *ἔαξα*, Inf. *ᾄξαι* (Part. Lys. 100, 5. *κατεάξαντες* with the Aug.); second Perf. *ἔαγα*, I am broken; Mid. to break for one's self, Aor. *ἔαξάμην*; Aor. Pass. *ἔαγην* (Aug., § 122, 4).

2. δείκ-νῦ-μι, see † 175.

3. εἰργ-νῦ-μι (or εἰργω), *to shut in*, Fut. εἰρξω; Aor. εἰρξα, Inf. εἰρξαι, Part. εἰρξας (Pl. Polit. 285, b.), περιέρξαντες (Th. 5, 11), ξυνέρξαντος (Pl. Rp. 5. 461, b), Subj. καθείρξης (with the variation καθέρξης), Pl. Gorg. 461, d; Aor. Pass. εἰρχθην; Perf. εἰργμαι. (But εἰργω, εἰρξω, εἰρξα, εἰρχθην, *to shut out*, etc.)

4. ζεύ-νῦ-μι, *to join together*, Fut. ζεύξω; Aor. ἔζευξα; Mid. *to join to or for one's self*, Fut. ζεύξομαι; Aor. ἔζευξάμην; Perf. Mid. or Pass ἔζεμμαι; Aor. Pass. ἐζεύχθην, and more frequently ἐζύγην.

5. μίγ-νῦ-μι, *to mix* (μῖσγω, secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα (Polyb.); Perf. Mid. or Pass. μέμιγμαι, μεμίχθαι; Aor. Pass. ἐμίχθην, and ἐμίγην; Fut. Pass. μιχθήσομαι; Fut. Perf. μεμίξομαι.

6. αἶγ-νῦ-μι, usually as a compound: (The Attic use of the form αἶγνῦμι is not certain) ἀνοίγνῦμι, διοίγνῦμι (but instead, ἀνοίγω, διοίγω, are more frequently used in the Pres. and ἀνέωγον always in the Impf.), *to open*, Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοῖξαι (in X. Hell. ἤνοργον, ἤνοιξα, signifying *to put to sea, to weigh anchor*); first Perf. ἀνέωχα, *I have opened*; second Perf. ἀνέωγα, *I stand open*, instead of which Att. ἀνέωγμαι; Impf. Mid. ἀνεωγόμεν; Aor. Pass. ἀνεώχθην, ἀνοσχθῆναι. (Aug. † 122, 6.) Verb. Adj. ἀνοικτέος.

7. ὀμόργ-νῦ-μι, *to wipe off*, Fut. ὀμόρξω; Aor. ὤμορξα; Mid. *to wipe off from one's self*; Fut. ὀμόρξομαι; Aor. ὤμορξάμην; Aor. Pass. ὤμόρχθην.

8. πήγ-νῦ-μι, *to fix, fasten, freeze*, Fut. πήξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast, am frozen*; Mid. πήγνυμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπάγην (more seldom ἐπήχθην); second Fut. Pass. παγήσομαι. Verbal Adj. πηκτός.

9. ῥήγ-νῦ-μι, *to rend*, Fut. ῥήξω; Aor. ἔρρηξα; second Perf. ἔρρωγα, *I am rent* († 140, Rem. 3); Aor. Mid. ἐρρήξάμην; Aor. Pass. ἐρράγην (ἐρρήχθην rare); second Fut. ῥάγῃσομαι.

10. φράγ-νῦ-μι (commonly φράσσω, φράττω, † 143, 1), *to break* Impf. ἐφράγνῦν (Thuc. 7, 74. S. Ant. 241); Fut. φράξω; Aor. ἔφραξα; Perf. Mid. or Pass. πέφραγμαι; Aor. Pass. ἐφράχθην (ἐφράγην first used among the later writers).

§ 188. (b) *Verbs whose Stem ends in a Liquid.*

1. ἄρ-νῦ-μαι (Epic and also in Plato), *to take, obtain*, secondary form of αἶρο-μαι, and used only in particular phrases, *to obtain, to acquire*, namely, *a reward, spoils*, etc. Impf. ἤρνυμην. The remaining forms come from αἶρομαι.

2. κτείν-νῦ-μι, commonly written κτίννῦμι in the MSS., *to put to death*, Att. prose secondary form of κτείνω, is used in the Pres. and Impf. The stem is KTEIN-, lengthened from KTEN-. The ν of the stem is omitted on account of the diphthong (§ 169, Rem. 1).

3. ὄλ-λῦ-μι (instead of ὄλ-νῦ-μι), *to destroy*. See § 182, B. In prose, only in compounds.

4. ὅμ-νῦ-μι, *to swear*. See § 182, B.

5. ὄρ-νῦ-μι (poet.), *to rouse* (§ 230).

6. στόρ-νῦ-μι, *to spread out*. See στορέννῦμι, § 184, 5.

§ 189. *Inflection of the two forms of the Perf. κείμαι and ἤμαι.*

PRELIMINARY REMARK. The two forms of the Perf. κείμαι and ἤμαι, are so essentially different, in their formation, from the other verbs in -μι, that they require to be treated by themselves.

a. Κείμαι, *to lie*.

Κείμαι, properly, *I have laid myself down*, hence *I lie down*; then Pass. *I have been laid down, I am lying down* (e. g. ἀνάκει-μαι, *I am laid up*, i. e. *consecrated*, σύγκειται, *it has been agreed upon*, compositum est, constat, but συντέθεται ὑπό τινος, *it has been agreed by some one*); this verb is a Perf. without reduplication, from the stem KEI- (contracted from KEE-).

Perf.		Ind. κείμαι, κείσαι, κείται, κείμεθα, κείσθε, κεύνται;
		Subj. κέωμαι, κέρη, κήνται, etc.
Impf.		Imp. κείσο, κείσθω, etc.; — Inf. κείσθαι; — Part. κείμενος.
		Ind. ἐκέιμην, ἔκεισο, ἔκειτο, third Pers. Pl. ἔκειντο.
		Opt. κείμην, κέοιο, κέοιτο, etc.
Fut.		κείσομαι.
Compounds		ἀνάκειμαι, κατάκειμαι, κατάκεισαι, etc.; — Inf. κατακείσθαι; — Imp. κατάκεισο, ἔγκεισο.

§ 190. b. Ἦμαι, *to sit*.

1. Ἦμαι, properly, *I have seated myself, I have been seated, hence, I sit* (Ion. and poetic, also used of inanimate objects, instead of ἰδρῦμαι, *I have been fixed, established*); this verb is a Perf. of the poet. Aor. Act. εἶσα, *to set, to establish*. The stem is ἦΔ- (comp. ἦσ-ται instead of ἦδ-ται, according to § 17, 5, and the Lat. *sed-co*).

REMARK 1. The active Aorist-forms of εἶσα are dialectic (§ 230) and poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, εἰσάμην; Part. εἰσάμενος (Th. 3, 58, ἐσάμενος); Imp. ἔσαι, ἔσσαι (ἐφessαι); Fut. poetic ἔσομαι, ἔσσομαι (ἐφέσσομαι). The defective forms of this verb are supplied by ἰδρῦω.

Perf.	Ind. ἦμαι, ἦσαι, ἦσται, ἦμεθα, ἦσθε, ἦνται; Imp. ἦσο, ἦσθω, etc.; — Inf. ἦσθαι; — Part. ἦμενος.
Plup.	ἦμην, ἦσο, ἦστο, ἦμεθα, ἦσθε, ἦντο.

2. In prose, the compound κάθημαι is commonly used instead of the simple. The inflection of the compound differs from the simple in never taking σ in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:—

Perf.	κάθημαι, κάθησαι, κάθηται, etc.; — Subj. καθῶμαι, καθῆ, καθῆται, etc.; — Imp. κάθησο, etc.; — Inf. καθῆσθαι; — Part. καθήμενος.
Plup.	ἐκάθημην and καθήμην, ἐκάθησο and καθήσο, ἐκάθητο and καθήστο, etc.; — Opt. καθοίμην, καθοίω, καθοίτῃ, etc.

REM. 2. The Opt. forms: καθήμην, -ῆο, -ῆτο, etc. are doubtful. — The defective forms of ἦμαι are supplied by ἕζεσθαι, or ἴζεσθαι (prose καθέζεσθαι, καθίζεσθαι).

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μι, IN FORMING THE SECOND AOR. ACT. AND MID., THE PRES. AND PERF. ACT.

§ 191. I. *Second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and (though rarely) a second Aor. Mid., according to the analogy of verbs in -μι, — this tense being without the mode-vowel, and appending the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials is like that of the second Aor. Act. of

verbs in -μι. The characteristic-vowel, with some exceptions, is lengthened, as in ἔστην, viz. ᾱ and ε into η, ο into ω, ι and ῑ into ῖ and ῡ. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp., and Inf. The third Pers. Pl. in -ησαν (Char. α) and -ῡσαν shortens the vowel, when the poets use the abridged form in -ν, instead of -σαν, e. g. ἔβαν, ἔδυν. The Subj., Opt., and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μι, e. g. βαίην (σταίην), σβείην (θείην), γνῶιην (δοίην), γνούς (δούς). The Imp., like στήθι, in the second Pers. Sing., takes the ending -θι, and the stem vowel remains long through all the persons; in compounds of βαίνω, βηθι is also shortened into βᾱ, e. g. κατάβᾱ, πρόβᾱ, εἰςβᾱ, ἔμβᾱ, ἐπίβᾱ instead of κατάβηθι, etc.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓNO-Ω, γινώσκω, to know.	d. Character. ῡ δύω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went,	ἔσβην, I ceased to	ἔγνων, I knew,	ἔδυν, I went in
2.	ἔ-βη-ς	ἔσβης [burn,	ἔγnows	ἔδύς [or under,
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδῡ
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδύτον
3.	ἔ-βη-την	ἔσβήτην	ἔγνώτην	ἔδύτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδύμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδύτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνω)	ἔδυσαν (Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, σβῆς, σβῆ ¹	γνῶ, γνῶς, γνῶ ¹	δύω, ρς, ῆ ¹
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, ῆτε, ῶσι(ν)	σβῶμεν, ῆτε, ῶσι(ν)	γνῶμεν, ῶτε, ῶσι(ν)	δύωμεν. ῆτε, ῶσι(ν)
Opt. S. 1.	βαίην	σβείην	γνῶιην ²	
2.	βαίης	σβείης	γνῶιης	
3.	βαίη	σβείη	γνῶιη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνῶιητον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνῶιητην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβείημεν et εἶμεν	γνῶιημεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνῶιητε et οἶτε	
3.	βαίεν (seldom βαίησαν)	σβείεν	γνῶιεν (rarely γνῶιησαν)	
Imp. S.	βῆθι, ἦτω ³	σβῆθι, ἦτω ³	γνῶθι, ὦτω ³	δύθι, ὕτω ³
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνῶτον, ὦτων	δύτον, ὕτων
P. 2.	βῆτε	σβῆτε	γνῶτε	δύτε
3.	βήτωσαν and βάντω	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, ᾶσα, αν G. βάντος	σβείς, εἶσα, έν G. σβέντος	γνούς, οῦσα, όν G. γνόντος	δύς, ῡσα, ύν G. δύντος.

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

² Aeschyl. Suppl. 230 (215) συγγνώφη; but in the Mid. form συγγνωῖτο.

³ Compounds, e. g. ἀνάβηθι, ἀνάβητε; ἀπόσβηθι; διάγνωνθι; ἀναδύθι.

REMARK. The Opt. form *δύην* (instead of *δύειν*) is not found in the Attic dialect, but in the Epic (§ 227).

§ 192. *Summary of Verbs with a second Aor. like Verbs in -μι.*

Besides the verbs mentioned above, some others have this form:—

1. *διδράσκω*, to run away (§ 161, 10, Aor. (ΔΡΑ-) *ἔδραν*, -ās, -ā, -āμεν, -āτε, -άσω (ἔδρην Poet.), Subj. *δρῶ*, *δρᾶς*, *δρᾷ*, *δρᾶτον*, *δρῶμεν*, *δρᾶτε*, *δρῶσι(ν)*, Opt. *δράην*, Imp. *δρᾷδι*, -άτω, Inf. *δρᾶναι*, Part. *δράς*, -άσα, -άν, Gen. *δράντος*.

2. *πέτομαι*, to fly (§ 166, 29), Aor. (ΠΤΑ-) *ἔπτην*, Inf. *πτῆναι*, Part. *πτάς*; Aor Mid. *ἐπτάμην*, *πτάσθαι*.

3. *πρίσθαι*, see § 179, 6.

4. *σκέλλω* or *σκελέω*, to dry, second Aor. (ΣΚΛΑ-) *ἔσκλην*, to wither, Intrans., Inf. *σκληῆναι*, Opt. *σκαλήην*.

5. *φθά-νω*, to come before, to anticipate (§ 158, 7), Aor. *ἔφθην*, *φθῆναι*, *φθάς*, *φθῶ*, *φθαίην*.

6. *καίω*, to burn, Trans. (§ 154, 2), Aor. (ΚΑΕ-) *ἔκαήν*, I burned, Intrans.; but first Aor. *ἔκαυσα*, Trans.

7. *ῥέω*, to flow (§ 154, 2), Aor. (ῥΥΕ-) *ἔρρῶην*, I flowed.

8. *χαίρω*, to rejoice (§ 166, 32), Aor. (ΧΑΡΕ-) *ἔχαρην*.

9. *ἁλίσκομαι*, to be taken, Aor. (ἁΛΟ-) *ἤλων* and *ἔδλων* (§ 16', 1), *ἁλῶναι*, *ἔλῶ*, -ῶς, -ῶ, etc., *ἁλοῖην*, *ἁλόεις* (always *ἁ*, except in the Ind.).

10. *βιόω*, to live, Aor. *ἔβίων*, Subj. *βιῶ*, -ῶς, -ῶ, etc., Opt. *βιόην* (not *βιοίην*, as *γνοίην*, to distinguish it from the Opt. Impf. *βιοίην*), Inf. *βιῶναι*, Part. *βιούς* [*οῦσα*, *οῦν*]; but the cases of *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus: *ἀνέβίων*, I returned to life, from *ἀναβιόσκομαι* (§ 161, 3). The Pres. and Impf. of *βιόω* are but little used by the Attic writers; for these tenses, they employ *ζῶ*; besides these tenses, only the Fut. *ζήσκειν* was in good use among Attic writers; the remaining tenses were borrowed from *βιόω*; thus, Pres. *ζῶ*; Impf. *ἔζων* (§ 137, 3); Fut. *βιώσομαι*, more rarely *ζήσω*; Aor. *ἔβλω* (X. O. 4, 18, has also *ἔβλώσεν*); Perf. *βεβίωκα*; Perf. Mid. or Pass. *βεβίωται*, Part. *βεβιωμένος*.

11. *φύω* (*ῡ* or *ῥ*), to produce, second Aor. *ἔφῡν*, Intrans., to be produced, be born, be naturally, *φῡναι*, *φῶς*, Subj. *φύω* (Opt. wanting in the Attic dialect); but the first Aor. *ἔφῡσα*, Trans. I produced; Fut. *φύσω*, Trans. I will produce. The Perf. *πέφῡκα*, I am produced, also has an intransitive sense, so also the Pres. Mid. *φύομαι*; Fut. *φύσομαι*.

REMARK. Here also belong the forms *σχέει* and *σχοίην* of the second Aor. *ἔσχον* from *ἔχω*, to have (§ 166, 14), and *πῖθι* of the second Aor. *ἔπιον* from *πίνω*, to drink (§ 158, 5).

§ 193. II. *Perfect and Pluperfect.*

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. *ΔΙ-Ω*, to

fear, δέ-δι-α, then rejecting the mode-vowel, in the Dual and PL Ind. Perf. and Plup., and to some extent in the Inf., e. g. δέ-δε-μεν instead of δε-δί-α-μεν. In this way, these forms of the Perf and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἴ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλᾶναι; but in the third Pers. Pl. Perf., the mode-vowel α is not rejected, e. g. δε-δί-ᾱσι; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ᾱσι = τε-τλᾶ-σι.

REMARK 1. Except the forms of ΔΙΩ and ἴστημι, all the Perfects of this kind belong almost exclusively to poetry, particularly to the Epic. The Sing. δέδια is not Attic.

REM. 2. The Imp. of these Perfects is also in use, and, since it not only wants the mode-vowel, but takes the ending -σι in the second Pers. Sing., it is wholly analogous to the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the termination, and the Opt. Plup. ends in -αίην, e. g. ἐστά-ω, ἐστῶ, -ῆς, etc., τετλαίην. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. ἐσταώς = ἐστώς, ἐστα-ός = ἐστώς and ἐστός, and also have a peculiar feminine form in -ῶσα, e. g. ἐστῶσα; all the Cases retain the ω, e. g. ἐστῶτος, ἐστῶσης, etc.

REM. 3. The form resolved by ε is retained in some participles, in the Ionic dialect, e. g. ἐστεώς, *standing firm*; so from τέθηκα, τεθνεώς (never τεθνώς) together with τεθνηκώς, is retained in the Attic dialect also. In these forms, ω remains in all the Cases, e. g.

ἐστεώς, ἐστεῶσα, ἐστεώς, Gen. ἐστεῶτος, -ώσης.
τεθνεώς, τεθνεῶσα, τεθνεώς, Gen. τεθνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have this form of the participle.

	Perfect.	Pluperfect.	Perfect.	Pluperfect.
Ind. S. 1.	δέ-δι-α	ἐδεδίειν	Ἐ-ΣΤΑ-Α	
2.	δέ-δι-ας	ἐδεδίεις		
3.	δέ-δι-ε(ν)	ἐδεδίει		
D. 2.	δέ-δι-τον	ἐδεδίτον	ἔ-στα-τον	ἔστατον
3.	δέ-δι-τον	ἐδεδίτην	ἔ-στα-τον	ἔστατην
P. 1.	δέ-δ-μεν	ἐδέδιμεν	ἔ-στα-μεν	ἔσταμεν
2.	δέ-δι-τε	ἐδέδιτε	ἔ-στα-τε	ἔστατε
3.	δε-δί-ᾱσι(ν)	ἐδέδισαν (ἐδεδίσαν)	ἐ-στα-σι(ν)	ἔστασαν
Imp. Subj.	δέ-δι-σι, δεδίτω, etc. δε-δί-ω, -ης, -η, etc.		ἔ-στα-σι, etc., ἔστατωσαν and -άντων	3 Pers. Pl.
Inf. Part.	δε-δι-έναι δε-δί-ώς, -υῖα, -ός, Gen. -ότος		ἐ-στα-ναι ἐ-στώς, -ῶσα, -ός (-ός?) Gen. -ῶτος, -ώσης	
Subj. Pf. Opt. Plup.	ἐστῶ, ῆς, ῆ, etc. ἐσταίην, Dual ἐσταίητον and -αῖτον, Pl. ἐσταίημεν and -αῖμεν, etc., third Pers. Pl. ἐσταίεν.			

REM. 4. The Opt. Plup. third Pers. Sing. *δεδείη*, Pl. Phaedr. 251, a. is restored according to traces in the MSS. The Plup. of *ἴστημι*, in this form never takes the strengthened augment *ει*. — The Imp. Perf. *ἴσταδι*, etc., and the Opt. Plup. *ἴσταίην*, etc., are poetic only. But the Inf. *ἴσταναι* is in constant use; yet *ἴστηκέναι* is very seldom; also the Part. *ἴσώς*, -ῶσα, is far more frequent than *ἴστηκός*, -υῖα; the neuter *ἴστηκός*, on the contrary, is more frequent than *ἴσώς*. Instead of the Ind. Sing. Perf., Plup., and Part. of *δέδωκα*, the forms of *δέδωκα* are more frequent; besides the Indic. Perf. and Plup., particularly in the Sing., the Inf. and Part. were used.

§ 194. Summary of Verbs with a Perfect like Verbs in -μι.

Besides the two verbs above, the following have this form of the Perfect:—

1. *γίγνομαι*, to become, ΓΕΓΑΑ (stem ΓΑ): Perf. (Sing. *γέγονα*, -as, -ε), *γεγάμεν*, *γέγατε*, *γέγασι(ν)*, Inf. *γεγάμεν* (Epic), Part. *γεγώς*, *γεγῶσα*, *γεγός*, Gen. *γεγῶτος*.

2. *βαίνω*, to go, Perf. *βέβηκα*, BEBAA: Pl. *βέβήμεν*, -ᾶτε, -ᾶσι(ν), third Pers. Pl. Subj. *έμβεβῶσι(ν)* (Pl. Phaedr. 225, e), Inf. *βεβάναι*, Part. *βεβώς* (X. Hell. 7. 2, 3), *βεβυῖα* (*βεβῶσα*, Pl. Phaedr. 254, b), *βεβός*, Gen. *βεβῶτος*; Plup. *έβεβήμεν*, -ᾶτε, -ᾶσαν. These abridged forms are almost wholly poetic and dialectic (§ 230).

3. *θνήσκω*, to die, *τέθνηκα*, ΤΕΘΝΑΑ: Pl. *τέθναμεν*, *τέθνατε*, *τεθνᾶσι(ν)*, Imp. *τέθναδι*, Part. *τεθνηκός*, *τεθνηκυῖα*, *τεθνηκός*, or *τεθνεός*, *τεθνεῶσα* (Lys. and Dem.), *τεθνεός*, Inf. *τεθνάναι* (Aesch. *τεθνᾶναι* from *τεθναέναι*); Plup. *έτέθνασαν*, Opt. *τεθναίην*.

4. *τάλλω*, to beat, Perf. *τέτληκα*, ΤΕΤΛΑΑΑ: Dual *τέτλατον*, Pl. *τέτλαμεν*, *τέτλατε*, *τετλᾶσι(ν)*, Imp. *τέτλαδι*, -ᾶτω, etc., Subj. wanting, Inf. *τετλάναι*, but Part. *τετληκός*; Plup. *έτέτλαμεν*, *έτέτλατε*, *έτέτλασαν*, Dual *έτέτλατον*, *έτετλᾶτην*, Opt. *τετλαίην*.

5. Here belong the two participles of,

βιβρώσκω (§ 161, 6), to eat, Perf. *βέβρωκα*, poetic *βεβρώς*, Gen. -ῶτος.

πίπτω (§ 163, 3), to fall, *πέπτωκα*, Att. Poet. *πεπτός* (comp. § 230).

REMARK. There are also found, in imitation of Homer, *κέκραγμεν* and the Imp. *κέκραχθι*, from the Perf. *κέκραγα* (from *κράζω*, to cry out); also the Imp. *πέπεισθι*, from *πέποιθα*, to trust (from *πείθω*, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects *οἶδα* and *ἔοικα* require a distinct consideration.

§ 195. Οἶδα and ἔοικα.

1. *Οἶδα*, Perf. from *ΕΙΔΩ* (second Aor. *εἶδον*, I saw, Inf. *ἰδεῖν*, *videre*) properly *I have seen*, hence *I know*; for the syllable *οἶ*, see § 140, 4; for the change of *δ* into *σ* in *ἴστον*, etc., see § 17, 5; for the change of *δ* into *σ* in *ἴσμεν*, see § 19, 1. Its inflection is as follows:—

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα ¹	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῇ	ἴστω	εἰδέναι
D. 2. 3.	ἴστων, ἴστων	εἰδῆτον, -ήτων	ἴστων, ἴστων	
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδῆτε	ἴστε	εἰδώς, -υῖα, -ός
3.	ἴσασι(ν)	εἰδῶσι(ν)	ἴστωσαν	

PLUPERFECT.				
Ind. S. 1.	ᾔδειν ²	Dual	Pl. ᾔδειμεν (Poet. ᾔσμεν)	
2.	ᾔδεις and -εἰσθα ¹	ᾔδειτον, Poet. ᾔστον	ᾔδειτε (" ᾔστε)	
3.	ᾔδει(ν)	ᾔδείτην, " ᾔστην	ᾔδεσαν (" ᾔσαν)	

Opt. Sing. εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείμεν (seldom εἰδείμεν), εἰδείητε, εἰδείην (seldom εἰδείσαν).

Fut. εἴσομαι (Ion. εἰδήσω, though Isocr. συνειδήσεις), *I shall know or experience*; sometimes also εἰδέναι, εἰδῶ, εἰδείην, have the same meaning.— Verbal Adj. ἰστέον.

ἔννοιδα, compounded of οἶδα, *I am conscious*, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.

¹ § 116, 2, οἶδας scarcely occurs in Attic.

² First person ᾔδη, second ᾔδησθα, third ᾔδη, are considered as Attic forms; yet ᾔδην, ᾔδισθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδαμεν, οἶδατε, οἶδασι(ν), instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1047. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6. The shortening of the ει into ε in the Dual and Pl. of the Opt. ᾔδειμεν, is poetic and rare. S. O. T. 1232.

REMARK. The Perfect, *I have known*, is expressed by ἔγνωνκα, and the Aorist, *I knew*, by ἔγνων.

2. ὅμαι, *I am like, I seem*, Perf. of ὅμαι (of this the Impf. εἶκε, is used in Homer), poetic εἶκα instead of ὅμαι, εἶκέμαι instead of ὀικέμαι, and (instead of ὀικέμαι) the anomalous Att. third Pers. Pl. εἶξασι, even in prose (Plat.), Part. ὀικώς, in the Attic writers only in the sense of *like*; Att. εἶκός and εἶκέμαι (instead of ὀικώς, ὀικέμαι) commonly in the dramatists, only in the sense of *probable, likely, right*; hence especially in the neuter εἶκός, as ὥς εἶκός, *as is natural*; Plup. εἶκεν (§ 122, 5), Fut. εἶξω (Ar.).

Here belongs the abridged form ὀοιγμεν, among the Tragedians, instead of ὀοίκαμεν; comp. ἴσμεν. The poetic Mid. forms ᾔξαι (Eur. Alc. 1065), second Pers. Sing. Perf., and ᾔκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

§ 196. III. *Present and Imperfect.*

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἄνω, τανώ, ἔρω, σέω, ἔδω, φέω. οἶμαι (§ 166, 24), of the Common language, belongs here.

† 197. *Summary of the Deponent Passives*
(§ 102, 2, 3).

Ἀγαμαι, to wonder,	δύναμαι, to be able,	κρέμαμαι, to hang,
αἰδέομαι, to reverence,	ὑσαρעסטέομαι, to be dissatisfied,	λοιδορέομαι, to revile,
ἁλάνομαι, to wander,	ἐναντιόομαι, to resist,	μαίνομαι, to be mad,
ἀμιλλάομαι, to contend,	ἐνδυμέομαι, to lay to heart,	μεταμέλομαι, to regret,
ἀντιόομαι (Poet.) adversor,	ἐννοέομαι, to consider,	μισάττομαι, to loathe,
ἀπονοέομαι, to be distracted,	ἐπιμέλομαι and -έομαι, to take care,	μεμείδομαι (Poet.), to be justly indignant,
ἀπορέομαι, to be perplexed,	ἐπινοέομαι, to reflect upon,	οἶομαι, to suppose,
ἀριστοκρατέομαι, to have an aristocracy,	ἐπίσταμαι, to know,	ὀλιγαρχέομαι, to have an oligarchy,
ἀρνέομαι, to refuse	ἐραμαι (Poet.), to love,	πειράομαι, to try,
ἄχθομαι, to be displeased,	εὐδυνέομαι, to be happy,	προθυμέομαι, to desire,
βούλομαι, to wish,	εὐλαβέομαι, to be cautious,	προνοέομαι, to foresee,
βρυχάομαι, to roar,	εὐνομέομαι, bonis legibus utor,	σεβέομαι, to reverence (Aor. ἐσέφθην, Pl. Phaedr. 254, b).
δέομαι, to want,	εὐπορέομαι, to be opulent,	φιλοτιμέομαι, to be ambitious,
δέρκομαι (Poet.), to see,	ἥδομαι, to rejoice,	ὑποσκέομαι, to conjecture.
δημοκρατέομαι, to have a democracy,	δέρομαι (Poet.), to become hot,	
διαλέγομαι, to converse,		
διανοέομαι, to think,		

REMARK 1. The Aor. of several verbs have a Mid. as well as a Pass. form, e. g. αὐλίζομαι, to lodge; λοιδορέομαι, to revile; δρέγομαι, to strive after; πραγματεύομαι, to carry on business (Pass. rarer); φιλοφρονέομαι, to treat kindly. Also several of the above verbs belong here, yet they more seldom have a middle Aorist, e. g. ἄγαμαι, Aor. Mid. in Dem. αἰδέομαι, see § 166, 1, ἀμιλλάομαι, Aor. Mid. in later writers, ἀρνέομαι in Herod. Aesch. and in later writers, διαλέγομαι in non-Attic writers, ἐπινοέομαι in later writers, λοιδορέομαι, Aor. Mid. in Isae. 6, 59, πειράομαι often in Thu., προνοέομαι, Eur. Hipp. 683. Paus. 4. 20, 1. φιλοτιμέομαι in Isoc. and Aristid.—Several of the above list of verbs have a middle as well as a Passive form in the Fut.: αἰδέομαι, § 166, 1, ἄχθομαι, § 166, 4. διαλέγομαι, to converse with, διαλέξομαι and rarer διαλεχθήσομαι, διανοέομαι, to think, ἐπιμέλομαι, § 166, 21. προθυμέομαι, to desire, προθυμήσομαι and rarer προθυμηθήσομαι. Both ἥδομαι, to rejoice, and the poetic ἐραμαι, to love, have a passive form for their Fut.: ἡσθήσομαι, ἐρασθήσομαι, § 179, 4.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf.

REM. 3. Among the Deponent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβέω, terreo, to terrify; φοβηθήναι and φοβήσεσθαι, timere, to fear. Here belong all verbs in -αίνεῖν and -ύνεῖν, derived from substantives and adjectives, almost all in -οῦν, and most in -ίσειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι, εὐφρανείσθαι, and εὐφρανθήσεσθαι, to be joyful, to be happy; πεπαίνειν, to make ripe, πεπανθήναι, πεπανείσθαι, maturescere, to ripen; αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνείσθαι (rarer αἰσχυνθήσεσθαι), to feel shame; ἐλαττοῦν, to make less, ἐλαττωθήναι, ἐλλαττώσεσθαι, to be inferior, to be conquered; χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry; μαλακίζειν, to make effeminate, μαλακισθήναι (rarer μαλακίσασθαι), μαλακισθήναι, to make one's self effeminate, to

be effeminate; ὀργίζειν, to make angry, ὀργισθῆναι, ὀργιεῖσθαι, and ὀργισθήσεσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:—

ἄγειν (from ἀνάγειν, come, ἀναχθῆναι and ἀναγαγέσθαι, signifying to be carried to sea, in mare provehi, but Fut. ἀνάξεσθαι), ἀγείρειν, ἀγνύναι, ἀδριόζειν, αἰσχύνειν, ἀνιᾶν, αἶρειν, ἀλλάττειν (ἀλλαγήσομαι, often also ἀλλάξεσθαι), ἀρμόζειν, ἀσχολεῖν, αὐξάνειν, ἀφανίζειν;—βάλλειν;—δαπανᾶν, διαιτᾶν;—ἐδίξειν, ἐπείγειν (ἡπείχθη), ἐστιᾶν, εὐωχεῖν;—ἥτταν (F. ἡττηθήσομαι and rarer ἡττήσομαι);—ἰδρύειν;—κινεῖν, κλίνειν, κοιμᾶν, κομίζειν (κομισθῆναι, to travel, but κομίσασθαι, sibi recuperare, to recover for one's self), κρίνειν, κυλινδεῖν;—λέγειν, λείπειν, λύειν, λυπεῖν;—μεθύσκειν, μιγνύναι, μιμνήσκειν;—ὀρέγειν (ὀρεχθῆναι, and rarer ὀρέξασθαι), ὀρμᾶν, ὀχεῖν;—πείθειν (Fut. πείσομαι, I will obey, but πεισθήσομαι, I will be persuaded), πηγνύναι, πλανᾶν, πλέκειν, πλήττειν, πολιτεύειν (also πολιτεύσασθαι), πογεύειν;—ῥηγνύναι, ῥωννύναι;—σεῖειν, σήπειν (σαπῆναι, σαπήσεσθαι), σκεδαννύναι, σπᾶν, σπειρᾶν, σπείρειν, στέλλειν (σταλῆναι, σταλήσεσθαι), στρέφειν (στραφῆναι, στραφήσεσθαι), σφάλλειν (σφαλῆναι, σφαλήσεσθαι, seldom σφαλεῖσθαι), σώζειν (σωθῆναι, to save one's self, but σώσασθαι, to save for one's self, sibi servare);—ταράττειν, τέρπειν, τρέπειν (τραπῆναι, to turn one's self, to turn, τρέψασθαι, to put to flight), τρέφειν;—φαίνειν (φανῆναι, φανήσεσθαι and φανεῖσθαι, to appear, but φανθῆναι, to be shown), φαντάζειν (φαντασθήσεσθαι), φέρειν (ἐνεχθῆναι, οἴσεσθαι and ἐνεχθήσεσθαι, rarer οἰσθήσομαι), φθίρειν (φθαρήναι, φθαρήσεσθαι [φθειρεῖσθαι, Ion. and poet.], φοβεῖν (φοβήσεσθαι and φοβηθήσεσθαι);—ψεύδειν (ψευσθῆναι, ψευσθήσομαι, to deceive one's self, be deceived, but ψεύσεσθαι, ψεύσασθαι, to lie);—χεῖν.

† 198. *Summary of the Active Verbs most in use with a Middle Future, † 154, 1.*

ἄιδω (ᾤδω), to sing,
ἀκούω, to hear,
ἀλαλάζω, to shout,
ἁμαρτάνω, to miss,
ἀπαντάω, to meet,
ἀπολαύω, to enjoy,
ἀρπάζω, to seize,
βαδίζω, to go,
βαίνω, to go,
βιόω, to live,
βλέπω, to see,
βοάω, to cry out,
γελάω, to laugh,
γηράσκω, to grow old,
γιγνώσκω, to know
δάκνω, to bite,
δαρδάνω, to sleep,
δεῖσαι, to fear,
διαιτῶ, to live,
διδράσκω, to run away,
διώκω, to pursue,
ἐγκωμιάζω, to praise

εἰμί, to be,
ἐπαινέω, to praise,
ἐσθίω, to eat,
θαυμάζω, to wonder,
θέω, to run,
θηράω, θηρεύω, to hunt,
διγγάνω, to touch,
θνήσκω, to die,
θρώσκω, to leap,
κάμνω, to labor,
κλαίω, to weep,
κλέπτω, to steal,
κωμιάζω, to revel,
λαγχάνω, to obtain,
λαμβάνω, to take,
λιχμάω, to lick,
μανθάνω, to learn,
νέω, to swim,
νεύω, to nod,
οἶδα, to know,
οἰμώζω, to lament,
ὀλολύζω, to howl,

δμνυμι, to swear,
ὀρᾶω, to see,
οὐρέω, urinam redere,
παίζω, to sport,
πάσχω, to suffer
πηδάω, to leap,
πίνω, to drink,
πίπτω, to fall,
πλέω, to sail,
πνέω, to blow (but τὸ μ
πνεύσω),
πνίγω, to strangle,
ποδέω, to desire,
προσκυνέω, to reverence,
ρέω, to flow,
ροφέω, to gulp down,
σιγάω, to be silent,
σιωπάω, to be silent,
σκώπτω, to mock,
σπουδάζω, to be zealous,
συρίττω, to whistle, etc.,
τίκτω, to produce,

τρέχω, to run,
τρέγω, to gnaw,
τυγχάνω, to obtain,

ταράσσω, to rail at,
φεύγω, to flee,
φθάνω, to come before,

χάσκω, to gape,
χέζω, to ease one's self,
χωρέω, to contain.

REMARK. Some have both the Active and Middle form for the Future; the Middle, however, is preferred, e. g. ἄδω (ᾄσω non-Attic), ἀρπάζω, βιάω, γηρά-
(σκ)ω, βλέπω, διώκω, ἐγκωμιάζω, ἐπαινέω, θαυμάζω, κλέπτω, ροφέω, σκάπτω,
τίκτω, χωρέω. — Θηράω, δηρεύω, κολάζω are also used with the middle form.
The following compounds of χωρέω have an Active and Middle form in the
Fut.: ἀπο-, συγ- προσχωρέω, but ἀνα- and προχωρέω have only the Active form.

CHAPTER VII.

§ 199. *Prepositions and Conjunctions.*

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb, and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said; hence these parts of speech are treated in the Syntax, so far as it is necessary.

PECULIARITIES OF THE DIALECTS.

PARTICULARLY OF THE EPIC DIALECT.

A. ORTHOGRAPHY.

§ 200. *Digamma, or Labial Breathing F.*

1. The Greek language had originally, in addition to the Spiritus Asper (' , and the Lingual Breathing *σ*, a Labial Breathing,¹ the sound of which corresponds nearly to the Eng. *f*, or the Latin *v*. In accordance with its form (*F*) which is like one Gamma standing upon another, it is named Digamma (double Gamma); and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the alphabet, namely, between *ε* and *ζ*, and is named ΒαϞ. Comp. §§ 2*b*, 1 and 25, 2.

2. This character disappeared very early; but its sound was in some cases changed, in some of the dialects, into the smooth Labial *β*, e. g. *βία*, *vis*, *Fls* (later *Is*); in other instances, it was softened into the vowel *υ*, and, after other vowels, coalesced with these, and formed the diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *ναυς* (*υδFs*), *navis*, *χευς* (*χέFω*) Æol., *βους* (*βόFs*), *βους*, *βός*, Gen. *βόvis*; in others still, it was changed into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before *ρ* is not indicated, e. g. *Fls*, *vis*, *Is*; *δFis*, *ovis*, *δIs*; *εΙλέω*, *volvo*; *Φρόδον*, *ρόδον*, etc.; it was also changed, in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἑσπερος*, *vesperus*; *ἔννυμι*, *vestio*.

3. In the Homeric poems, no character denoting the breathing *F* any longer exists; but it is very clear that, in the time of Homer, many words were sounded with the Digamma, e. g. *ἄγρυμι*, *ἄναξ*, *ἄνδρσσω*, *ἄνδάνω*, *ἔαρ*, *ver*, the

¹ "The Vau, or Digamma, an important agent in early Greek orthography, less, however, a principal than a subsidiary letter, retained much of its previous character of vowel-consonant, or, in the technical language of the Oriental schools, of quiescible letter. It was chiefly used as a liquid guttural, or aspirate, somewhat akin to our English *wh*, to impart emphasis to the initial vowel of words, and possessed the power, with certain limitations, of creating metrical position. But these vague and indefinite properties, were not such as to entitle it to a regular or habitual place in the written texts of the popular Epic poems. It was retained by the Boeotian states in monumental inscriptions till the 145 Olympiad." — *Mure's Hist. of the Language and Literature of Greece*, vol. i, p. 85; vol. iii, p. 513.

forms of ἔϊδον, *video*; ἔδικα, *είκοσι*, *viginti*; εἶμα, *vestis*; εἶπεῖν (comp. *vocare*), ἔκηλος, ἔννυμι, *vestio*; ἐός and ὅς, *suius*; οὖ, *sui*; οἷ, *sibi*; ἔσπερος, *vesperus*; οἶκος, *vicus*; οἶνος, *vinum*, etc.; this is obvious from the following facts: (a) words that have the Digamma cause no Hiatus, e. g. πρὸ ἔδεν (= πρὸ *Fέδεν*); — (b) hence also a vowel capable of Elision, when placed before a digammated word, cannot be elided, e. g. λίπεν δέ ἐ (= δέ *Fε*), ἀπὸ ἔο (= ἀπὸ *Fέο*); — (c) the paragogic *ν* (§ 15) is wanting before words which have the Digamma, e. g. δαῖέ οἱ (= δαῖέ *Fοι*); — (d) οὐ instead of οὐκ or οὐχ, is found before the Digamma, e. g. ἐπὶ οὐ ἔδεν ἐστὶ χειρῶν (= οὐ *Fεδεν*); — (e) in compounds, neither Elision nor Crasis occurs, e. g. διαειπόμεν (= δια*Fει*πόμεν), ἀαγῆς (= ἀ*Fα*γῆς); — (f) a digammated word with a preceding consonant, makes a vowel long by position, e. g. γάρ ἔδεν (where the *ρ* and the Digamma belonging to ἔδεν make *α* long by position); — (g) long vowels are not shortened before words that have the Digamma, e. g. κάλλετ τε στίλβων καὶ εἶμασι (= καὶ *Fε*ίμασι), *Il. γ*, 392.

§ 201. *Interchange of Vowels.*

PRELIMINARY REMARK. The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, *ε*, *ο*, *ᾱ*, called (§ 140, 2 and 4) *variable vowels* (τρέφω, τέτροφα, ἐτράφη) undergo various changes in the dialects: —

α is used instead of *ε* (Ion.), e. g. τράπω, τάμνω, μέγαδος instead of τρέπω, τέμνω, μέγεδος; so also Doric τράφω, σκιάρως, Ἄρταμης instead of τρέφω, σκιερός, Ἄρτεμης; and in several particles, e. g. δκα, τόκα, πόκα instead of δτε, τότε, πότε.

ε instead of *α* in the Ionic dialect, when followed by a Liquid, e. g. τέσσερες, ἔρσην, θελος, βέρεδρον (Ion.) instead of τέσσαρες, four, ἄρσην, *a male*, θελος, glass, βάραδρον, *gulf*; also in many verbs in -άω, e. g. φοιτέω, ὀρέω (Ion.) instead of φοιτάω, ὀράω.

ε instead of *ο* (Doric), e. g. ἐβδεμήκοντα instead of ἐβδομήκοντα.

α instead of *ο* (Ion.), in ἀρῶδεῖν instead of ὀρῶδεῖν.

2. The following cases are to be noted in addition: —

The long *α* is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Plateiasm* (i. e. the broad pronunciation) of the Dorians, e. g. ἁμέρα, κᾱπος, ἁδύς, Δαμάρτηρ. The older and the later Ionic have softened this grave *α* into *η*. The Attic uses both the Doric *α* and the softened *η*, (§ 16, 7). Comp. Dor. ἁμέρα, Ion. ἡμέρα, Att. ἡμέρα (with the Ion. *η* and Doric *α*); Ion. σοφίη, Dor. and Att. σοφία; Ion. δώρηξ, Dor. and Att. δώραξ. — So, also, in the diphthong *αυ*, among the Ionic writers *α* is changed into *η*: νῆϋς, γρῆϋς, instead of ναϋς, γραϋς; likewise in the diphthong *αι* in the Dat. Pl. of the first Dec., *ης* and *ησι* (Ion.) instead of *αις* and *αισι*. — Still, in certain words, the Dorians retain the *η*, as the Ionians do the *α*.

η instead of *ει* (Æolic and Doric), e. g. σαμῆον, τῆνος, δξῆα, so the Infinitive, e. g. λαβῆν, καλῆν, instead of σημεῖον, κείνος, δξεῖα, λαβεῖν, καλεῖν.

αι instead of *ει* (Doric), e. g. φθαίρω instead of φθείρω.

ν often instead of **ο** (Æolic), e. g. *συφός*, *δνυμα* instead of *σοφός*, *δνομα*, so in Homer *ἔγυρις* instead of *ἔγορά*; and in the Common language, *εὐώνυμος*, *πατήγυρις*, etc.

ω instead of **ου** before a Liquid and **σ**, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—**οι** instead of **ου** before the breathing **σ** in the third Pers. Pl. *οισι(ν)* instead of *ουσι(ν)*, and in the participle ending *-οισα* instead of *-ουσα*, and in *Μοῖσα* and *Ἀρέθουσα* instead of *Μοῦσα*, and *Ἀρέθουσα*; the above use of **ω** instead of **ου** is Dor., yet not in Pindar; the use of **οι** instead of **ου** is Æolic and Pindaric, e. g.

Τῷ ἐφάβω instead of *τῷ ἐφήβου*, *ἔν* (also Ion. and Pindar.) instead of *ἐν*, *δῶλες* instead of *δοῦλος*, *ῶρανός* instead of *οὔρανός*, *βῶς* instead of *βοῦς*;—*τύπτωσι(ν)* instead of *τύπτουσι(ν)*, *τύπτοισα* instead of *τύπτουσα*, *φιλέοισι(ν)* instead of *φιλοῦσιν*, *ἔχουσα* instead of *ἔχουσα*.

Some other instances will be considered below, in treating of the Declensions and Conjugations.

§ 202. *Interchange of Consonants.*

The change of consonants in the different dialects is according to the two following laws:—

Coördinate consonants (§ 5, Rem. 4) interchange with each other; and cognate consonants (§ 5, Rem. 1) interchange with each other.

§ 203. I. *Interchange of coördinate Consonants.*

A. THE MUTES: (a) The smooth Mutes **π** and **κ**. The interrogative and indefinite pronouns, *πῶς*, *πότε*, *ποῖος*, *ὅποῖος*, etc., are in Ion. *κῶς*, *κότε*, etc.

κ instead of **τ**: *κότε*, *κατέ*, *ἔτε*, *τότε*, *ὀπότε*, *ἄλλοτε*, are in Dor. *πόκα*, *ποκά*, *δκα*, *τάκα*, *ὀπόκα* (Poet. *ὀπόκκα*), *ἄλλοκα*; so *δκα* (shortened from *δκακα*) instead of *δταν*. On the contrary, **τ** instead of **κ**: *τῆνος* Dor. instead of *κείνος*, *ἑκείνος*.

π instead of **τ** (Æol. and Dor.), e. g. *πέμπε* instead of *πέντε*.

(b) The Medials **β** and **γ**, e. g. *βλήχων* (Att.), *penny-royal*, is in Ion. *γλήχων*, *βλέφαρον*, *eye-lash*, is *γλέφαρον*.

δ instead of **γ** (Dor.), e. g. *δᾶ* instead of *γῆ*; hence *Δημήτηρ* instead of *Γημήτηρ*.

δ instead of **β** (Dor.), *ὀδελός* instead of *ὀβελός*.

(c) The Aspirates **θ** and **φ**, e. g. *θήρ*, *beast*, *θλᾶν*, *θλίβειν*, *οὐθαρ*, *udder*, are in Dor. *φήρ*, *φλᾶν*, *φλίβειν*, *οὐφαρ* (uber); *φήρ* and *φλίβειν* also in Homer.

χ instead of **θ**: *ἔσμα* is in Dor. *ἔχμα*, and *θρνιδος*, etc. (from *θρνις*) is *θρνιχος*, etc.

B. THE LIQUIDS: (a) The Liquids interchange with one another: **ν** instead of **λ** before **θ** and **τ**, often in the Dor. dialect, e. g. *ῥνθον*, *βέντιστος* (Dor.) instead of *ῥλθον*, *βέλτιστος*; also (Ion. and Att.) *πλεύμων*, *pulmo*, instead of *πνέμων*, *litreron* instead of *νίτρον*.

ρ is rarely used instead of **λ**, e. g. *κρίβανος*, *oven*, Att., instead of *κλίβανος*.

(b) The Liquid ρ and the breathing σ in the later and often in the middle Attic: $\rho\rho$ instead of the Ion. and old Attic $\rho\sigma$, e. g. $\epsilon\rho\sigma\eta\nu$ and $\epsilon\rho\rho\eta\nu$, *a male*; $\kappa\acute{o}\rho\sigma\eta$ and $\kappa\acute{o}\rho\rho\eta$, *back*; but $\rho\rho$ remains where the augment is used, and in composition.

§ 204. II. *Interchange of cognate Consonants.*

(a) The Palatals γ and κ , e. g. $\kappa\nu\alpha\phi\epsilon\nu\varsigma$, *fuller*, is preferred by the Att. writers to the other form, $\gamma\nu\alpha\phi\epsilon\upsilon\varsigma$.

κ and χ in $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota$ (Ion.) instead of $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$.

(b) The Linguals δ and τ , e. g. $\alpha\delta\tau\iota\varsigma$ (Ion. and Epic) instead of $\alpha\delta\delta\iota\varsigma$, *again*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. $\kappa\iota\delta\acute{\omega}\nu$ (Ion.) instead of $\chi\iota\tau\acute{\omega}\nu$, $\epsilon\nu\delta\alpha\upsilon\tau\alpha$, *hic*, $\epsilon\nu\delta\epsilon\upsilon\tau\epsilon\nu$, *hinc*, (Ion.), instead of $\epsilon\nu\tau\alpha\upsilon\delta\alpha$, $\epsilon\nu\tau\epsilon\upsilon\delta\epsilon\nu$; $\kappa\acute{\upsilon}\delta\eta$ (Ion.) instead of $\chi\acute{\upsilon}\tau\eta$, *pal.*

σ and τ , e. g. $\Pi\omicron\tau\epsilon\iota\delta\acute{\alpha}\nu$, $\epsilon\pi\epsilon\tau\omicron\nu$, $\epsilon\iota\kappa\alpha\tau\iota$, $\tau\acute{\upsilon}$, $\tau\acute{\epsilon}$ (Dor.) instead of $\Pi\omicron\sigma\sigma\epsilon\iota\delta\acute{\alpha}\nu$, $\epsilon\pi\epsilon\sigma\omicron\nu$, $\epsilon\iota\kappa\omicron\sigma\iota$, $\sigma\acute{\upsilon}$, $\sigma\acute{\epsilon}$. The Attic forms $\tau\epsilon\upsilon\tau\lambda\omicron\nu$, *beet*; $\tau\eta\lambda\acute{\iota}\alpha$, *sieve* (from $\sigma\acute{\eta}\delta\omega$), $\tau\acute{\upsilon}\rho\beta\eta$ (from $\sigma\acute{\upsilon}\rho\omega$), *turba*; $\tau\acute{\eta}\mu\epsilon\rho\omicron\nu$, *to-day*, and $\tau\acute{\eta}\tau\epsilon\varsigma$, *this year* (the two last only in the comedians, but in tragedians and in other Attic writers $\sigma\acute{\eta}\mu\epsilon\rho\omicron\nu$, $\sigma\acute{\eta}\tau\epsilon\varsigma$), are in the Ion. and Common language $\sigma\epsilon\upsilon\tau\lambda\omicron\nu$, $\sigma\eta\lambda\acute{\iota}\alpha$, $\sigma\acute{\upsilon}\rho\beta\eta$.

$\sigma\sigma$ and $\tau\tau$. Instead of $\sigma\sigma$, employed in the older and the later Ionic, in old Attic and in most other dialects,—the new and often also the middle Attic in most words uses $\tau\tau$, e. g. $\tau\acute{\alpha}\sigma\sigma\omega$, $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$; but Att. $\tau\acute{\alpha}\tau\tau\omega$, $\gamma\lambda\acute{\omega}\tau\tau\alpha$. (But when $\sigma\sigma$ results from composition, it remains unchanged.) Yet the Ionic forms prevail, not only in the older Attic writers, but are also found in other authors, some words always having $\sigma\sigma$, e. g. $\pi\acute{\alpha}\sigma\sigma\omega$, *to scatter*; $\pi\acute{\tau}\acute{\eta}\sigma\sigma\omega$, *to crouch*; $\beta\acute{\upsilon}\sigma\sigma\omicron\varsigma$, *a deep*; $\pi\acute{\iota}\sigma\sigma\omega$, *to husk*; $\pi\acute{\tau}\acute{\upsilon}\sigma\sigma\omega$, *to fold*; $\beta\rho\acute{\alpha}\sigma\sigma\omega$, *to shake*; $\pi\tau\acute{\omega}\sigma\sigma\omega$, *to cower*; $\epsilon\rho\acute{\epsilon}\sigma\sigma\omega$ ($\epsilon\rho\acute{\epsilon}\tau\tau\omega$ is rejected), etc.

σ and ν in the Dor. verb-ending $-\mu\epsilon\varsigma$, e. g. $\tau\acute{\upsilon}\nu\tau\omicron\mu\epsilon\varsigma$ (instead of the common form $\tau\acute{\upsilon}\nu\tau\omicron\mu\epsilon\nu$, see § 220, 6); also $\alpha\acute{\iota}\epsilon\varsigma$ Dor. instead of $\alpha\acute{\iota}\acute{\epsilon}\nu$.

$\sigma\delta$ instead of ζ (\mathcal{A} ol., so also in Theoc.) but only in the middle of words, e. g. $\mu\epsilon\lambda\acute{\iota}\sigma\delta\epsilon\tau\alpha\iota$, $\mu\acute{\epsilon}\sigma\delta\omega\nu$ instead of $\mu\epsilon\lambda\acute{\iota}\zeta\epsilon\tau\alpha\iota$, $\mu\acute{\epsilon}\zeta\omega\nu$ or $\mu\epsilon\acute{\iota}\zeta\omega\nu$, not at the beginning of words, nor if δ precedes, or σ follows, e. g. $\mu\omicron\chi\delta\acute{\iota}\zeta\omicron\nu\tau\iota$, $\epsilon\pi\iota\phi\delta\acute{\upsilon}\zeta\omicron\iota\sigma\alpha$.

ζ and $\tau\tau$, $\sigma\upsilon\rho\acute{\iota}\tau\tau\epsilon\iota\nu$, $\acute{\alpha}\rho\mu\acute{\omicron}\tau\tau\epsilon\iota\nu$ (Att.) instead of $\sigma\upsilon\rho\acute{\iota}\zeta\epsilon\iota\nu$, $\acute{\alpha}\rho\mu\acute{\omicron}\zeta\epsilon\iota\nu$.

Here belong:—

ξ and σ and $\sigma\sigma$, e. g. $\xi\acute{\upsilon}\nu$ (Epic and old Attic) instead of $\sigma\acute{\upsilon}\nu$; $\delta\iota\xi\acute{\omicron}\varsigma$ and $\tau\rho\acute{\iota}\xi\acute{\omicron}\varsigma$ (Ion.) instead of $\delta\iota\sigma\sigma\acute{\omicron}\varsigma$, $\tau\rho\iota\sigma\sigma\acute{\omicron}\varsigma$; $\kappa\lambda\acute{\alpha}\xi$ Dor. instead of $\kappa\lambda\alpha\acute{\iota}\varsigma$ ($\kappa\lambda\epsilon\acute{\iota}\varsigma$); even in the Fut. and Aorists, the Dorians, and also Homer, in several verbs use ξ instead of σ , see § 223, 5.

(c) The Labials ϕ and π ,—the first Att., the last Ion.,—e. g. $\acute{\alpha}\sigma\phi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$ Att., $\acute{\alpha}\sigma\pi\acute{\alpha}\rho\alpha\gamma\omicron\varsigma$ Ion. So \mathcal{A} ol. and Dor. π , instead of ϕ , e. g. $\acute{\alpha}\mu\pi\acute{\iota}$ (\mathcal{A} ol.) instead of $\acute{\alpha}\mu\phi\acute{\iota}$; hence in the Common language, $\acute{\alpha}\mu\pi\acute{\epsilon}\chi\epsilon\iota\nu$, etc.

μ and π , e. g. $\pi\epsilon\delta\acute{\alpha}$ (\mathcal{A} ol. and Dor.) instead of $\mu\epsilon\tau\acute{\alpha}$.

(d) The double consonants ξ and ψ , and the two single consonants of which they are formed, though transposed, in the \mathcal{A} ol. dialect, e. g. $\sigma\kappa\acute{\epsilon}\nu\omicron\varsigma$, $\sigma\psi\acute{\alpha}\lambda\iota\varsigma$ instead of $\xi\acute{\epsilon}\nu\omicron\varsigma$, $\psi\alpha\lambda\acute{\iota}\varsigma$, yet only at the beginning of a word. So $\sigma\phi$ and ψ , e. g. $\psi\acute{\epsilon}$ Dor. instead of $\sigma\phi\acute{\epsilon}$.

CHANGE OF THE VOWELS.

‡ 205. *Contraction.*—*Diaeresis.*

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted: *εο* and *εου*, sometimes also *οο* and *οε* are contracted into *ευ* in Dor. and Ion.—not, as commonly, into *ου*; so *αο*, *αου*, and *αου* (Ion.) are contracted into *ευ*—not, as usual, into *ω* and *ου*, e. g. *φιλεῦ* from *φιλέου* = *φιλοῦ*; *πλεῦνες* from *πλέονες*; *πληρεῦντες* from *πληρόντες* = *πληροῦντες*; *ἐδικαίεν* from *ἐδικαίεο* = *ἐδικαίου*; *εἰρώτευν* from *εἰρώταον* = *εἰρώτων*; *γελεῦσα* from *γελάουσα* = *γελάωσα*; *δικαιεῦσι* from *δικαιοοῦσι* = *δικαιοῦσι*. But commonly the Dorians contracted *οε* into *ω* (instead of *ου*), e. g. *τυρβέοντα* = *τυρῶντα* instead of *τυροῦντα*, *ρίγῶν* instead of *ρίγουν*.

2. *Αο*, *αου*, and *αω* are contracted in the Doric dialect into *ᾶ* (instead of *ω*), namely, in verbs in *-ᾶω*, in genitives in *-αο* and *-ᾶων*, in substantives in *-ᾶων*, Gen. *-ᾶνος*, and in proper names in *-λαος*, e. g. *φυσᾶντες*, *χαλᾶσι*, *γελᾶν* from *φυσάοντες*, *χαλάουσι*, *γελάων*;—*τᾶν κορᾶν* from *τάων κοράων* = *τῶν κορῶν*;—*Ποσειδᾶν*, *-ᾶνος*, Att. *Ποσειδῶν*, *-ῶνος*;—*Μενέλαᾶς*, *Ἀρκεσίλαᾶς*, Gen. *-α*, Dat. *-α*.

3. *Αε* and *αει* are contracted in the Dor. (but not in Pindar) into *η* and *η* instead of *ᾶ* and *ᾷ*, in verbs, e. g. *ἐφοίτη*, *φοιτῆς* instead of *ἐφοίτα*, *φοιτᾶς*. See § 222, III. (1).

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic; since, while the other dialects often avoid contraction, and the later Ionic commonly, the Attic almost always admits it. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. *φιλέει* instead of *φιλῆ*, which had been contracted from *φιλέη*. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. *ἄέκων* and *ἄκων*.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits them, where the Attic dialect does not, e. g. *ἱρός* (*ῖ*), *ἱρεύς*, *ἱρεύσασθαι* Ion., instead of *ιερός*, etc., and especially the contraction of *ση* into *ω*, particularly in the verbs *βοᾶν* and *νοεῖν*, e. g. *ἔβωσα*, *ἔνωσα* (*ἀγνώσασκεν* Hom. from *ἀγνοέω*), *ἐννένωκα* instead of *ἐβόησα*, *ἐνόησα*, *ἐννενόηκα*; so *ὀγδώκοντα* in Homer, instead of *ὀγδοήκοντα*.

6. The opposite of contraction is Diaeresis (*διαίρεσις*), the separation of a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare; most frequently, in such words as separate the two vowels by means of the Digamma, namely, *αι* in *παῖς*; *αυ* in *ἄντμή*, *breath* (from *ἄντμημι*); *αυσταλέος*, *dirty*; *ει* in *ἔισκω*, *to make like*, *ἔικτο*, *ἔικτον*, *ἔικτην*; *ευ* very often in the adverb *ἐὺ* (= *εὖ*, *well*), e. g. *ἐὺ κρίνας*, *ἐὺκτίμενος*; when *μ*, *ν*, *ρ*, or *σ* follows *ευ* in compounds then they are doubled, e. g. *ἑυμμελής*, *ἑυνητος*, *ἑυρῆρος*, *ἑυσσελμος*; *οι* in *οἷς* (*οἶς*, *ovis*), *οἷομαι* (comp. *οἷον*). *οἷστος*, *ῶϊα*. *ῶϊαν* (from *οἷγνυμι*).

§ 206. *Crasis, Synizesis, Elision, N Paragoge, Hiatus.*

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *ω*, and with *αι* and forms *φ*, e. g. τὸ ἄγαλμα = τῶγαλμα; so τῶληθές, τῶντή, ὠνήρ, ὠνδρες, ὠνδρωποι, φπόλοι, from τὸ ἄληθές, τὸ αὐτό, ὁ ἀνήρ, οἱ ἄνδρες, οἱ ἄνδρωποι, οἱ αἰπόλοι. In Herodot. occur, ἔριστε, αὐτός, ἄλλοι, with the smooth instead of the rough breathing (from ὁ ἔριστε, ὁ αὐτός, οἱ ἄλλοι); Homer uses Crasis seldom, namely, only in ἔριστε, αὐτός, τᾶλλα, οὐμός (instead of ὁ ἐμός), τοῦνεκα, οὔνεκα (instead of οὐ ἐνεκα); κέγῳ is doubtful.

2. Instances of Crasis in Doric are: τῶλγεος, τῶντροφ instead of τοῦ ἄλγεος, τῷ ἄντροφ; so *o* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. ὁ ἔλαφος = ῶλαφος, ὁ ἔξ = ῶξ, καὶ ἔκ = κῆκ, καὶ εἶπε = κῆπε, καὶ ἔάν or ἦν = κῆν, which last is also Ion.

3. Ionic writers admit the common Crasis in *ου*, in the Masc. and Neut. of the Art. and in ἕτερος, e. g. οὔτερος, τοὔτερον.

4. The use of Synizesis (§ 12) is very frequent in the Homeric poems:—

(a) In the middle of words, it is oftenest found in the following combination of vowels (the vowels over which the line is placed being pronounced as one syllable, whether consisting of two or more vowels): *εα*, *εφ*, *εαι*, *εας*; *εο*, *εοι*, *εου*; *εω*, *εφ*; e. g. στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεῶτε; much rarer in *αι*, *ια*, *ιαι*, *ιη*, *ιη*, *ιο*, e. g. ἀειδελύων, πόλιας, πόλιος; *οο* only in ἔγδοον; *υοι* only in δακρύοισι; *ηι* in δηλοιο, δηλίον, δηλοισι, ῆια;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is either *ῆ*, *ῆ*, *δή*, *μή*, and *ἐπεὶ*, or a word with the inflection-endings, *η*, *φ*, e. g. *ῆ*, *οὔ*, *δὴ ἀφνειότατος*, *μὴ ἄλλοι*, *εἰλαπίνῃ ἡὲ γάμος*, *ἀσβέστροφ οὐδ' υἷόν*.

5. Elision (§§ 13 and 14) is found very often in Homer, particularly as follows:—

(a) The *α* is elided in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending *-σα*, e. g. ἄλειψ' ἐμέ Od. μ, 200; commonly in the particle *ἄρα*;

(b) The *ε* in *ἐμέ*, *μέ*, *σέ*, etc.; in the Voc. of the second Dec., in the Dual of the third Dec., in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*).

(c) The *ι* in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc., e. g. χαῖρε δὲ τῷ ἔρνιδ' Ὀδυσσεύς, Il. κ, 277; in *ἄμμι*, *ὑμμι*, and *σφι*; in adverbs of place in *-θι*, except those derived from substantives; in *εἴκοσι*; finally, in all endings of the verb;

(d) The *ο* in *ἀπό*, *ὐπό* (but never in *πρό*), in *δύο*, in the Neut. of pronouns (except *τό*), and in all endings of the verb;

(e) The *αι* in endings of the verb *μαι, ται, σθαι* (*σαι* only in *ἦσ' ὀλιγηπελέων*, Il. α, 245, and *αι* in the Nom. of the first Dec. in *ὄξει' ὀδύναι*, Il. λ, 272);

(f) The *οι* in *μοι, το με*, and in the particle, *τοι*.

6. The *ν* paragoric (§ 15) is commonly rejected in Ion. prose, e. g. *πᾶσ ἐλεξα*.

7. The Hiatus (§ 8) is admitted by Homer in the following cases:—

(a) In long vowels or diphthongs either in the Arsis of the verse, e. g. *ἀντιθέ | φ' Ὀδν | αἷῃ*; or in the Thesis, in which case the long vowel or diphthong is considered short, e. g. *οἴκοι | ξ | σαν*;

(b) When the vowel does not admit Elision, or but rarely, e. g. *παίδι ἔμνηεν*;

(c) When two words are separated by a punctuation-mark, e. g. *ἀλλ' ἀνα, εἰ μέμονας γε*;

(d) In the Fem. Caesura (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot;—as this caesura here divides the line into two parts, it is opposed to the close connection which would arise from eliding the final vowel, e. g.

• *κεινῇ | δὲ τρυφά | λεια || ἀμ' | ἔσπετο | χειρὶ πα | χεῖρ*, Il. γ, 376.

τῶν οἱ | ἐξ ἐγέ | νοντο || ἐ | ν | μεγά | ροισι γε | νέδλη, Il. ε, 270;

(e) In the metrical Diaeresis,¹ after the first and fourth foot of the verse, e. g.

ἔγχεϊ | Ἰδομενῆος ἀγαυοῦ Δευκαλίδας, Il. μ, 117.

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὐλον Ὀνειρον, Il. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. *δένδρε' ἔδαλλεν*;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus (§ 203, 3), e. g.

οὐ | δὲ οὐς | παῖδας | ἀσκειν (= οὐδὲ Φοῦς).

† 207. *Lengthening and Shortening of Vowels.*

1. The following vowels are lengthened:—

Α in Homer is sometimes lengthened into *αι*; this occurs in *αἰετός*, *αἰεῖ*, *ἀγαλ-ομαι*, instead of *αετός*, etc.; so also *παρά* (also *καταιβατά*), in the tragedians *διαί*, and analogous to these, *ὑπαί*, instead of *παρά*, *διὰ*, *ὑπό*.

ᾶ into *η* in Homer, in *ἡερέδονται*, *ἡγερέδονται*, *ἡνεμόεις* in the Arsis, consequently on account of the metre.

ᾱ into *αι* before *σ* (Æol.) in the Acc. Pl. of the first Dec.; also in *μέλαις* and *τάλαις* instead of *μέλᾱς*, *τάλᾱς*, *ταῖς* instead of *τάς*, *καλαῖς* instead of *καλᾱς*; in Pindar, in the first Aor. Act. Part., e. g. *τύψαις*, *-αῖσα* instead of *-ᾱς*, *-ᾱσα*; but always *πᾶς*.

Αυ into *ωυ* (Ion.) in *τραῦμα*, *δαῦμα* and its derivatives: *τρώμα*, *ῥώμα*, *δωδμάζω*; and in pronouns compounded with *αὐτός* into *ων*, e. g. *ἑωντοῦ*, *σωντοῦ*, *ἐμεωντόν* instead of *ἑαυτοῦ*, etc.; so also *τωυτό* instead of *ταυτό*.

Ε into *ει* in the Ion. writers before a Liq. in a number of words, e. g. *εἵνεκα* (also in Attic prose), *κείνός*, *ζεῖνος*, *στευνός*, *εἰρωτάω*. Homer lengthens *ε* into

¹ Metrical Diaeresis, is where a word and a foot end together.

ει according to the necessities of the verse, in other words, also, which in Ionic prose have ε, e. g. εἶν, ὑπεῖρ, πείρας *end*, φρέιατα (from φρέαρ, *a well*); also before vowels in adjectives in -εος, e. g. χρύσειος; in substantives and pronouns, e. g. σπείιος, ἐμείο; in verbs in -έω, e. g. τελείω, πνείω, also in εἶως instead of ἔως, *until*; sometimes also in the Augment and Reduplication, e. g. εἰλήλουθα, εἰοικυῖαι, δειδία, δειδέχεται.

E into η (Hom. and Dor.), in the Dec. of substantives in -εύς, e. g. βασιλεύς, Gen. -ῆος, etc.; further (also Ion.), in adjectives in -ειος, e. g. βασιλῆϊος, *royal*; likewise in single words, e. g. κληῖς, κληῖδος (Ion.), etc., instead of κλείς, and in very many substantives in α of Dec. I., e. g. ἀληθητή instead of ἀλήθεια.

H sometimes into αι (Æol.), e. g. θναίσκω instead of θνήσκω.

O into οι (Ion. and Hom.) before a vowel in several words, e. g. ποίη, ποιηεις, χροιή, ροιή, etc.; in the Gen. of the second Dec. in Homer, e. g. θεοῖο instead of θεοῦ, and in φοίνιος, χοροτυπή, ὀδοιπόριον, ἀγκοινησι(ν), and ἡγνοίησε(ν).

O is changed into ου (Ion. and Hom.) before a Liq. or Sigma, still only in a certain number of words; and, in the Dor., before a Liq. into ω, e. g.

κόρος	Ion. κοῦρος	Dor. κῶρος	μόνος	Ion. μούνος
ὄνομα	" οὔνομα	" ὠνομα	" Ὀλυμπος	" Οὔλυμπος;

also in the oblique cases of δόρυ and γόνυ. — But substantives, which have the *variable* vowel ο, cannot be thus lengthened, e. g. πόνος from πένομαι, δόμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, κητώεις, τρωχάω, ποτάδομαι (and also τροχάω, ποτάδομαι).

Υ into ου often (Dor.), e. g. θουγάτηρ instead of θυγάτηρ. In Homer, in εἰλήλουθα.

2. The Epic dialect can resolve contracted syllables, when necessary, namely, ᾱ into αα, α̑ into αα; η into εη, ειη, ηη; ω into οω, ωο, ωω; particularly in the inflection of verbs, e. g. δράας instead of δρᾶς, κρήνηνον instead of κρήνην, δρόω instead of δρῶ, γελάοντες instead of γελῶντες, ἡβῶσα instead of ἡβῶσα also φῶας instead of φῶς, *light* (from φᾶος), and proper names in -φῶν, e. g. Δημοφῶν.

3. Another mode of lengthening a vowel in the Epic dialect is by resolving an original Digamma or a Spiritus Asper into a vowel, e. g. ἐκκηλος and ἔκκηλος (*Fέκκηλος*), οὔρος instead of ὄρος, *bound*; οὔλος instead of ὄλος, ἡέλιος instead of ἥλιος; ἔϊσος instead of ἴσος; εἰλίσσω instead of ἐλίσσω (comp. *volvo*), ἡῶς instead of ἔως. In the Ionic, and sometimes in the Epic dialect, the ω (contracted from αο and αω), is resolved by ε, e. g. (ικέτω) ικέτεω instead of ικέταν, πυλέω instead of πυλάων.

4. The following vowels are shortened: —

Αι into ᾱ before a vowel, often in the Æol. dialect, e. g. ἀρχᾱος, Ἀλκᾱος instead of ἀρχαῖος, Ἀλκαῖος; in Homer, in ἑτᾱρος, ἐτᾱρη, ἐτᾱρίζεσθαι.

Ει into ε before liquids (Ion. and in Hom.), in the forms χερῶς, χερί, from χεῖρ, *hand*, so also Att. χεροῖν, χερσί; also (Ion. and Dor.) before a vowel, in Proparoxytones in -ειος, and in Properispomena in -εῖα; in Homer, only in a few Fem. adjectives in -υς, e. g.

ἐπετήδεος, -έη, -εον Ion. instead of -ειος ὠκέα instead of ὠκεῖα from ὠκύς
τέλεος, -έη, -εον “ “ -ειος βαδέη “ βαδεῖα “ βαδύς
εὐρέη from εὐρύς “ “ -εῖα δασέη “ δασεῖα “ δασύς;

so also in Hom. Ἑρμέα instead of Ἑρμεία; also εἰ in Ion. is shortened into ε, when two consonants follow which make the vowel long by position, e. g. ἀπόδειξῖς instead of ἀπόδειξις, μέζων instead of μείζων, κρέσσων instead of κρείσσων; finally (Doric) in forms of the verb, e. g. αἶδες instead of αἶδεῖς.

REMARK 1. In the Æol. dialect, εἰ before a liquid is very often shortened into ε, and the Liq. is doubled, e. g. κτέννω, σπέρβω, ὠτελλά, instead of κτείνω, στείρω, ὠτειλή.

Η is changed into ε in Hom. in ἀργέτι, ἀργέτα, from ἀργής, -ήτος, shining, and in the Subj. ending -ετε instead of -ητε; also -ομεν instead of -ωμεν, e. g. εἶδετε, δωρήζομεν.

Οι into ο often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

Ου into ο in Hom. in the compounds of πούς, e. g. ἀελλύπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τὸς λύκος instead of τοὺς λύκους; also Æol. βόλλα instead of βουλή; so too in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic interchange of the vowels, see § 16, 5.

6. The use of Syncope (§ 16, 8) is frequent in Homer, particularly in forms of the verb, as will be seen below; he also has τίπτε instead of τίποτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope (ἀποκοπή) is the rejection of a short final vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs with the prepositions, e. g. ἀνά, κατά, παρά, rarely with ἀπό and ὑπό, and with the (Epic) conjunction ἄρα. The accent is then thrown back; εἰ before β, π, φ, μ, is changed into εἰμ (§ 19, 3), e. g. εἰμ βομοῖσι, εἰμβαίνω, εἰμ πέλαγος, εἰμ φόνον, εἰμμένω; the τ in κάρ is always assimilated to the following consonant, except that the corresponding smooth mute stands before a rough mute (§ 17, 4), e. g. κάρ δύναμιν, κάρ φάλαρα, κάρ κεφαλῆς, κάρ γόνυ; examples of ἀπό and ὑπό are, ἀππέμψει, ὑββάλλειν (Hom.); examples from Attic prose, εἰμβάτης, εἰμβολάς, X. Cy. 4, 5, 46. 7. 5, 12, εἰμνωτις.

REM. 2. In the concurrence of three consonants, assimilation is omitted, and the final consonant of the preposition is rejected, e. g. κάρκτανε, κάρσχεθε, εἰμνόςσει, instead of κάρκτανε, κάρσχεθε, εἰμνόςσει.

8. Prothesis (§ 16, 10) occurs in Homer, in ἀστεροπή (στεροπή), εἰδέλω (δέλω), κείνω (κείνω), ἐρύομαι (ρύομαι); Homer also often resolves the F into the vowel ε, namely, ἐέρση, ἐεδνα, εἰέκοσι, εἰέσος, εἰέπον, εἰέδομαι, ἐερμένος.

9. Sometimes, for the sake of the metre, Homer inserts ε, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτέων, πρωτέων. To prevent the accumulation of short syllables, he inserts in several compound words an η in place of the short vowel, e. g. τανηλεγέος, ἐπήβολος, ἐπηεταυός, ὀλιγητελέω, ἐλαφηβόλος, instead of τανυλ., ἐπίβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος.

An *ε* is inserted in Homer after *οι* in *ὁμοίος* instead of *δμοιος*, and in the Dual *-οιιν* instead of *-οιν*.

10. The later Ionic, also, sometimes inserts *ε* before a long vowel: (a) in some genitives of substantives and Fem. pronouns before *ω*, and in *οὗτος*, *τοι-οῦτος*, and *αὐτός* before long inflection-endings, e. g. *ἀνδρέων*, *χηνέων*, *ἐκεινέων*, *τουτέων*, *αὐτέων*, *αὐτέω*; (b) in some forms of the verb before a long vowel, e. g. *ιστέασι*, *δυνέωμαι*, *δυνέωνται*; (c) some verbs in *-ω* have forms as if from *-έω*, e. g. *βάλλω* *συμβαλλεόμενος*, *ὑπερβαλλέειν*; *πιέζω* *πιεζέμενος* (also in Hom. *πιέξουν* instead of *ἐπιέξουν*); also *ἔψεε*, *ἐνείχεε*, *ἔφλεε*, from *ἔψω*, *ἐνέχω*, *ἔφλω*; finally, the three following forms of the Perf. in *-εε* instead of *-ε*: *οἰχάκεε*, *ὀπώκεε*, *ἰώδεε*.

§ 208. *Change of Consonants.*

1. In the Ion. dialect, the rough breathing has no effect on the preceding smooth mute, e. g. *ἀπ' οὔ*, *ἐπήμερος*, *οὐκ ὁσίως*, etc.

2. In the Hom., Ion., and Dor. dialects, a *δ* or *δ* remains before *μ* in certain words and phrases (contrary to § 19, 1), e. g. *δδμή* instead of *δσμή*, *ἰδμεν*, *ὄρχηδ-μός*, *ἐπέπιδμεν*, *κεκορυθιένος*; also in the Hom. dialect, the *ν* remains before *σ* (contrary to § 20, 2) in *ἀνστάς*, *ἀνσχαδέω*, *πανσυδίη* instead of *πασσυδίη*; finally *χ* before *μ* (§ 19, Rem. 1) in *ἀκαχμέρος*, *acute*.

3. The Metathesis (§ 22) of *ρ* often occurs in Hom. and in other poets, e. g. *κραδίη* instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *strong*, *κάρτιστος*, *βάρδιστος* (from *βραδύς*, *slow*); also in the second Aorists *ἔκραδον*, *ἔβραδον*, *ἔδρακον* (from *πέρδω*, *to destroy*, *δαρδάνω*, *to sleep*, *δέρκομαι*, *to see*); here belongs also *ἡμβροτον* instead of *ἡματον* (= *ἡμαρτον*, according to § 24, 2).

4. Homer doubles a consonant (comp. § 23, Rem.) after a short vowel according to the necessities of the verse in the following cases:—

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. *ἔλλαβον*, *ἔμμαδον*, *ἔννεον*, *ἔσσευα*;
- (b) In compounds also, the liquids and Sigma are doubled, e. g. *νεόλλουτος* (from *νέος* and *λούω*); *ἄμμορος*, *φιλομμείδης*; *ἀννέφελος*, *ἐνννηγτος*; *βαδδύρ-ροος*; *ἐϋσσελμος*;
- (c) In the inflection of the Dat. in *-σι*, and of the Fut. and Aor., e. g. *νέκυσσι*, *δάμασσι*; *κάλεσσα*, *ὀμόσσαι*, *φράσσομαι*, *ἐξείνισσα*;
- (d) In the middle of several words, e. g. *δσσον*, *τόσσον*, *ὀπίσσω*, *πρόσσω*, *μέσσας*, *νεμέσσα*, *νεμεσσηδεῖς*, *δυσσανδεῖς*.

Homer doubles the mute *π* in Interrogative pronouns which begin with *ὅπ*, e. g. *ὅππως*, etc.; — *κ* in *πέλεκκον*, *πελεκκάω*; — *τ* in *ὅττι*, *ὅττεο*, *ὅττευ*; — *δ* in *ἔδδεισε*, *περιδδείσασα*, *ἄδδεές*, *ἄδδην*.

REMARK. The doubling of *ρ*, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. *ἔρεζον* from *ρέζω*, *χρυσόρυντος*. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though

rarely, e. g. Ὀδυσσεύς, Ἀχιλεὺς φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος.

5. Homer often places a consonant before a short syllable, to make it long by position, namely, a ν in νόνημος, ἀπλάνημος, ἰδρύνθη, ἀμύνθη, ὑπεμνήμυκε; a τ after π in πτόλεμος, πτόλις, πτολίεθρον; a θ after χ in χθάρμαλος, διχθά, τριχθά, τετραχθά, and after λ or ρ in μάλακος, ἐγρηγόρθασι; or he places a γ before δ in ἐρίγδουπος, ἐγδοῦπησε, and a σ before μ and κ in σμικρός (also Att. ‡ 24, 4), σκεδάνημι (comp. κίδημι), σμογερός (comp. μογερός), σμερδάλεος. Here belongs also the Epic prefix of μ (= ν, according to ‡ 24, 3), before βροτός in composition, so as to strengthen the long syllable and give fulness to the word, e. g. ἄμβροτος, τερψίμβροτος, and in ἀμφασίη instead of ἀφασίη.

‡ 209. Quantity.

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned from rules previously given, or by observation.

1. A syllable which has the vowels ε or ο, followed by another vowel or a single consonant, is short by nature, e. g. τέκος, θέος, βόη.

2. A syllable which has the vowel η or ω, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature, e. g. ἦρος, οὐρανός, ἄκων (instead of ἀέκων), ἐτίμᾱ (from ἐτίμαε), πᾱς, σῆτος, ψῦχος, νῦν.

3. A syllable which has a doubtful vowel (α, ι, υ), followed by another vowel or a single consonant, or at the end of a word, is short by position, e. g. ἄειδοντες, δαιμονίη, φύη, μάχη, φίλος, ἀργῦρεος.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἰκέσθαι, ἐκατόμβη, δέξασθαι, ἔχθιστος, φύλλον.

Exceptions to No. 3.

(a) α of nouns of the first Dec., which have the Gen. in -ας, is long in all the Cases in which it occurs, e. g. ἡμέρᾱ, φίλᾱ, -ας, -ῃ, -ᾱν, etc. (Comp. ‡ 45.)

(b) α in the Dual of all nouns of the first Dec., is long, e. g. Nom. Sing. λέαινᾱ, Dual λεαίνᾱ.

(c) α is long in the Gen. Sing. in -ας and Gen. Pl. in -ᾶων, e. g. Ἀτρεΐδᾶς, ἀγορᾶων.

(d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl., e. g. Nom. ταμῖας, Gen. σκίας, Acc. Pl. δόξας.

(e) α of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν have been dropped, e. g. ἀκούσᾶς (ἀκουσαντς), ἀκούσᾶσα, ἰσᾶς, βᾶς; γίγᾶς (γιγαντς), μέλᾶς (μελανς).

(f) α in the third Pers. Pl. Perf. Ind. Act., e. g. τετόφᾶσι.

(g) υ is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -υμι, also in the masculine and feminine Sing. of the participle; e. g. δείκνυμι, ἐδείκνυν, δεικνύς, δεικνύσα. — Other exceptions may be learned by observation.

5 In Epic poetry, a mute and a liquid (§ 27, Rem. 2) commonly make a syllable long by position; the vowel is shortened, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχεσὶπλήτα*.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάδι | σὸν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἀδμή | την, ἦν | εὔπω ὅ | πῶ ζυγὸν | ἤγαγεν | ἀνὴρ*, Il. κ, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἐρα | τῆ πρόφε | ρῆ χρω | σέης Ἀφρο | δίτης*, Il. γ, 64; on the contrary, in the Thesis, *αὐτὰρ ὅ | πλησίον | ἐσθή | κει*, Il. δ, 329; but *ἑνδρά | δινητὸν ἐ | όντα, πᾶ | λαι πῆ | πρωμένον | αἴσῃ*, Il. π, 441.

REM. 2. In the names *Ἀκάμανδρος*, *Ζάκυνθος*, *Ζέλεια*, even *σκ* and *ζ* do not make a syllable long by position in Homer; so also *ἐπ | εἰτᾶ σκέ | παρνον*, Od ε, 237, occurs.

7. A long vowel or a diphthong at the end of a word, in Homer, commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμένῃ | ἐν βέν | θεσσιν*, Il. α, 358. *υἷες, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτου | Ἀκτορί | ωνος*, Il. β, 621. *αὐτὰρ ὁ | ἐγνώ | ῃσιν ἐ | νι φρεσὶ | φώνῃ | σέν τε (ῃσιν = Fῃσιν)*. But sometimes a long vowel in the Thesis is not shortened before words which do not have the digamma, especially in the fourth foot of an Hexameter, e. g. *τῷ μή | μοι πατέ | ρας ποδ' ὁ | μολῇ | ἐνθεο | τιμῷ*, Il. δ, 410, and before a punctuation-mark, e. g. *κεῖσθαῖ, | ἀλλ' ἐπᾶ | μνον*, Il. ε, 685.

8. A long vowel or a diphthong in the middle of a word before another vowel is but seldom shortened by the poets, and for the most part, in certain words and forms; thus, e. g. in Homer, *ἐπειή* (~~-), *ἐμπαιος* (-~~), *οἶος* (~~), *βέβληαι* (~~-), and often in the Iambuses of the Attic dramatists, e. g. *οἶος*, *ποιῶς*, *τοιούτος*, *τοιόςδε*, *οἶει* (from *οἶομαι*), *ποιεῖν*; and always before the demonstrative *ί* in pronouns, e. g. *τουνούτ', αὐταῖτ'*.

9. In Epic poetry, a short syllable in the Arsis is usually considered long, if it stands at the beginning of a word, e. g. *ἀσπίδος | ἄκμα | τον πῦρ*, Il. ε, 4; or at the end, in which case it is followed either by a liquid (λ, μ, ν, ρ), or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g. *καὶ πεδί | ᾧ λω | τεῦντα*, Il. μ, 283. *δυγατέ | ρᾶ ἦν (= Fῆν)*, Il. λ, 226.

REM. 3. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g. *Ἄρες Ἀ | ρες βροτο | λογέ*; — *ἄνδρες ἦ | σασιν* and *πλείονα | ῖσασιν*.

10. Not unfrequently in Homer, from the mere necessities of the verse, a short vowel is measured as long in the Thesis, when it stands between two long syllables. This occurs in the middle of a word, and oftenest with *ι*, e. g. *ἔσθ' ὑπο | δεξί | η*, Il. ι, 73. *ῆσι προ | θυμή | ρσι*, Il. β, 588; this is rarely the case at the end of a word, e. g. *πυκνὰ | βωγαλέ | ην*, Od. ρ, 198. *τῇ δ' ἐπὶ | μὲν Γορ | γῶ βλοσυ | ρῶπις | ἐστεφά | νοντο* Il. λ, 36.

B. DIALECTIC FORMS.

§ 210. *Homeric Suffix φι (φιν).*

1. In the Homeric dialect there is, besides the Case-inflections, a Suffix φι(ν), which properly and originally denotes the indefinite *where*, like the *local* Dat. (see the Syntax); it is also used to express other relations of the Dat., as the Dat. of the instrument, and with prepositions (such as in Lat. govern the Abl.), it expresses those relations of the Gen. which in Latin would be denoted by the Abl.

2. The Suffix φι is found with substantives of all the declensions, and is always annexed to the unchanged stem of the word:—

I. *Declension* only in the Singular: (a) Dat. ἀγέληφι, ἀγλατήφ. (in the herd), δῦρηφι, before or without the door (in several ancient editions ηφι is incorrectly written with an Iota Subs. ρφι); (b) Gen. (Lat. Abl.) ἀπὸ νευρῆφιν ἰάλλειν (to shoot an arrow from the string), ἐξ ἐδνῆφι δορεῖν (to spring from bed), κρατερῆφι βίηφι, Il. φ, 501 (with great force), ἀμ' ἡοὶ φαινομένηφιν, Od. δ, 407 (as soon as the morning dawned).

II. *Declension* both Singular and Plural. All these forms, without respect to the accent of the Nom., are paroxytone (-όφιν): (a) Dat. δακρυόφιν (with tears), μήστωρ ἀτάλαντος θεόφιν (an adviser equal to the gods); — (b) Genitive (Abl.) ἀπὸ or ἐκ πασσαλόφιν (to take from the pin), ἐκ θεόφιν (through the gods), ἀπ' ὀστέόφιν (from the bones).

III. *Declension* almost exclusively in the Pl. φιν is here used with not a large number of neuter substantives in -ος (Gen. -εος), also with κοτυληδών and ναῦς, e. g. πρὸς κοτυληδονόφιν(ν) (with the union-vowel ο), to the arms, ναυφιν(ν) (at the ships); in words in -ος, the ending -ος must always be restored to its original form -es, since φι is always annexed to the pure stem; thus, ἔχεσφιν(ν), σὺν ἔχεσφιν(ν), κατ' ὄρεσφιν(ν), ἀπὸ, διὰ, ἐκ στήθεσφιν(ν).

§ 211. *First Declension.*

1. (a) The Epic and Ionic writers use η instead of the original long α (which the Dorians use) through all the Cases of the Sing., e. g. τιμᾶ, -ᾶς, -ᾷ, -ᾶν (Dor.); σοφίη, -ης, -ῃ, -ῇν, δῦρη, -ης, νηνίης, -ῃ, -ῇν (Epic and Ion.); so Πηνελοπείης, Πηνελοπείῃ, from Πηνέλοπεια, φρήτρη, Βορέης, Βορέῃ, Βορέην.

Exceptions in Homer are θεᾶ, goddess, -ᾶς, -ᾷ, -ᾶν, Ναυσικᾶ, Φειᾶ, also Αἰνείας, Αἰγείας, Ἑρμείας, and some other proper names in -ας pure. The Voc. of νύμφη is νύμφα instead of νύμφη, Il. γ, 130. Od. δ, 743.

(b) In substantives in -εια and -οια, derived from adjectives in -ης and -ους, as also in some other feminines, the short α in Attic is also changed into η in Ionic, e. g. ἀληθεῖη, ἀναιδεῖη, εὐπλοῖη, κνίσση instead of ἀλήθειᾶ, ἀναιδεᾶ, εὐπλοῖᾶ, κνίσσᾶ.

(c) The Æol. and some other dialects have -ᾶ instead of -ης, as the Masc ending in the Nom. Sing., like the Latin. The Epic also uses this form accord-

ing to the necessities of the verse, in a great number of words, particularly in -τᾶ, e. g. ἱππότᾶ, αἰχμητᾶ, κυανοχαῖτᾶ, νεφεληγερέτᾶ, ἱππηλάτᾶ, μητιετᾶ, εὐρέσπᾶ. The Voc. retains the ending -ᾶ in all these words.

2. The Gen. Sing. of masculines in -ης and -ας originally ended in -ᾶς, -ᾷς was then contracted into -ω (Dor. into -ᾶ). In Hom. both the uncontracted and contracted form is found; he also resolves the -ω, originating from -ας, by means of ε (comp § 207, 3); it is further to be remarked, that the -ω in respect to accent is considered short (§ 29, Rem. 7) and the ε is always pronounced with the Synizesis; -ω becomes -ω when a vowel or ρ precedes (still Αἰνέω, Il. ε, 534). Thus there occur in Homer, Ἑρμείας, Gen. Ἑρμείας and Ἑρμείω; Βορέης, Gen. Βορέας and Βορέω; Ἀτρεΐδης, Ἀτρεΐδας, and Ἀτρεΐδω, ἰκέτας and ἰκέτω; εὐμμελίας, Ἀσίας. In Homer, then, the Gen. endings of nouns in -ας or -ης, are -ας, -ω, or -εω (not -ου). The Gen. ending -εω, becomes, in the Ion. writers, the usual ending, e. g. πολίτew, Ἀτρεΐδew.

3. The Acc. Sing. and Pl. of masculines in -ης is commonly formed in the Ion. dialect like the third Dec., e. g. τὸν δεσπότηα, τοὺς δεσπότηας from δεσπότης, -ου, Μιλτιάδεα from Μιλτιάδης, -ου.

4. The Gen. Pl. of all the endings was originally in -ᾶων; -ᾶων was afterwards contracted into -ῶν (Dor. in -ᾶν). Homer uses both the uncontracted and contracted forms, e. g. δεῶων and δεῶν, παρειᾶων and παρειῶν. He can also, as in the Gen. Sing., again resolve, by means of ε, the -ῶν originating from -ᾶων; the ending thus becomes -έων, which is commonly pronounced with Synizesis, e. g. πυλέων, θυρέων, ἀγορέων. The Gen. ending -έων becomes in the Ion. writers, the common form, e. g. Μουσέων, τιμέων.

5. The Dat. Pl. originally ended in -αῖσι(ν); this ending is found in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers, -αῖσι was changed into -ησι(ν) and -ης; and in the Att. and Common language, -αῖσι was shortened in -αις. In Homer, the Dat. Pl. ends in -ησι, -ης, and -αις, yet the last is found only in θαῖς and ἀκραῖς.

6. The Acc. Pl., in Æol., ends in -αῖς (as in the second Dec. in -αῖς instead of -ους), and in Dor. in -ᾶς (as in the second Dec. in -ας instead of -ους), e. g. ταῖς τιμαῖς (Æol.) instead of τὰς τιμάς (but Dat. Pl. τιμαῖσι); πᾶσας κοῦσας (Dor.) instead of πᾶσας κοῦράς.

§ 212. Second Declension.

1. Nominative Sing. Proper names in -λαος are changed in the Dor. dialect into -λᾶς (Gen. ᾶ, Dat. ᾷ), e. g. Μενέλᾶς instead of Μενέλαος, Νικόλᾶς, Ἀρκεσίλᾶς.

2. Genitive Sing. Homer uses both the common form in -ου, and that in -οιο; the tragedians, also, in the lyric passages, use the ending -οιο. Theocritus has the Dor. ending -ω and -οιο.

3. Genitive Sing. and Pl. Some genitives are formed according to the analogy of the first Dec. (a) Herodotus has some Masc. proper names in -ας with the ending -εω in the Gen. Sing., e. g. Βάρτεω instead of Βάρτεου, Κρόσειω, Κλεομβρότεω, Μεμβλιάρεω, and some Masc. common nouns with the ending

-έων in the Gen. Pl., e. g. πεσσέων; (b) The ending -έων instead of the Ion. -έων belongs to the Dor. (comp. αἰγῶν instead of αἰγάων from αἶξ, ‡ 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in -οῖν instead of -οια, e. g. ὄμοιν instead of ὄμοια (‡ 207, 9).

5. The Dat. Pl. originally ended in -οῖσι(ν). This form, as well as the abridged form in -οις is found in Homer and in all the poets, and in Ion. prose

6. The Acc. Pl. ends, in the Dor. writers (except Pindar) in -ως and in -οι (like -ας in the first Dec., ‡ 211, 6), e. g. τὰς νόμους, νόμους, so also τὰς λαγούς, the hares; Æol. in -οις, e. g. πασσάλοις instead of -οις.

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in -ῶς, instead of -ω, in Πηνελόεω (Il. ξ, 489; though most MSS. have Πηνελέοιο) from Πηνελόως, and in Πετεῶς from Πέτεως. — In γάλας, *sister-in-law*, Ἄδως and Κῶς, the ω originating by contraction, is resolved, in the Epic dialect, by means of ο; hence γαλέως, Ἀδῶως, Κῶως, Gen. -έω. On the words γέλας, ἰδρώς, ἔρως, see ‡ 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. κ, 240 (elsewhere νόος), χειμάρρους, Il. λ, 493 (but ν, 138. χειμάρροος) and χείμαρροι, Il. δ, 452, also Πάνδους, Πάνδου, Πάνδω. Homer does not contract other words; in words in -εος, -εων, he either lengthens the ε into ει (‡ 207, 1), or employs Synizesis, as the measure requires.

‡ 213. *Third Declension.*

1. In the Dor. dialect the long α here also takes the place of η, e. g. αἶν, μᾶνός instead of μήν, μηνός, etc., Ἑλλᾶν, Ἑλλᾶνες, ποιμᾶν instead of ποιμήν, Gen. -ένος, νεότᾶς, -ᾶτος instead of νεότης, -ητος.

Αἰδήρ, Δήρ, Δήρες, and all names of persons in -τήρ, are exceptions to this Dor. usage.

2. In the Epic and Ion. dialects, on the contrary, η commonly takes the place of the long α, as also elsewhere, e. g. Δῶρηξ, σῆηξ, ἱρηξ instead of Δῶρᾶξ, ἱέρᾶξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -οι(ν), -οισι(ν), -εσι(ν), and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι (from κύων, Gen. κυν-ός), νεκῶ-εσσι (from νέκυσ, -υός). The ending -εσι(ν) is found in Homer only in ἵεσσι, ὀέσσι, χείρεσσι, and ἀνάκτ-εσσι (from ἀναξ, ἀνακτ-ος). In Neuters, which have a radical σ in the Nom., the σ is omitted when it stands between two vowels (‡ 25, 1), e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι from τὸ ἔπος), δεπᾶ-εσσι (from τὸ δέπας). In stems in -αυ, -ευ, -ου (αF, εF, οF), the υ (F) must be omitted, according to ‡ 25, 2; thus, βό-εσσι instead of βόF-εσσι, ἱππῆ-εσσι instead of ἱππῆF-εσσι. The ending -σσι is annexed almost exclusively to stems which end in a vowel, e. g. νέκυ-σσι from νέκυσ -υός; but also ἱρ-σσι from ἱρίς (-ιδος) and commonly ποσσί from ποῦς (ποδ-ός). The Dat. form in -ασι never admits the doubling of σ. — The ground-form -εσι is very common in the Dor. poets and prose-writers; also the Ionic prose has this form frequently in stems ending in -ν, e. g. μῆν-εσι.

4. The Gen. and Dat. Dual in the Epic dialect, ends in *-οιιν* (as in the second Dec., § 212, 4), e. g. *ποδοῖιν*, *Ξειρήνοιν*.

5. The Gen. Pl. in the Ion. dialect often ends in *-έων*, e. g. *χηρέων*, *ἄνδρέων* (§ 207, 10). Theocritus has *τῶν αἰγῶν* (instead of *τῶν αἰγῶν*) from *ἡ αἰξ*, a goat after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of words in *-υς* (stem *υ*) in *α* instead of *υ*, e. g. *εὐρέα πόντον*, *ἰχθῦα*, *νέα* from *ναῦς*.

7. The words *γέλως*, *laughter*; *ἰδρώς*, *sweat*; *ἔρως*, *love*, which properly belong to the third Dec., in Homer follow the Attic second Dec. in some of the Cases, e. g. *ἰδρῶ*, *ἰδρῶ* instead of *ἰδρῶτα* and *ἰδρῶτι*; *γέλω* and *γέλων*, *γέλω*, instead of *γέλωτα* and *γέλωτι*, *ἔρω* instead of *ἔρωτι*.

8. Words in *-ις*,¹ Gen. *-ιδος*. The Hom., Ion., and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήσιος*, Hom., *Θέμιος*, Herod., *Θέτιος*, Dat. *Θέτι*, Hom. Those ending in *-ις*, *-ιδος*, in the Epic dialect have the Dat. only in *-ι* instead of *-δι*. Substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρηδος* (instead of *παρητιδος*), *Νηρητις*, *Νηρηδες*. See § 54 (c).

9. The Neut. *ὄς*, *ὠτός*, *ear*, is in Dor. *ὄς*, *ὠτός*, etc., and in Hom. *ὄας*, Gen. *ὄατος*, Pl. *ὄατα*; the Neuters, *στέαρ*, *fat*; *οἰδαρ*, *udder*, and *πεῖραρ*, *end*, have *-ατος* in the Gen., namely, *στέατος*, *οἰδατα*, *πεῖρατα*, *πεῖρασι*. In the words *τέρας*, *κέρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραα*, *-άων*, *-άεσσι(ν)*; *κέρα* Dat.; Pl. *κέρα*, *κεράων*, *-άεσσι(ν)*, and *-ασι(ν)*; Pl. *κρέα*, *κρεάων*, *κρεῶν*, and *κρειῶν*, *κρέασι(ν)*. Among the Ionic writers these words, like *βρέτας*, etc. (§ 61, Rem. 1), often change the *α* into *ε*, e. g. *κέρεος*, *κέρεα*, *κερέων*, *τὰ τέρεα*, *κρέεσσι(ν)*. See § 54 (c).

10. In the words *πατήρ*, *μήτηρ*, etc., Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-έσσι*; *γαστήρ*, *γαστέρος*, *-έρι*, and *γαστρὸς*, *γαστρή*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος*, and *-ητρος*, *Δημητέρα*; *δυγᾶτηρ*, *-τέρος*, and *-τρός*, etc., *δυγατέρεσσι(ν)*, but *δυγατρῶν*; *μήτηρ* and *πατήρ*, *-τέρος*, and *-τρός*, etc. See § 55, 2.

11. In Homer, the word *ἰχώρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχῶρα*, and *κυκεῶν*, *δ*, *mixed drink*, has in the Acc. *κυκεῶ* or *κυκειῶ*. See § 56, Rem. 1.

12. In *-αυς*, *-ευς*, *-ους*. Of *γραῦς*, there are found in Homer only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*; thus, Gen. *γρηός*, Pl. *γρηῆς*; this also appears in *ναῦς*, *navis*, see the Anomalies.—The word *βοῦς* is regularly declined in Her., hence Nom. Pl. *βόες*, Acc. *βοῦς*; in the Acc. Pl. Homer uses both *βόας* and *βοῦς*. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*, Acc. Pl. *βῶς*. This form of the Acc. Sing., occurs also in the Il. η. 238, in the sense of *bull's hide*, *a shield made of bull's hide*. See § 57.

¹ The student may consult the first part of the Grammar, where similar words are declined; references to the particular section will be given at the end of the paragraphs here.

13. In common nouns in *-εύς*, and in the proper name *Ἀχαιεύς*, *η* is used in the Epic dialect, instead of *ε*, in all the forms which omit *υ* (*F*) of the stem, this is done to compensate by the length of the vowel for the omitted *υ* (*F*); thus, *Βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήεσσι(ν)* from *ἀριστεύς*), but *Βασιλῆος*, *-ῆϊ*, *-ῆᾶ*, *-ῆες*, *-ῆων*, *-ῆᾶς*. Yet the long *α* in the Acc. *-εᾶ*, *-εᾶς* of the Attic dialect, again becomes short. Among the proper names, the following are to be specially noted: *Ὀδυσσεύς*, Gen. *Ὀδυσσῆος* or *Ὀδυσῆος* and *Ὀδυσσεός*, also *Ὀδυσσεῦς* (Od. ω, 398), Dat. *Ὀδυσῆϊ* and *Ὀδυσσεῖ*, Acc. *Ὀδυσσῆα* and *Ὀδυσσεᾶ*, also *Ὀδυσῆ* (Od. τ, 136); *Πηλεύς*, *Πηλῆος* and *Πηλέος*, *Πηλῆϊ* and *Πηλέϊ*, *Πηλῆα*; the others, as *Ἀτρεύς*, *Τυδεύς*, generally retain the *-ε* and contract *-εος* in the Gen. by Synizesis, and sometimes *-εα* in the Acc., into *-η*; thus, *Τυδέος*, *-εῖ*, *-εα*, and *-ῆ* — In the Ion. of Herodotus, the inflection with *η* in common nouns is very doubtful; in proper names, the *ε* is regular, e. g. *Περσέος*, *Δωριέες*, *Φωκίων*, *Αἰολέας*.

14. In *-ης* and *-ες*, Gen. *-εος*. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form *-εες*, and the contracted form *-εῖς* is used for the Nom. Pl. The Gen. Pl. remains uncontracted (except when a vowel precedes the ending *-έων*, e. g. *ζαχρηέων* from *ζαχρηέων*); so also the Acc. Pl. ending *-εας*. *Ἄρης* has in Homer *Ἄρηος* and *Ἄρεος*, *Ἄρηϊ* or *Ἄρηι*, *Ἄρεϊ*, *Ἄρη* and *Ἄρην*, Il. ε, 909, *Ἄρες* and *Ἄρες* (§ 209, Rem. 3). See § 59.

15. In proper names in *-κλῆς*, the Epic dialect contracts *εε* into *η*, e. g. *Ἡρακλέης*, *-κλῆος* (instead of *κλέεος*), *-ῆϊ*, *-ῆα*, Voc. *Ἡράκλεις*; but in adjectives in *-έης* it varies between *-εῖ* and *η*, e. g. *ἀγακλής*, Gen. *ἀγακλῆος*, but *ἐὐκλείας* (Acc. Pl.) from *ἐὐκλέης*, *ἐὐρβέης*, Gen. *ἐὐρβείος*. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an *ε* in these words, e. g. *Περικλέος*, *-εῖ*, etc.; so also in Homer, *δυσκλέᾶ*, Il. β, 115, and *ὑπερδέα*, Il. ρ, 330.

16. In (a) *-ως*, Gen. *-ωος*. In Homer, the contracted forms, *ἦρω* Dat., and *Μίνω* Acc. occur. — (b) *-ός* and *-ω*, Gen. *-όος*. Words of this kind even in the Epic and Ion. writers, as well as in the Attic, always have the contracted form, except *χρός* and its compounds, e. g. *χροός*, *χροῖ*, *χρόα*. — The Ion. dialect frequently forms the Acc. Sing. in *-οῦν* instead of *-ω*, e. g. *ἰώ*, *ἰοῦν*, *ἡός*, *ἡοῦν*. — The Æol. Gen. Sing. ends in *-ως*, e. g. *αἰδως*, *Σάπφως* instead of *αἰδοῦς*, *Σαπφοῦς*, thus, in Moschus, *τᾶς Ἀχῶς*. See § 60.

17. In (a) *-ας*, Gen. *-αος*. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. *γῆρατ* and *γῆρα*, *δέπα*, *σέλα*. But the Nom. and Acc. Pl. is always contracted, e. g. *δέπα*. — On those in *-ας*, Gen. *-εος*, see § 61 (a), and Rem. 1.

(b) In *-ος*, Gen. *-εος*. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract *-εος*, as in the Dor., into *-εως*; thus, *Ἐρέβευς*, *θάρσευς*, *γένευς*, *θάμβευς*, *δέρευς*; Dat. Sing. *δέρει* and *δέρει*, *κάλλει* and *κάλλει*. Nom. and Acc. Plurals in *-εα*, commonly remain uncontracted, but they must be pronounced with Synizesis, i. e. as one syllable, e. g. *νείκεα*, *βέλεα*. — The Ion. dialect is like the Epic. — In *σπέος*, *κλέος*, *δέος*,

χρέος, the Epic dialect lengthens *ε*, sometimes into *ει*, sometimes into *η*; thus, Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπείων*, Dat. *σπέσσι(ν)* and *σπῆεσσι(ν)*; *χρέος* and *χρεῖος*; *κλέα* and *κλειά*.

18. In *-ίς*, Gen. *-ῖος*; *-ῦς*, Gen. *-ῦος*. The Epic dialect contracts those in *-ῦς* in the Dat. Sing., e. g. *δίϋϊ*, *πλεϋϋϊ*, *νέκυϊ*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, though more usually contracted, e. g. *ἰχθῦς* instead of *ἰχθύας*, *θρύς*; *νέκυς* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in *-ύσσι* and *-έσσι* (dissyllable), e. g. *ἰχθύσσω* and *ἰχθύεσσω*. See § 62.

19. In *-ίς* and *-ῖ*, Gen. *-ῖος*, Att. *-εως*; *-ῦς* and *-ῦ*, Gen. *-ῦος*, Att. *-εως*:—

(a) The words in *-ίς*, Att. Gen. *-εως*, in the Epic and Ionic dialect, retain *ι* of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer (*-ι* = *-ῖ*, *-ιας* = *-ίς*), e. g. *πόλις*, *πόλιος*, *πόλῖ*, *πόλιν*, *πόλιες*, *πολίων*, *πόλιςι*, *πόλιας*, and *πόλῖς*. In the Dat. Sing. however, the ending *-εῖ* and *-ει* is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the *ι* of the stem is changed into *ε* in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλξιας*, *ἐπάλξεσι(ν)*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen *ε* into *η*; thus, Gen. *πόλιος*, *πόλεος*, and *πόληος*, Dat. *πόλεῖ*, *πόλει*, and *πόληϊ*, Nom. Pl. *πόλεες* and *πόληες*, Gen. *πολίων*, Dat. *πολίεσσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *δῖς*, *οῖς*, Dat. Pl. *δῖεσσι(ν)*, *οῖεσσι(ν)*, *δεσι(ν)*. See § 63.

(b) The words in *-ῦς*, whose Gen. in the Attic ends in *-εως*, in the Ionic make the Gen. in *-εος*, e. g. *πήχεος*, except *ἔρχεως*, Gen. *-υος*; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *εὔρεῖ*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in *-εας* is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελέκεας* (trisyllable).

§ 214. *Anomalous and Defective Words.—Metaplasts.*

1. *Γόρυ* (τὸ, *knee*) and *δόρυ* (τὸ, *spear*, § 68, 1), are declined in Homer as follows:—

Sing.	<i>γούνατος</i> and <i>γουνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρί</i>
Pl. Nom.	<i>γούνατα</i> “ <i>γούνα</i>	<i>δούρατα</i> “ <i>δούρα</i> — Dual <i>δούρε</i>	
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι(ν)</i> and <i>γούνεσσι(ν)</i>	<i>δούρασι(ν)</i> and <i>δούρεσσι(ν)</i> .	

The form *γούνασσι* (Il. ι, 488, ρ, 451, 569) has critically little authority.

2. The following forms of *κῆρα* (τὸ, *head*, § 68, 6) are found in the Homeric dialect:—

Sing. Nom.	<i>κῆρη</i>	Gen. <i>κῆρητος</i>	<i>καρήατος</i>	<i>κρατός</i>	<i>κράατος</i>
		Dat. <i>κῆρητι</i>	<i>καρήατι</i>	<i>κρατί</i>	<i>κράατι</i>
		Acc. <i>κῆρη</i> (τὸν <i>κῆρα</i> , Od. δ, 92, and <i>ἐπὶ κῆρ</i> , Il. π, 392).			

Pl. Nom. *κάρα* *καρήατα*; secondary form *κάρηνα*

Gen. *κρέτων* " *καρήνων*

Dat. *κρᾶσί(ν)*

Acc. *κράατα* " *κάρηνα*

3. *Λᾶας* (δ, *stone*, Hom., instead of *λᾶς*), Gen. *λᾶος*, Dat. *λᾶϊ*, Acc. *λᾶαν*, Gen. Pl. *λᾶων*, Dat. *λᾶεσσι(ν)*.

4. *Μεῖς* (δ, *month*), Gen. *μηνός*, Ion., instead of *μήν*, -ός, but also in Plato.

5. *Ναῦς* (ῆ, *ship*) is inflected in the Epic, Ionic, and Doric dialects as follows:—

S. Nom. Ep. and Ion.	<i>νηῦς</i>	<i>νηῖς</i>	Dor. <i>ναῦς</i>
Gen.	<i>νηός</i> (also Tragic)	<i>νεός</i>	<i>ναός</i> (also Trag.)
Dat.	<i>νηϊ</i>		<i>ναϊ</i>
Acc.	<i>νηα</i>	<i>νέα</i>	<i>ναῦν</i> and <i>νᾶν</i>
D. Nom. Acc. Voc.	<i>νηε</i>		<i>νᾶε</i>
Gen. and Dat.	<i>νεοῖν</i>		<i>ναοῖν</i>
P. Nom.	<i>νηες</i>	<i>νέες</i>	<i>νᾶες</i>
Gen.	<i>νηῶν</i> (<i>ναῦφι</i> only Ep.)	<i>νεῶν</i>	<i>ναῶν</i>
Dat.	<i>νηυσί</i> (<i>ναῦφι</i> only Ep.)	<i>νηεσσι(ν)</i> , <i>νέεσσι(ν)</i>	<i>ναυσί(ν)</i>
Acc.	<i>νηας</i>	<i>νέας</i>	<i>νᾶας</i> .

6. *ὄρνις* (δ ῆ, *bird*), Gen. *ὄρνιθ-ος*, Doric *ὄρνιχ-ος*, etc. (§ 203).

7. *Χεῖρ* (ῆ, *hand*), Ion. *χερός*, *χερί*, *χέρα*, Dual *χεῖρε*, *χεροῖν* (poet. also *χειροῖν*), Pl. *χέρες*, *χερῶν*, *χερσί(ν)* (*χείρεσι(ν)*, and *-εσσι(ν)* in Homer), *χέρας*.

REMARK 1. Metaplasma (§ 72) occurs in Homer in the following words: *ἀλκή*, ῆ, *strength*, Dat. *ἀλκί* (from Nom. *ἄλῃ*); *ἄλβης*, -ου, δ, Gen. *ἄλβος*, Dat. *ἄλβι* (*ἄλβι*); *Ἀντιφάτης*, -ας, δ, Acc. *Ἀντιφατῆα* (*ἈΝΤΙΦΑΤΕΤᾶ*); *ἰωκή*, ῆ, *myrrour*, Acc. *ἰώκα* (*ἰώκῃ*); *ὁσμῆνη*, ῆ, *battle*, Dat. *ὁσμῖνι* (*ὁσμῖς*); — *Πάτροκλος*, Gen. *Πατρόκλον* and *-κλῆος*, Acc. *-κλον* and *-κλῆα*, Voc. *-κλεις* (*ΠΑΤΡΟΚΛῆς*); *ἀνδράποδος*, τὸ, *slave*, Dat. Pl. *ἀνδραπόδεσσι(ν)*; *πρόσωπον*, τὸ, *face*, Pl. *προσώπατα*, *προσώπασι*; *ὕψος*, δ, *son*, has from *ῥιγῆς* and *ῥιγῆς* the following forms: Gen. *ὕψος* and *ὕψος*, Dat. *ὕψι* and *ὕψι*, Acc. *ὕψα* and *ὕψα*; Dual *ὕψε*; Nom. Pl. *ὕψες* and *ὕψεις* and *ὕψες*, Dat. *ὕψσι*, Acc. *ὕψας* and *ὕψας*; — *Οἰδίπους*, Gen. *Οἰδιπόδαο* (*ῥΟΙΔΙΠΟΔῆς*).

REM. 2. The following are defective in Homer: *λίτι* Dat. and *τὰ λίτα*, *linen*; *λίς* and *λίω* = *λέων* and *λέοντα*; *μάστι* and *μάστιν* = *μάστιγι* and *-α*; *στιχός*, *στιχες*, *στιχας*, *τοιω*; *ὄσσε*, τὸ, Nom. and Acc. Dual, *both eyes*; *ὄφελος*, *advantage*, and *ἥδος*, *pleasure*, in the Nom. only; *ῆρα*, *something pleasing*, and *δέμας*, *form*, in the Acc. only; *ἡλεός*, *infatuated*, Voc. *ἡλέ* and *ἡλεέ*; finally, *δῶ*, *κρί*, *ἔλφι*, as Nom. and Acc. Sing., from which come the forms *δῶμα*, *house*, *κριθή*, *barley*, *ἔλφιτον*, *dried barley*.

§ 215. ADJECTIVES.

1. Some adjectives in -υς, -εια, -υ, have sometimes in the Homeric dialect, the feminine form -εα or -η; viz. *ὠκέα* (instead of *ὠκεῖα*), *βαδέα* (instead of *βαδεῖα*); Gen. *βαδέης* (and *βαδείης*), Acc. *βαδέην*; so also in Herodotus, -εα, seldom -εια, e. g. *βαδέα*, -έη and -εῖα, *βαρέα*, *εὐρέα*, *ἰθύς*, -έα and -εῖα, *δῆλεα* (from *δῆλως*), *ἡμίσεα*.

REMARK. In Epic and Doric poetry, some adjectives of this kind, and also some in -θείς and -ήεις, are of the common gender, i. e. they have but one

termination for the Masc. and Fem., e. g. Ἥρη θῆλυς ἐοῦσα, Il. τ, 97; so ἡδὺς αὐτμή, Od. μ, 309, and the irregular πολὺς: πολὺν ἐφ' ὑγρῆν, Il. κ, 27; so ἡμα-δόεις, ἀσδεμόεις, ἀργινόεις, ποιήεις, agreeing with feminine substantives. — The Epic ἐθε or ἡθε, Neut. ἡθ (ἐθ and εθ only as an adverb), wants the feminine form; in Il. ω, 528, is found δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἐδάων (sc. δάρων), therefore ἐδάων as the Gen. Pl. Neut., unless perhaps from δάρων the cognate δόσεων is to be supplied for ἐδάων to agree with, as in δωτῆρες ἐδάων sc. δόσεων; the Gen. Sing. is ἐῆος.

2. Adjectives in -heits, -ήεσσα, -ῆεν, are often found in Homer in the contracted form -ῆς, -ῆεσσα, -ῆν, e. g. τιμῆς (and τιμήεις), τιμῆντα; those in -όεις, -όεσσα, -όεν, contract -οε into -ευ, e. g. πεδία λωτεῦντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πουλὺς, Neut. πολύ, with the secondary forms πολλός, πολλόν, Gen. πολέος, Acc. πολύν and πουλύν, πολύ and πολλόν; Nom. Pl. πολέες and πολεῖς, Gen. πολέων, Dat. πολέσι(ν), πολέσσι(ν), and πολέεσσι(ν), Acc. πολέας and πολεῖς. — The Ionic dialect inflects πολλός, -ή, -όν, regularly throughout.

4. Compound Adj. in -ος (comp. § 78, I.) often have in Hom. a feminine ending, viz. -η, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀριζήλη (but also ἀρίζηλοι αἰγάι, Il. χ, 27), ἀμφιβρότη, ἀγχιάλη, ἀργυροπέξα, ἀμφιρύτη; on the contrary, κλυτός as a feminine is found in Il. β, 742. Od. ε, 422, from the simple κλυτός, -ή, -όν. Also the ending -ος of the superlative is sometimes found as feminine, e. g. ἐλοώτατος ὀδμή, Od. δ, 442. κατὰ πρῶτιστον ὀπωπήν, H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in -πους, -πουν, Gen. ποδος, in the Epic dialect, can shorten -πους into -πος, e. g. Ἴρις ἀελλόπος, Il. θ, 409. τρίπος, Il. χ, 443.

6. Ἐρίηρες from ἐρίηρος, ἐρυσάρματες and -ας from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

§ 216. Comparison.

1. In the Epic dialect, the endings -ώτερος and -ώτατος are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. διζυρώτερος, διζυρώτατος, κακοξεινώτερος, λαρώτατος. — Ἀνιηρός, troublesome, has the Comparative ἀνιηρέστερον, Od. β, 190, and ἄχαρις, disagreeable, ἀχαρίστερος, Od. υ, 392. Comp. § 82, Rem. 6. Adjectives in -υς and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον, and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχὺς, little, ἐλάχιστος, γλυκύς γλυκίων, βαθύς, βάδιςτος, κυδρός, κύδιςτος, οἰκτρός οἰκτιστος and οἰκτρότατος, παχύς πάχιστος, πρέσβυς πρέσβιστος, ὠκύς ὠκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed: —

ἀγαθός, Comp. ἀρείων, λωίων, λωίτερος (Ion. κρέσων, Dor. κάρρων), Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χερείων, χερειότερος (Dor. χερῆων, Ion. ἔσων), Sup. ἥκιστος (Il. ψ, 531, with the variation ἡκιστος, which Spitzner prefers).

ὀλίγος, Comp. ὀλίγων (ὀλίγους ἦσαν, populi suberant statura minores, Il. σ, 519); μῆων, Bion, 5, 10.

ῥηίδιος, Ion., Comp. ῥηίτερος (Ion. ῥηίων), Sup. ῥηίτατος and ῥήιστος.

βραδύς, slow, Comp. βράσων, Sup. βάρδιστος (by Metathesis).

μακρός, long, μάσων; — παχύς, thick, πάσων.

REMARK 1. The positive ΧΕΡΗΞ (χέρηι, χέρηα, χέρηες, χέρηα) found in Homer, and belonging to χερεῖων, always has the signification of the Comparative, *less, baser, weaker*. The Pl. πλέες and (Acc.) πλέας are found in Homer from the Comp. πλέων.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the Common language: ὁ βασιλεύς βασιλεύτερος; τὸ κέρδος, γαῖη, κέρδιον, *more lucrative*, κέρδιστος; τὸ ἄλγος, ραῖη, ἀλγίων, ποιε ραϊνful, ἄλγιστος; τὸ βίγος, cold, βίγιον, *colder*, more dreadful, βίγιστος; τὸ κῆδος, care, κήδιστος, *most dear*; ὁ ἡ κύνων, dog, κύντερος, *more shameless*, κύντατος.

§ 217. PRONOUNS.

1. S. N.	ἐγώ and (before a vowel) ἐγών Epic; ἐγω and ἐγων Æolic	σὺ Epic; τὺ Dor. and Æol.; τύνη Epic	
G.	ἐμέο, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμεῖο Epic ἐμέθεν Epic ἐμεῦς, ἐμοῦς Doric	τεῦ Dor.; σέο (σεο), σεῦ (σεν), Ep. and Ion. σεῖο and τεοῖο Epic σέθεν Epic τεῦς, τεοῦς Dor.	ἐο (έο), εὔ (εῦ) Epic and Ion. εἶο Ep.; ἐεῖο later Ep. ἔθεν (έθεν) Epic έοῦς Dor.
D.	ἐμοί, μοί (μοι), ἔμοι Æol. ἐμίν Doric	σοί Epic τίν Dor.; τετίν Dor. et Ep. (usually Orthot.) τοί (τοι) Ep. and Ion. σέ (σε) Ep.; τέ Dor. τύ (τυ) Dor. τίν in Theocritus	ἱν Dor. (usually orthotone) έοι, οἱ (οί) Ep (Reflex.) έέ, ἔ (έ) (as Neut. II. a, 236.) νίν (νιν) Dor. (and Att. poet.) (him, her, it) μίν (μιν) Ion. (him, her, it; seldom Pl.) σφε Dor. et Att. poet.
A.	ἐμέ, μέ (με) Epic		
D. N.	ῥῶι	σφῶιν (σφῶιν)	
G. D.	ῥῶιν	σφῶι, σφῶ	
A.	ῥῶι, ῥῶ	σφῶιν, σφῶν σφῶι, σφῶ	σφῶιν, σφῶιν σφῶέ, σφῶε σφῶ, σφῶ
P. N.	ἡμεῖς Epic; ἡμέες Ion. ἡμέες Dor.; ἡμεες Epic	ὑμεῖς Ep.; ὑμέες Ion. ὑμέες Dor.; ὑμεες Ep.	
G.	ἡμέων Ion. and Epic ἡμεῖων Epic ἡμείων Æolic; ἡμῶν Doric	ὑμέων Ion. and Epic ὑμεῖων Epic ὑμείων Æol.	σφέων (σφεων) Ion. and Epic σφῶν Epic σφείων Epic
D.	ἡμῖν, ἡμιν, ἡμίν Epic ἡμμι(ν) Æol. and Ep.; ἡμῖν and ἡμίν Dor. ἡμμέσι(ν) Æol.	ὑμῖν, ὑμιν, ὑμίν Epic ὑμμι(ν) Epic	σφί (σφι) Ion.; σφίσι(ν), [σφισι(ν)], σφίν, (σφιν), σφί (σφι) Ep.; ἄσφι Æol.
A.	ἡμέας Ion. and Epic ἡμας, ἡμάς Epic ἡμμε Epic; ἡμέ Dor.	ὑμέας Epic and Ion. ὑμας, ὑμάς Epic ὑμμε Epic; ὑμέ Dor.	σφέας (σφεας) Ion. and Epic σφας, σφεῖας Epic (σφε) Epic (II. τ. 265.) ἄσφε Æol.

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμαυτοῦ*, *σεαυτοῦ*, etc., are never found in Homer; instead of them, he writes the personal pronouns and the pronoun *αὐτός* separate, e. g. *ἐμ' αὐτόν*, *ἐμοὶ αὐτῷ*, *ἐμεῦ αὐτῆς*, *ἐ αὐτήν*, *οἱ αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself*, *herself*, *itself*, *even*. But the Ion. writers use the compound forms *ἐσεωντοῦ*, *σεωντοῦ*, *ἐωντοῦ*, etc. Comp. § 207, 1.

3. Possessive pronouns: *τέός*, *-ή*, *-όν* Dor. and Epic, instead of *σός*; *έός*, *-ή*, *-όν*, and *ός*, *ή*, *όν*, *suus*, Epic; *ἀμός*, *-ή*, *-όν* Dor. and Epic, *ἄμμος*, *ἄμμέτερος* Æol., instead of *ἡμέτερος*; *νωτρεος*, *of us both*, Epic; *ὕμός*, *-ή*, *-όν* Dor. and Epic, *ὕμμος* Æol., instead of *ὕμέτερος*; *σφωτρεος*, *of you both*, Il. α, 216; *σφός*, *-ή*, *-όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns: (a) *ὁ ἦ τό* (Dor. 'ā instead of *ἦ*); Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τῆς* Dor.; Dat. *τῇ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τῶν* Epic, *τῶν* Dor.; Dat. *τοῖσι*, *ταῖσι*, *τῇσι*, and *τῆς* Epic; Acc. *τῶς*, *τός* Dor.

(b) *ὅδε*: Epic Dat. Pl. *τοῖσδεσι* and *τοῖσδεσσι* instead of *τοῖσδε*; Epic Dat. *τοῖσδε* instead of *τοῖσδε* is found also in the Tragedians.

(c) *οὗτος* and *αὐτός*: an *ε* stands before the long inflection-endings in the Ion. dialect (§ 207, 10), e. g. *τουτέου*, *ταυτέης*, *τουτέφ*, *τουτέους*, *αὐτέη*, *αὐτέων*.

(d) *ἐκεῖνος* is written in Ion. and also in Att. poetry *κεῖνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *ὠντός*, *τῶντό* instead of *ὁ αὐτός*, *τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns: *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *δου* Epic seldom, *ῆς* Il. π, 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς*, *ῆ*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οἷ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns: (a) *τίς*, *τί*: Gen. *τέο* (*τεο*) Epic and Ion., *τεῦ* (*τεν*) Epic, Ion., and Dor., Dat. *τέφ* (*τεφ*), *τῷ* (*τῷ*) Epic and Ion.; Pl. *ἕσσα* Neut., *ὅπποῖ ἕσσα*, Od. τ, 218, Gen. *τέων* (*τεων*) Epic and Ion., Dat. *τέοισι* Epic and Ion. (*τοῖσι*, S. Trach. 984).

(b) *τίς*, *τί*: Gen. *τέο* Epic and Ion., *τεῦ* Epic, Ion., and Dor., *τέφ* Ion.

(c) *δστις*: Nom. *δστις*, Neut. *δτι*, *δττι* Ep. | Neut. Pl. *δτινα* Iliad.

Gen. *δτεν* Ep. and Ion., *δτεο*, *δτεων* Epic and Ion.

δττεο, *δττεν* Epic.

Dat. *δτεφ*, *δτφ* Ep. and Ion. | *δτέοισι* Epic and Ion., *δτέφσι* Her.

Acc. *δτινα* Epic, Neut. *δτι*, *δτινας* Epic, Neut. *δτινα* and *ἕσσα* Epic.
δττι Epic.

§ 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ἰα*, *ἱης*, *ἱη*, *ἱαν*; also *ἰφ*, Il. ζ, 422, instead of *ἐνί*. *Δύο* and *δύω* are indeclinable in Homer; the secondary forms

are δαΐδ (indecl.), δαΐοί, δαΐαί, δαΐά, Dat. δαΐοῖς, δαΐοῖς', Acc. δαΐά (indecl.), δαΐοῖς, -ας, -ά. — Πέντε, -α Aeol. and Epic, instead of τέσσαρες, -α. — Δωδέκα and δυοκαίδεκα Epic, also δώδεκα. — Ἐείκοσι Epic, instead of εἴκοσι. — Ὀγδόντα and ἐννῆκοντα Epic, instead of ογδοήκοντα, ἐνενήκοντα. Ἐννέχλιοι and δεκάχλιοι Epic, instead of ἐννακισχίλιοι and μύριοι. The endings -άκοντα and -ακόσιοι in the Epic and Ion. become -ήκοντα, -ηκόσιοι. The Epic forms of the ordinals are τρίτατος, τέτατος, ἑβδόματος, ὀγδόματος, ἕνατος, and εἵνατος.

THE VERB.

§ 219. Augment. — Reduplication.

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. λῦσε, στείλαντο, δέσσαν, ὄρατο, ἔλε. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it may also omit it in the Perf., e. g. ἄμμαι, ἔργασμαι, ὀκημαι, which is done by the Epic writers only in ἄνωγα and ἔρχαται from εἶργω.

2. On the omission of the Epic dialect to double the ρ when the augment is prefixed, e. g. ἔρεξας, and on the doubling the liquids, e. g. ἔσσενα, see § 208, 4, and Rem.

3. α in the Dor. writers is changed into ᾱ by the augment, and αι suffers no change, e. g. ᾱγον instead of ἦγον, αἰρεον instead of ἦρεον.

4. Verbs which have the Digamma, in Homer take the syllabic augment, according to the rule, e. g. ἀνδάνω, to please, Impf. ἐάνδανον, Aor. ἔαδον, — εἶδομαι, videor, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the ε seems to be lengthened in ελοικυῖα, εὔαδε (ἔφαδε) from ἀνδάνω.

5. In Homer, the verbs οἰνοχοέω and ἀνδάνω, take at the same time both the syllabic and temporal augment, viz. ἐφροσχοέει, Il. δ, 3, yet more frequently φροσχοέει; ἐήνδανε and ἦνδανε.

6. The reduplication of ρ is found in Homer, in βερυνκόμενος, from βυντέω, to make dirty. On the contrary, the Epic and poetic Perfects, ἔμμορα from μέρομαι and ἔσσουμαι from σείω, are formed according to the analogy of those beginning with ρ, i. e. by Metathesis; hence ἔμμορα, etc., instead of μέμορα. — The Epic and Ion. Perf. of κτάομαι is ἔκτημαι. A strengthened reduplication is found in the Hom. forms δειδέχαται and δείδεκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment ε is commonly omitted; thus, e. g. κάμνω, to grow weary, Subj. Aor. κεκάμω; κέλομαι, to command, ἐκεκλόμην; κλύω, to hear, Aor. Imp. κέκλυθι, κέκλυτε; λαγχάνω, to obtain, λέλαχον; λαμβάνω, to receive, λελαβέσθαι; λανθάνω, lateo, to escape notice, λέλαθον; πείθω, to persuade, πέπιθον, πεπιθόμην; τέρω, to delight, τετραπόμην; τυγχάνω, to obtain, τετυκεῖν, τετυκέσθαι; ΦΕΝΩ, to murder, ἔπεφρον, πέφρον; φράζω, to say, to show, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication (comp. § 124, Rem. 2) commonly take the augment: ἌΡΩ, to fit, ἤρ-αρον; ἌΧΩ, to grieve, ἤκ-αχον; ἀλέξω, to ward off, ἔλ-αλκον, ἀλαλκεῖν; ὀρυννυι, to excite, ὤρ-ορον; ἐνίπτω, to chide, ἐν-ἐπ'ον. Two

verbs in the Aor. take the reduplication in the middle of the word: viz. *ἐνίπτω*, *ἤν-ἔπαπεν*, and *ἐρύκω*, *το restrain*, *ἤρύ-κακον*, *ἐρυκακέειν*. Comp. the Presents, *ἀνίστημι*, *ἀτιτάλλω*, *ὀπιπτεύω*.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication (§ 124); thus, e. g. *αἶρέω*, *to take*, Ion. *ἄρ-αίρηκα*, *ἄρ-αίρημαι*; *ἀλάομαι*, *to wander*. Epic Perf. with a Pres. signification *ἄλ-άλημαι*; 'ΑΡΩ (*ἄραρίσκω*), *to fit*, Poet. *ἄρ-ἄρα*, *I fit*, (Intrans.), Ion. *ἄρηρα*; 'ΑΧΩ (*ἀκαχίζω*), *to grieve*, Epic and Ion. *ἀκ-ήχεμαι*, *ἀκ-άχημαι*; 'ΕΝΕΚΩ (*φέρω*), *to carry*, Ion. *ἐν-ήνευμαι*; *ἐρείπω*, *to demolish*, Poet. *ἐρ-ήριπα*, Epic *ἐρ-έριπτο*; *ἐρίζω*, *to contend*, Epic *ἐρ-ήρισμαι*.

§ 220. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. *κτείνωμι*, *ἀγάγωμι*, *τύχωμι*, *ἴκωμι*, *ἰδέλωμι*, *ἴωμι*. Comp. § 116, 1.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Ep. dialect, the lengthened form -σθα is found (§ 116, 2). In the Ind., this belongs almost exclusively to the conjugation in -μι, e. g. *τίθῃσθα*, *φῆσθα*, *δίδοισθα*, *παρῆσθα*. In Homer, this ending is frequent in the Subj., e. g. *ἰδέλῃσθα*, *εἴπῃσθα*, more seldom in the Opt., e. g. *κλαίῃσθα*, *βάλοισθα*.

3. Instead of the ending -εις, the Dor. frequently has the old form -εσ, e. g. *τύπτες* instead of *τύπτεεις*; so in Theocritus *συρίσδες* = *συρίζεις*.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι (arising from -τι) appended to the usual ending of the Subj., e. g. *ἰδέλῃσι(ν)*, *ἄγῃσι*, *ἀλάλῃσι*; the Opt. only in *παραφθαίῃσι*.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. *διδάσκη* instead of *διδάσκει*. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. *πέπονδης*, *ὀπώπη* instead of *πέπονδας*, *ὕπωπε*.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μες, e. g. *τύπτομες* instead of *τύπτομεν* (§ 204).

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. *τύπτοντι* (instead of *τύπτουσι*), *τύφοντι*, *τύπτωντι* (instead of *τύπτωσι*), *τετύφαντι*, *ἐπαινέοντι*, *ἐξαπατῶντι*. In the Æol. and Dor., this ending in the Pres. and Fut. is -οισι instead of -ουσι, e. g. *περιπνέοισι(ν)*, *ναλοισι(ν)*.

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:—

First Pers. Sing.,	-εα	the only Epic and Ion. form (-η old Att., § 116, 6), e. g. <i>ἔτεδῆπεα</i> , <i>ῆδεα</i> , <i>πεποίδεα</i> instead of <i>ἔτεδῆπειν</i> , etc.
Second "	"	-εας, e. g. <i>ἔτεδῆπεας</i> , Od. ω, 90, instead of <i>ἔτεδῆπεις</i> .
Third "	"	-εε(ν), e. g. <i>ἐγεγόνεε</i> , <i>καταλελοίπεε</i> , <i>ἐβεβρώκεεν</i> (not Hom.).
Second "	Pl.	-έατε, e. g. <i>συνηδέατε</i> , Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν paragogic;

thus, ἐστήκειν, Π. ψ, 691. βεβλήκειν, Π. ε, 661. θ, 270. ξ, 412. δεδειπνήκειν, Od. ρ, 359; — ἤσκειν, Π. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes exchanged for each other. Thus in Homer, the forms -τον and -σθον (second Pers. Dual) stand instead of -την and -σθην (third Pers. Dual), e. g. διώκετον, Π. κ, 364. λαφύσσετον, Π. σ, 583. δωρήσσεσθον, Π. ν, 301. On this interchange in Attic, see § 116, Rem.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., after dropping σ, remain uncontracted in the Ion. and often in the Epic dialect, e. g. ἐπιτέλλεαι; Homer uses either these forms, e. g. λείπεαι, λιλαιέαι, ἀφίκτηι, ἐρύσσεαι, ἐπαύρηαι, ὑπεῖ βαο, ἐγείνω, or the contract forms, -η (from -εαι), -ευ (from -εο), -ω (from -ας), e. g. ἔπλεν, ἔρχεν, φράζεν, ἐκρέμω. When the characteristic of the verb is ε, it is very frequently omitted in the Ion. dialect, before -εαι and -εο, e. g. φιλέαι instead of φιλέεαι, φιλέο instead of φιλέεο; so in Homer, ἐκλέ', Π. ω, 202, yet with the variation ἐκλε' from κλέομαι. Comp. § 222, B (3).—The ending -εο in Homer is lengthened into -ειο, e. g. ἔρειο, σπείο, and the ending -έαι is contracted into -εῖαι, in verbs in -έω, e. g. μυθεῖαι, νεῖαι. Homer sometimes drops σ in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz. μέμνηαι (and μέμνη), βέβληαι, ἔσσυο.

11. The Dual endings -την, -σθην, and first Pers. Sing. -μην, in the Doric are, -τᾶν, -σθᾶν, -μᾶν (§ 201, 2), e. g. ἐφρασάμᾶν. In the later Doric, the change of η into ᾶ is found, though seldom, even in the Aor. Pass., e. g. ἐτύπᾶν instead of ἐτύπην.

12. The personal-endings -μεθον, -μεθα, in Epic, as well as in Doric, Ionic, and Attic poetry, often have the original forms -μεσθον, -μεσθα, e. g. τυκτόμεσθον, τυκτόμεσθα.

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in -αται, -ατο, instead of -νται, -ντο, e. g. πεπέδαται, πεπαύαται, ἐβεβουλεύατο, ἐστάλατο; very often also the third Pers. Pl. Opt. Mid. or Pass. is -οίατο, -αίατο, instead of -οιεντο, -αιεντο, e. g. τυκτοίατο instead of τύπτοιεντο, ἀρησαίατο (Homeric), instead of ἀρήσαιεντο. Also the ending -οντο, in the Ion. dialect, has this change, though the ο before ν becomes ε, e. g. ἐβουλέατο instead of ἐβούλοντο. In verbs in -άω and -έω, the η in the ending of the Perf. and Plup. -ηνται, -ηντο, is shortened in the Ionic into ε, e. g. οἰκέαται instead of ὤκηνται from οἰκέω, ἐτετιμέατο instead of ἐτετίμηντο from τιμάω. Also instead of -ανται, the Ionic dialect has -έαται (instead of -άται), e. g. πεπτέαται instead of πέπτανται. Ἀπίκαται, in Herodotus, from the Perf. ἀφῆγμαι (Pres. ἀφικνέομαι) is the only example in which the rule stated § 116, B, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending -δαται, -δατο, from verbs whose characteristic is not δ, viz. ἐλαύνω (ἐλάω) ἐλήλαμαι ἐληλάδατο, Od. η, 86, and ἀκαχίζω ἀκήχεμαι ἀκηχέδαται, Π. ρ, 637; the δ seems to be merely euphonic; yet it is to be noted, that the reading is not wholly settled; the forms ἐρράδαται and ἐρράδατο (from ραίνω) must be derived from the stem ῥΑΖΩ (comp. ῥάσσετε, Od. ν, 150).

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τράφεν* instead of *ἐτράφησαν*. In the Opt. this abridged form is regular in the Common language (§ 116, 7), e. g. *τυφθεῖεν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-ωσαν*, and Mid. or Pass. in *σδωσαν*, is abridged in the Ionic and Doric dialect (always in Homer) into *-ντων* and *-σδων* (§ 116, 12), e. g. *τυπτόντων* instead of *τυπτέτωσαν*, *πεποιδόντων* instead of *πεποιδέτωσαν*, *τυπτέσδων* instead of *τυπτέσδωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἴομεν* instead of *ἴωμεν*; *φθιδόμεσθα* instead of *-ώμεθα*; *στρέφεται* instead of *-ηται* (§ 207, 4).

17. The first Aor. Opt. Act., in the Æolic dialect ends in *-εια*, *-ειας*, *-ειε*, etc., third Pers. Pl. *-ειαν*, instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric, and Æolic dialects. This form is sometimes shortened into *-μεν* (*-έμεν*) by dropping *αι*, sometimes into *-ναι* by syncopating *με* (*εμε*). But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έειν* and *-εῖν*. The Pres., Fut., and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτ-έμεν*, *τυψέμεν*, *εἰπέμεν*. — Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and the mode-vowel *ε* of the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γρήμεναι* (*γράω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). — With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *δολλισθήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπήμεν*. — In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιδέ-μεν*, *τιδέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *δέ-μεν*, *δέ-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβδάμεν*. The following are exceptions, viz. *τιδήμεναι*, II. ψ, 83 (with which the forms of the Pres. Part. Mid. *τιδήμενος*, *κιχήμενος*, correspond), *διδούναι*, II. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also retain the long vowel (§ 191, 2), e. g. *στή-μεναι*, *βή-μεναι*, *δύ-μεναι*, instead of *στήναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἄγεν* instead of *ἄγειν*; Fut. *ἄρμόσεν* instead of *ἄρμόσειν*; second Aor. *ιδέν* instead of *ιδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æol. Inf. ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ήμεν*, is abridged into *-ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεθύσθην* instead of *-θήναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεθειωρήκην*, *γεγόνειν* instead of *τεθειωυκέναι*, *γεγονέναι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *α*, e. g. *τύπτων, τύπτουσα, τύπτον, λαβοῖσα, λαβοῖσα* instead of *-οῖσα*; *τύψαις, -αισα*, instead of *τύψας, -ασα* (§§ 201, 2, and 207, 1). The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μεμαῶτος, πεφυῶτας*. — The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρικότες*.

§ 221. Epic and Ionic Iterative form.

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated, or continued. This is called the *Iterative form*. It is regularly without the augment.

2. It is generally found only in the Sing. and in the third Pers. Pl. Ind. of the Impf. and Aor., and is inflected like the Impf.; for in the Impf. and second Aor. Act. and Mid., the endings *-σκον, -σκες, σκε(ν), -σκόμην, -σκου(εο, ευ), -σκετο*, preceded by the union-vowel *ε*, are used instead of *-ον, -όμην*, and in the first Aor. Act. and Mid. the endings *-ασκον, -ασκόμην* are used instead of *-α, -άμην*, e. g.

(a) Impf. *διωεύ-εσκον, δέλ-εσκες, ἔπ-εσκε(ν), πελ-έσκετο, βοσκ-έσκοντο*. In verbs in *-άω*, *-άεσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-άασκον*, e. g. *νικάσκομεν, ναιετάασκον*. Verbs in *-έω* have *-έεσκον* and *-εσκον*, e. g. *καλέ-εσκε, βουκαλέεσκε; αἵχνεσκον, πωλέεσκετο, καλέεσκετο*; when the verse requires, *-έεσκον* can be lengthened into *-είεσκον*, e. g. *ρεικείεσκον*; verbs in *-όω* do not have this Iterative form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίδε-σκον, δίδε-σκον, δείκνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ρίπτ-ασκον, κρίπτ-ασκον*, from *ρίπτω, κρίπτω*.

(b) Second Aor. *ἔλ-εσκε, βάλ-εσκε, φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *στά-σκε (= ἔστη), παρεβάσκε (= παρέβη), δόσκε, δύσκε*; also an Iterative form of the second Aor. Pass. is found, viz. *φάνεσκε* instead of *ἐφάνη*, Il. λ, 64. Od. μ, 241, 242.

(c) First Aor. *ἐλάσ-ασκεν, αὐδήσ-ασκεν, ὠσ-ασκε, μνησ-άσκετο, ἀγνώσ-ασκε* (instead of *ἀγνοήσασκε* from *ἀγνοέω*).

§ 222. Contraction and Resolution in Verbs.

I. The Epic dialect. In the Epic dialect, verbs in *-άω, -έω, -όω*, are subject to contraction, but by no means so generally as in the Attic. The contraction is made according to the general rules, with a few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in certain words and forms, e. g. *πέραον, κατεσκίαον, ναιετάουσι*; always in *ύλάω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *θαλάω, πεινάω. ἔχραε, ἐχράετε* (from *χράω, to attack*);

(2) In some words, α is changed into ϵ , viz. *μενολίνεον* from *μενουδάω*, *ἤντα* from *ἄντάω*, *δμόκλεον* from *δμοκλάω*. Comp. § 201, 1.

- (3) Instead of the uncontracted and contracted forms, the contracted syllable is resolved, as often as the measure requires it; this is done by inserting a similar vowel, commonly shorter, more seldom longer, before the vowel formed by contraction; in this way, α is resolved into $\acute{\alpha}\alpha$ or $\acute{\alpha}\tilde{\alpha}$, and ω into $\omega\omega$ or $\omega\tilde{\omega}$ (§ 207, 2). The short vowel is used here, when the syllable preceding the contracted one is short, e. g. ($\delta\rho\acute{\omega}$) *δρόω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβῶωσα*. The resolution does not take place with the vowel $\tilde{\alpha}$ before a personal-ending beginning with τ , e. g. *δρᾶται*, *δρᾶτο*. Thus:—

(<i>δράεις</i>)	<i>δρᾶς</i>	<i>δρᾶς</i>	(<i>δράω</i>)	<i>δρῶ</i>	<i>δρόω</i>
(<i>δράεσθαι</i>)	<i>δρᾶσθαι</i>	<i>δρᾶσθαι</i>	(<i>δράουσα</i>)	<i>δρῶσα</i>	<i>δρόωσα</i>
(<i>μενοινάει</i>)	<i>μενουᾶ</i>	<i>μενσινᾶ</i>	(<i>βοάουσι</i>)	<i>βοῶσι</i>	<i>βόωσι</i>
(<i>έάης</i>)	<i>έᾶς</i>	<i>έᾶς</i>	(<i>δράοιμι</i>)	<i>δρῶμι</i>	<i>δρόφι</i>
(<i>μνᾶεσθαι</i>)	<i>μνᾶσθαι</i>	<i>μνᾶσθαι</i>	(<i>δράουσι</i>)	<i>δρῶσι</i>	<i>δρόωσι</i>

REMARK 1. In Od. ξ , 343, the form *δρηαι* (from *δράει*) occurs instead of the *δρῆαι*, which Eustath. cites. In the following Dual forms, $\alpha\epsilon$ is contracted into η : *προσαυδήτην*, *συλήτην*, *συναντήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *δμαρτήτην*, *ἀπειλήτην* instead of *-είτην*.

4. When $\nu\tau$ comes after a contracted vowel, a short vowel may be inserted between $\nu\tau$ and such a contracted syllable, e. g. *ἡβῶντα* instead of *ἡβῶντα*, *γελῶντες*, *μνῶντο*; in the Opt. also, the protracted *-ωσι* instead of *-φ* is found in *ἡβῶοιμι* (instead of *ἡβάοιμι* = *ἡβῶμι*). The following are anomalous forms: *ναιετάωσα* (instead of *-όωσα*), *σάω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from $\Sigma\Lambda\Omega$, *to save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic-Ionic contraction of *ση* into ω , see § 205, 5.

B. Verbs in *-έω*. To this conjugation belong also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-εαι*, and *-ηαι*, second Aor. Inf. Act. in *-έειν*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which ϵ is followed by the vowels ω , φ , η , η , σ , and σ , e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such uncontracted forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλέει*, *έρέω* Fut., *δτρυνέουσα* Fut., *βαλέειν* second Aor. Act., *πεσέεσθαι* Fut. Mid., *μιγέωσι* second Aor. Subj. Pass.; or contraction takes place, and then, when $\epsilon\sigma$ is contracted, it becomes $\epsilon\upsilon$ (§ 205, 1), e. g. *αἰρέύμην*, *αὔτευν*, *γένευν*; except *ἀνεβρίπτουν* and *ἐπόρδουν*.

(2) Sometimes the open ϵ is lengthened into $\epsilon\iota$ (§ 207, 1), e. g. *έτελείετο*, *έτέλειον*, *πλείειν*, *δκνείω*;—*δαμείω* instead of *δαμῶ*, *μιγείη* instead of *μιγῶ* (second Aor. Subj. Pass.).

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., two Epsilons coming together are either contracted, as in the third Pers., e. g. *μυθᾶται* = *μυθεῖται*, like *μυθεῖται*, *νεῖται*, like *νεῖται*, or one ϵ is elided, e. g. *μυθέται*,

παλέαι. This elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. φοβέο, ἀκέο, αἰτέο, ἐξαγγέο. In such cases, the accent is on the penult, whether the word ends with -εαι or -εο (§ 220, 10).

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in -ήμεναι, see § 220, 18.

C. Verbs in -όω. These verbs follow either the common rules of contraction, e. g. γουνοῦμαι, γουνοῦσθαι, or they are not contracted, but lengthen ο into ω, and then the forms of verbs in -όω resemble those of verbs in -άω, e. g. ἰβρώοντα, ἰβρώουσα, ὑπνώοντας (comp. ἡβώοντα, 4 above); or they become wholly analogous to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into -όωσι, -οῦντο into -όωντο, and -οῖεν into -όφεν, and consequently suppose a contraction like that of verbs in -άω: (ἀρόουσι) ἀροῦσι ἀρόωσι (comp. ἀρόωσι), (δηϊόοντο) δηϊοῦντο δηϊόωντο (comp. δρόωντο), (δηϊόοιεν) δι. εἰν δηϊόφεν (comp. δρόφεν). But this resolution into -όω or -ωο is confined to such forms as admit it in verbs in -άω; hence, e. g. the Pres. ἀροῖς, ἀροῖ, ἀροῦτε, and the Inf. ἀροῦν, do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in -άω and -όω suffer contraction; verbs in -έω commonly omit it, except the contraction of -εο and -εου into -εν, which frequently occurs (§ 205, 1), e. g. φιλεῦμεν instead of φιλέομεν = φιλοῦμεν, ἐφίλευν instead of ἐφίλεον = ἐφίλουν, φιλεῦ instead of φιλέον = φιλοῦ.

(2) The uncontracted forms exhibited in the table (§ 135) of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in -έη, -άη, -όη, -έου, -δου, -όου, e. g. φιλέη, τιμάη, μισδόη, φιλέου, τιμάου, μισδόου, etc., are found in no dialect, and are presented merely to explain the contraction. For even the Ionic writers use here the contracted forms of verbs in -άω and -όω, e. g. τιμῆ, μισδοῖ, τιμῶ, μισδοῦ, etc.; but of verbs in -έω, as also in barytone verbs, they do not use the endings -η, -ου, but -εαι, -εο, e. g. τύπτ-εαι, ἐτύπτ-εο, φιλέ-εαι, ἐφίλέ-εο. — On the elision of ε in the ending -έεο, see above, No. 1, B (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. δρέω, δρέομεν instead of δράω, χρέεται, χρέονται instead of χράεται, etc. Comp. § 201, 1.

(4) As in the uncontracted forms is frequently lengthened into έω (§ 207, 3), e. g. χρέωνται, ἐκτέωντο, δρέωντες, πειρεώμενος instead of (χράονται) χρῶνται, etc.

(5) The change of the α into ε, as in δρέω, explains the usage among the Ion. writers of sometimes contracting αο and αου, and also εο and εου in verbs in -έω, into -εν (§ 205, 1), e. g. εἰρώτευν instead of εἰρώταον, γελεῦσα instead of γελάουσα, ἀγαπεῦντες instead of ἀγαπάοντες. So also in the Doric dialect, e. g. γελεῦντε instead of γελάουσι. This contraction into εν instead of ου is often found even in verbs in -όω, e. g. δικαιοῦσι instead of (δικαιόουσι) δικαιοῦσι, δικαιοῦν instead of δικαιοῦν, στεφανοῦνται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομῶσι, ἡγορόωντο, Her.

III. Doric dialect. (1) Contrary to the common usage of the Doric, $\alpha\epsilon$ and $\alpha\epsilon\iota$ are contracted into η and η (§ 205, 3), e. g. $\tau\mu\hat{\eta}\tau\epsilon$ instead of $\tau\mu\acute{\alpha}\tau\epsilon\tau\epsilon$ = $\tau\mu\acute{\alpha}\tau\epsilon$, $\phi\omicron\iota\tau\hat{\eta}\varsigma$ instead of $\phi\omicron\iota\tau\acute{\alpha}\varsigma$, $\acute{\omicron}\rho\hat{\eta}\nu$ instead of $\acute{\omicron}\rho\acute{\alpha}\nu$. The Inf. is written without an ι subscript, as the uncontracted form originally ended in $-\alpha\omega$ Comp. also II. 5, also § 134, 3.

(2) The Inf. of verbs in $-\acute{\epsilon}\omega$ has a double form, either the abridged form in $-\acute{\epsilon}\nu$ instead of $-\acute{\epsilon}\iota\nu$, e. g. $\pi\omicron\iota\acute{\epsilon}\nu$ instead of $\pi\omicron\iota\acute{\epsilon}\iota\nu$, or according to the analogy of verbs in $-\acute{\alpha}\omega$, a form in $-\eta\nu$ (from $-\acute{\epsilon}\eta\nu$), e. g. $\phi\iota\lambda\hat{\eta}\nu$ instead of $\phi\iota\lambda\acute{\epsilon}\iota\omega$ = $\phi\iota\lambda\acute{\epsilon}\iota\nu$, $\kappa\omicron\sigma\mu\hat{\eta}\nu$ instead of $\kappa\omicron\sigma\mu\acute{\epsilon}\iota\nu$, $\phi\rho\omicron\nu\hat{\eta}\nu$ instead of $\phi\rho\omicron\nu\acute{\epsilon}\iota\nu$.

(3) In the Doric and Æolic dialects, $-\alpha\omicron$, $-\alpha\omicron\upsilon$, and $-\alpha\omega$ are contracted into $\hat{\alpha}$ (§ 205, 2), e. g. $\pi\epsilon\iota\nu\hat{\alpha}\mu\epsilon\varsigma$ instead of $\pi\epsilon\iota\nu\acute{\omega}\mu\epsilon\nu$ ($\pi\epsilon\iota\nu\acute{\alpha}\omicron\mu\epsilon\nu$), $\pi\epsilon\iota\nu\hat{\alpha}\nu\tau\iota$ instead of $\pi\epsilon\iota\nu(\acute{\alpha}-\omicron\upsilon)\hat{\omega}-\sigma\iota$, $\gamma\epsilon\lambda\hat{\alpha}\nu$ instead of $\gamma\epsilon\lambda(\acute{\alpha}-\omega\nu)\hat{\omega}\nu$, $\phi\upsilon\sigma\hat{\alpha}\nu\tau\epsilon\varsigma$ instead of $\phi\upsilon\sigma(\acute{\alpha}-\omicron)\hat{\omega}-\tau\epsilon\varsigma$.

REM. 4. On the contraction into $-\acute{\epsilon}\nu$ instead of $-\acute{\epsilon}\iota\nu$, see § 205, 1. — A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in $-\acute{\epsilon}\omega$, e. g. $\acute{\epsilon}\pi\acute{\omicron}\nu\alpha\sigma\alpha$ instead of $\acute{\epsilon}\pi\acute{\omicron}\nu\eta\sigma\alpha$ from $\pi\omicron\nu\acute{\epsilon}\omega$, $\acute{\epsilon}\phi\acute{\iota}\lambda\alpha\sigma\alpha$ instead of $\acute{\epsilon}\phi\acute{\iota}\lambda\eta\sigma\alpha$ from $\phi\iota\lambda\acute{\epsilon}\omega$.

§ 223. Formation of the Tenses.

1. Besides the verbs mentioned (§ 130), the following also in the Homeric dialect retain the short characteristic-vowel in forming the tenses, viz. $\kappa\omicron\tau\acute{\epsilon}\omega$, to have a grudge; $\nu\epsilon\iota\kappa\acute{\epsilon}\omega$, to quarrel; $\tau\alpha\nu\acute{\upsilon}\omega$, to stretch; $\acute{\epsilon}\rho\theta\omega$, to draw. On the contrary, $\acute{\epsilon}\pi\alpha\iota\nu\acute{\epsilon}\omega$, to approve, has $\acute{\epsilon}\pi\acute{\eta}\nu\eta\sigma\alpha$.

2. In the Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in $-\acute{\zeta}\omega$, $-\sigma\sigma\omega$ ($-\tau\tau\omega$), the σ can be doubled in the ending, in Homer and other non-Attic poets (§ 208, 4), e. g. $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\sigma\sigma\epsilon$, $\kappa\omicron\tau\epsilon\sigma\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, $\delta\mu\acute{\omicron}\delta\sigma\sigma\alpha\iota$, $\acute{\epsilon}\tau\acute{\alpha}\nu\upsilon\sigma\sigma\epsilon$, $\delta\iota\kappa\acute{\alpha}\sigma\sigma\alpha\iota$, $\kappa\acute{\omicron}\mu\iota\sigma\sigma\epsilon$.

3. The form of the Attic Fut. (§ 117) occurs in the Homeric dialect in verbs in $-\acute{\iota}\zeta\omega$, e. g. $\kappa\tau\epsilon\rho\iota\omicron\upsilon\sigma\iota$, $\acute{\alpha}\gamma\lambda\alpha\acute{\iota}\epsilon\iota\sigma\theta\alpha\iota$, together with the common Futures $\delta\rho\mu\acute{\iota}\sigma\sigma\omicron\mu\epsilon\nu$, $\kappa\omicron\pi\rho\acute{\iota}\sigma\sigma\omicron\nu\tau\epsilon\varsigma$, $\kappa\omicron\nu\acute{\iota}\sigma\sigma\omicron\upsilon\sigma\iota(\nu)$. From verbs in $-\acute{\epsilon}\omega$, $-\acute{\alpha}\omega$, $-\acute{\upsilon}\omega$, Hom. forms Futures which are similar to the present of these words, viz. in verbs in $-\acute{\epsilon}\omega$, he often uses the ending $-\acute{\epsilon}\omega$ instead of $-\acute{\epsilon}\sigma\omega$, e. g. $\kappa\omicron\rho\acute{\epsilon}\epsilon\iota$, II. δ , 379. $\kappa\omicron\rho\acute{\epsilon}\epsilon\iota\varsigma$, II. ν , 831. $\mu\alpha\chi\acute{\epsilon}\omicron\nu\tau\alpha\iota$, II. β , 366; — in verbs in $-\acute{\alpha}\omega$, after dropping σ , he places before the vowel formed by contraction, a corresponding short vowel, e. g. $\acute{\alpha}\nu\tau\acute{\iota}\acute{\alpha}\omega$, $\acute{\epsilon}\lambda\acute{\omicron}\omega\sigma\iota$, $\delta\alpha\mu\acute{\alpha}\alpha$; — in verbs in $-\acute{\upsilon}\omega$, $\acute{\epsilon}\rho\theta\omicron\upsilon\sigma\iota$ and $\tau\alpha\nu\theta\omicron\upsilon\sigma\iota$ are found.

4. In the Doric dialect, all verbs in $-\acute{\zeta}\omega$ take ξ instead of σ in those tenses whose characteristic is σ , i. e. in the Fut. and Aor., e. g. $\delta\iota\kappa\acute{\alpha}\xi\omega$, $\delta\iota\kappa\acute{\alpha}\xi\hat{\omega}$, $\acute{\epsilon}\delta\iota\kappa\acute{\alpha}\xi\alpha$, instead of $\delta\iota\kappa\acute{\alpha}\sigma\omega$, $\acute{\epsilon}\delta\iota\kappa\alpha\sigma\alpha$. But the other tenses of verbs with the pure characteristic δ , follow the regular formation, e. g. $\acute{\epsilon}\delta\iota\kappa\acute{\alpha}\sigma\delta\eta\nu$, not $\acute{\epsilon}\delta\iota\kappa\acute{\alpha}\chi\delta\eta\nu$. This peculiarity of the Doric appears even in certain verbs in $-\acute{\alpha}\omega$, which, in forming the tenses, retain the short α , and in this respect are analogous to those in $-\acute{\zeta}\omega$, which likewise have a short vowel, e. g. $\gamma\epsilon\lambda\acute{\alpha}\omega$, $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\alpha$ instead of $\acute{\epsilon}\gamma\acute{\epsilon}\lambda\alpha\sigma\alpha$, yet not $\nu\iota\kappa\acute{\alpha}\omega$, $\nu\iota\kappa\acute{\alpha}\xi\hat{\omega}$, but $\nu\iota\kappa\acute{\alpha}\sigma\hat{\omega}$ (Att. $\nu\iota\kappa\acute{\eta}\sigma\omega$). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in $-\acute{\zeta}\omega$ have, in Homer and the Ionic dialect, ξ instead

of σ , through the whole formation, viz. ἀβροτάζω, to wander; ἀλαπάζω, to empty, Fut. ἀλαπάξω, etc. (so also Xenoph. An. 1. 1, 29); δνοπαλίζω, to shake; δαίζω, to divide, to put to death; ἐγγυαλίζω, to give; ἐναρίζω, to spoil a dead enemy; δρυλλίζω, to break in pieces; μερμηρίζω, to reflect; πελεμίζω, to shake; πολεμίζω, to contend; στυφελίζω, to smite.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -άνα instead of -ηνα (§ 149, Rem. 2), have α in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κέλλω, to land (κέλσαι, comp. κένσαι from κεντέω, to goad); εἶλω, to crowd together (έλσαι); κέρω, to meet, to fall upon; ἀραρίσκω (ἈΡ-Ω), to fit (ἤρσα, ἄρσαι); ὀρ-νυμι, to excite (ὄρσω, ὄρσα); διαφθείρω, to destroy (διαφθέρσαι in Homer); κείρω, to shave (έκερσα in Homer, but first Aor. Mid. έκειράμην); φύρω, to mix, to knead (φύρσω, έφυρσα, πεφύρσομαι, Epic and old poetic; second Aor. Pass. έφύρην in Lucian, who also has the poetic Perf. πέφυρμαι, while in prose, the verb φυράω, έφύρασα, πεφύραμαι, etc., is used). The Opt. ὀφέλλειεν, Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic σ (§ 154, 4) belong the following forms of the Epic dialect: βέομαι or βέλομαι, second Pers. βέη, I shall live, perhaps from βαίνω, to go, to live, also from ΔΑΩ, to know, to learn, and ΚΕΙΩ (κεῖμαι, to lie down), δῆω, δῆεις, δῆομεν, δῆετε (I shall view, find), and κείω or κέω, κείμεν, κείων, κέων.

8. To verbs which form the first Aor. without the tense-characteristic σ (§ 154, 7) belong the following forms of the Epic and poetic dialect: χέω, to pour out, έχευα (Homer; Att. έχεα); σέω, to shake, έσσευα and έσσευάμην (Homer), αλέομαι and αλεύομαι, to avoid, ηλέατο, etc. (§ 230); καίω, to burn, έκαη, έκαη Epic, έκαη Tragic (§ 230).

9. To verbs which have an active form for the Fut. Perf. (§ 154, 6), belongs also the Epic κεχαρήσω (with κεχαρήσομαι), I shall be joyful, from χαίρω.

10. The exchange of the endings of the second Aor. with those of the first Aor. (§ 154, 7) is somewhat frequent in the Epic dialect, e. g. βαίνω, to go, έβήσετο, Imp. βήσεο; δύομαι, to plunge, έδύσετο, Imp. δύσεο, Part. δυσόμενος; ἄγω, to lead, ἄξετε, ἄξέμεν; ικνέομαι, to come, ίξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξο, λέξεο; ὀρ-νυμι, excite, Imp. ὄρσεο, ὄρσευ; φέρω, to bear, οἶσε (οἶσε is also Att.), οἶσετε, οἶσέτω, οἶσόντων, οἶσέμεν, οἶσέμεναι; αἶδω, to sing, Imp. αἶσεο.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants (§ 156), in order to make a dactyle, e. g. έδρακον instead of έδαρκον (from δέρκομαι), έπραδον (from πέρδω), έδραδον (from δαρδάνω), ημβροτον (instead of ημαρτον from ἁμαρτάνω). For the same reason Homer syncopates the stem (§ 155), e. g. ἄγρόμενος from ἄγερέσθαι (ἄγείρω, to collect); έγρετο, έγρεο (Imp.), έγροίτο, έγρεσθαι (with the accent of the Pres.), έγρόμενος from έγερέσθαι (ἄγείρω, to wake); πτόμην, έπτόμην, πτέσθαι, πτόμενος (πέτομαι, to fly); έκέκλετο, κέκλετο, κεκλόμενος (κέλομαι, to summon, excite); πέφνον, έπεφνον (ΦΕΝΩ, to kill).

12. In the first Aor. Pass. Homer inserts a ν , according to the necessities of

the verse, not only as other poets (§ 149, Rem. 4) in κρίνω and κλίσω (διακριν-
δῆτε, κρινθεῖς, ἐκλίνθη), but also in ἰδρύω, to establish, and πνέω, to blow (ἰδρύσθην
and ἰδρύσθην, ἀμπνύνθην).

13. Homer forms a first Perf. only from pure verbs, and such impure verbs
as in the tense-formation assume an ε (§ 166) or are subject to Metathesis
(§ 156, 2), e. g. χαίρω κεχάρηκα (from ΧΑΙΡΕ-Ω), βάλλω βέβληκα (from ΒΑΛ).
Except these, he forms only second Perfects (which belong commonly to
intransitive verbs, or have an intransitive signification); but even in pure verbs
and in the impure verbs mentioned above, he rejects the κ in certain persons
and modes, and regularly in the Part.; in this way, these forms become analo-
gous to those of the second Perf. These participles either lengthen α and ε into
η, e. g. βεβαρηώς, *burdened* (from ΒΑΡΕΩ), κεκορηώς, *satisfied* (from κορέ-ννυμι),
κεκοτηώς, *enraged* (from κοτέω), τετιηώς, *troubled* (from ΤΙΕΩ), τετληώς, *enduring*
(from ΤΛΑΩ), κεκαφηώς, *gasping for breath* (from ΚΑΦΕΩ), κεκμηώς, *wearied* (from
κάμνω), πεπτηώς (from πτήσσω, to shrink through fear), τεθνηώς, κεκτηότι, κεχα-
σηώς (from χαίρω); — or they retain, though more seldom, the stem-vowel without
change, e. g. βεβᾶώς (from βαίνω, ΒΑΩ), ἐκγεγᾶνῖα (from γίγνομαι, ΓΑΩ), δεδᾶώς
(from διδάσκω, ΔΑΩ), πεφῦνῖα (from φύω), ἐστᾶώς (from ἵστημι, ΣΤΑΩ), μεμᾶώς
(with μεμᾶώς and μεμᾶότες from ΜΑΩ). The accented ο of the oblique cases
can, in the first instance, according to the necessities of the verse, be lengthened
into ω, hence τεθνηότος and -ώτος, τεθνηότα and -ώτα, κεκμηότα and -ώτα; but
when the Nom. has a short penult, ω is always used (except in ἐστᾶότος), e. g.
βεβᾶώτος. The ending -ώς, formed by contraction, is resolved by ε in πεπτεῶτα
(from πίπτω), τεθνεῶτι, and according to the necessities of the verse, ε can be
lengthened into ει, e. g. τεθνειῶτος. The feminine form -ῶσα is found only in
βεβῶσα, Od. v, 14; in some feminine forms, the antepenult, which properly would
be long, is shortened on account of the verse, e. g. ἀρᾶνῖα (Fem. of ἀρηρῶς from
ἀραρίσκω), μεμᾶνῖα (of μεμηκῶς, from μηκάομαι), τεθᾶνῖα (of τεθληκῶς, from
θάλλω), λελᾶνῖα (of λεληκῶς, from λάσκω), πεπᾶνῖα (from πάσχω).

REMARK 1. The form resolved by ε, in the Ionic dialect, has become the
permanent one with some participles, e. g. ἐστεώς; so τεθνεώς (never τεθνῶς)
and τεθνηκῶς from τέθνηκα, remains even in the Attic dialect. In these forms,
the ω remains through all the cases, e. g.

ἐστεώς, ἐστεῶσα, ἐστεώς, Gen. ἐστεῶτος, -ώσης
τεθνεώς, τεθνεῶσα, τεθνεώς, Gen. τεθνεῶτος, -ώσης.

Βέβηκα and τέτληκα never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong εα,
shorten it in the Epic and poetic dialect into υ, in the Perf. Mid. or Pass., and
in the first Aor. Pass., e. g.

πεύδομαι, to ask, πέπυσμαι; σεύω, to shake, Mid. and Pass. to hasten, ἐσσῦ-
μαι, first Aor. Pass. ἐσσῦσθην; τεύχω (poet.), παύω, Perf. τέτυγμαι, Aor.
ἐτύχθην; φεύγω, to flee, Perf. πεφυγμένος.

REM. 2. Χέω (formed from χέΓω, χεύω), to pour out, follows the analogy of
these verbs, in the forms κέχυκα, κέχϋμαι, ἐχϋσθην; these forms have been trans-
ferred to the Common language also (§ 154, Rem. 1). Contrary to the analogy

just stated, the *υ* is long in the Homeric form *πέπνυμαι* from *πνέω* (*πνέFω*), to blow.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. *λελύτο* instead of *λελύετο* is found, according to the analogy of *πηγνύτο*, *δαινύτο*.

REM. 4. The Homeric Perfects *ἀκαχήμενος*, *ἀλαλήμενος*, *ἀρηρέμενος*, *ἐληλάμενος*, *ἀκέχησθαι*, *ἀλάλησθαι*, have the accentuation of the Pres.

§ 224. Conjugation in -μι.

1. On the lengthened form of the second Pers. *τίδῃσθα*, *δίδωσθα*, see § 220, 2; on the *Iterative* forms in -σκον, see § 221; on the Inf. forms in -μεναι, -μεν, see § 220, 18.

2. In the Epic, Ion., and Dor. writers, some verbs in -μι in the second and third Pers. Sing. Pres. and Impf., frequently have the contracted forms of verbs in -έω and -όω (§ 172, Rem. 8), e. g. *τιθεῖς*, *τιθεῖ*, *δίδοις*, *δίδοι*, *ἐτίθει*, *ἐδίδους*, *ἐδίδου*, *τε*; — contracted forms of *ίστημι* are very rare, e. g. *ιστῆ* instead of *ίστησι*, Her. 4, 103. In the second Aor. Opt. Mid. the Ionic writers have the resolved form *πισοίμην*, as if from *ΘΕΩ*, e. g. *προσδέοιτο*, *προσδέοισθε*.

3. In the Epic dialect, verbs in -ύμι form an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαινύτο*, Il. ω, 665. (comp. *λελύτο*, § 223, Rem 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδύμεν* (instead of *ἐκδύημεν*) from *ἐκδύω*, *φύη* (instead of *φύηη*) from *φύω*; so *φθίω*, *φθίτο* Opt. of *ἐφθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in -εσαν, -ησαν, -οσαν, -ωσαν, -υσαν, are abridged in the Epic and Dor. dialects into -εν, -ᾶν, -ον, -ῦν, e. g. *ἔτιθεν* instead of *ἐτίθεσαν*, *ἔθεν*, *δέν* instead of *ἔδεσαν*; *ἔσταν*, *στᾶν* instead of *ἔστησαν*, *φθᾶν* instead of *ἐφθησαν*, *ἔβαν*, *βᾶν* instead of *ἐβησαν*; *ἔδιδον*, *δίδον* instead of *ἐδίδοσαν*, *ἔδον*, *δόν* instead of *ἔδοσαν*; *ἐφῦν* instead of *ἐφύσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ίστη*, but Il. ε, 202. *καθίστα*; *ποτίζει* in Theoc. instead of *ποτίζες* or *πρόσδες* from *ΤΙΘΕΩ*. — In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνο*, *μάρναο*, *φάο*, *σύνδεο*, *ἔνδεο*. — In the Ion. dialect, the first *α* of the ending -ασαι, second Pers. Mid. or Pass., is changed into *ε*, after the rejection of the *σ*, e. g. *ἐπίστει*, *δύνει*, instead of *ἐπίστασαι*, *δύνασαι*; hence the contracted forms *ἐπίστη* in the Ion. poets, and also *δύνη* (§ 172, 2) in the Tragedians.

6. The short stem-vowel is sometimes lengthened before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *τιθήμενος*; *διδούμαι*; so also *δίδωμι*, *ἔλθωμι* instead of *ἔλθωμι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending -σι (§ 220, 4), e. g. *δῶσι* and *δῶρησι* (instead of *δῶ*), *μεδίησι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε*, is sometimes resolved by *ε* in the second Aor., Epic dialect, and regularly in the Ion.

(a) Verbs in -α (*ίστημι*): —

(*ιστά-*) *ιστάω* Ion. *ιστέ-ω*, *ιστέ-ης*, *ιστέ-ωμεν*, -έ-ητε, -έ-ωσι

(*στά-*) *στάω* “ *στέ-ω*, *στέ-ης*, *στέ-ωμεν*, etc.

REMARK 1. So also in Herod.: προστέετε and ἐστέετε, ἐστέες, instead of δασι, -αός, Gen. ἐστεώτος, Neut. ἐστεός, Fem. ἐστεώσα. So also in the Att. τεθνεός (with τεθνηκός), τεθνεώσα, τεθνεός, Gen. τεθνεώτος.

(b) Verbs in ε (τίθημι):—

τιθέω Ion. τιθέω, τιθέης, τιθέμεν, -έητε, -έωσι
 τιθώμαι " τιθέωμαι, τιθέη, etc.
 τίω " τίέω, τίής, τίέμεν, etc.
 τίωμαι " τίέωμαι, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb τίθημι, e. g.

τυπέω, -ής Ion. τυπέω, -έης, -έμεν, -έητε
 δαμέω, -ής " δαμέω, -έης, -έμεν, -έητε
 εὐρεθίω, -ής " εὐρεθίω, -έης, etc.

(c) Verbs in ο (δίδωμι); the contracted second Aor. Subj. is resolved in Homer by means of ω, e. g. δώωσι instead of δώσι.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse:—

	Contracted,	Resolved and lengthened forms,
Sing. 1.	στέω	στέω, στείω, βέλομαι
2.	στέης	στήης
3.	στέη	στήη, έμβήη, φήη, φδήη
Dual.	στέητον	καρστήητον
Plur. 1.	στέωμεν	στέωμεν (dissyllable) στέλομεν, καταβέλομεν
2.	στέητε	στήετε
3.	στέωσι(ν)	στέωσι(ν), περιστήωσι, Il. ρ, 95.
Sing. 1.	δίω	δέω, δείω, δαμείω
2.	δίης	δέης, δήης, and δείης
3.	δίη	δέη, δήη, δήη, and μεδέη
Dual.	δίητον	δείητον
Plur. 1.	δίωμεν	δέωμεν, δέλομεν
2.	δίητε	δαμείετε
3.	δίωσι(ν)	δέωσι(ν), δείωσι(ν)
Sing. 1.	δώ	
2.	δώς	
3.	δώ	δώησι(ν) and δώη
Plur. 1.	δώμεν	δώμεν
2.	δώτε	
3.	δώσι(ν)	δώωσι(ν)

● REM. 3. The resolution by means of ε is found in verbs with the stem-vowels α or ε; the ε is commonly lengthened, (a) into ει before an ο sound; (b) into η before η in verbs with the stem-vowel α; (c) sometimes into ει, sometimes into η before η, in verbs with the stem-vowel ε. Verbs with the stem-vowel ο are resolved by ω.

10. The Impf. ἐτίθηεν, or commonly ἐτίθουν, has in the Ion. the form ἐτίθεεα (like ἐτετύφεα Ion. instead of ἐτετύφειν, § 220, 8), ἐτίθεεε, -εε, etc.

11. In Homer, a shortened form of the first Aor. ἐστήσαν, is found, namely, ἐστάσαν, they placed, Il. μ, 56. Od. γ, 182, σ, 307; also ἐστήτε (with the variation ἐστήτε), Il. δ, 243, 246, instead of ἐστήτε (ἐστήκατε).

¶ 225, 226.] CONJUGATION IN -μι. — Εἰμί, TO BE.—Εἶμι, TO GO. 271

12. In the third Pers. Pl. Mid. or Pass. the ν before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α (§ 220, 13), c. g.

τιδέαται, διδόαται, ἐδεικνύατο Ion., instead of τίδενται, etc.

But when an α precedes the ν, the α is changed into ε, and ν into α, c. g. ἰστέαται Ion., instead of ἰστανται, ἰστέατο Ion., instead of ἰσταντο.

13. The third Pers. Sing. in the Doric is -τι, c. g. ἰστέτι, τίθητι, δίδωτι, δείκνυτι, and the third Pers. Pl. ends in -ντι, c. g. ἰστέντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἐδηκάμην and ἐδωκάμην and the Part. δηκόμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here also, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δωκόμενος, are not found.

15. From δίδωμι, Homer has a reduplicated Fut. διδώσομεν and διδώσειν.

¶ 225. Εἰμί (ἘΣ-), :ο be.

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	εἰμί Æol., instead of ἐσ-μί	1. εἷω Ep. and Ion. μετέω Ep.
2.	ἐσσί Epic, also Eur. Hel. 1250. εἷς Ion.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἐῆσι(ν), ῆσι(ν), εἴη Epic, ἔη Ep. and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. εἶωμεν, ἔητε, εἶσι Ep. and Ion.
2.	ἐστέ regular	
3.	ἔασι(ν) Epic and Ion., ἐντί Dor.	
Inf.	εἶμεναι, εἶμεναι, εἶμεν, εἶμεν Epic ἡμεν or ἡμες, εἶμεν or εἶμες Dor.	
		Imperative.
		S. 2. ἔσσο Æol. and Epic
		P. 3. ἐόντων Ion.
		Participle.
		έών, εἰούσα, έόν Ep. and Ion.
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίδεα), ῆα, ἔον, ἔσκον Epic and Ion.	
2.	ἔησθα Epic, ἔας Ion.	ἔοις
3.	ἔην Ep. and Ion. ῆην, ῆεν, ἔσκε(ν), Ep., ῆς Dor.	ἔοι Epic and Ion.
D. 3.	ἔστην Epic	
P. 1.	ῆμεν or ἡμες, εἶμεν or εἶμες Dor.	
2.	ἔατε Ion.	εἴτε Epic
3.	ἔσαν (ἔπεσαν) Epic and Ion.; εἴτε (instead of ῆτε) Od. v, 106.	εἴεν Epic
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσσαι. 3. ἔσεται, ἐσεῖται.		

¶ 226. Εἶμι (Ἴ-), to go.

Pres. Ind. S. 2. εἶσθα Epic, εἷς Ion. Subj. Sing. 2. Pers. ἰησθα Epic

Inf. ἵμεναι, ἵμεν Epic

Impf. Ind. S. 1. ἦια (and ῖεν) Epic and Ion., ἦιον Epic

2. ἦιες (and ῖεις), ἦες Epic

3. ἦιε (and ῖει) Epic and Ion., ῖε(ν) Epic, ῖε(ν), ἰε(ν) Epic

- P. 1. | *ῥομεν*
 8. | *ῥιον* Epic, *ῥισαν* and *ῥσαν* Epic and Ion., *ῥσαν* Epic
 D. 3. | *ῥτην* Epic
 Opt. S. 3. | *ῥοι* Epic, *ῥείη* Il. τ, 209. (*εῖην* and *εῖη* Il. ε, 82. ω, 139. Od. ξ, 496 come from *εῖμ*).
Fut. and Aor. Mid. εῖσομαι, εῖσατο, third Pers. Dual *εῖσάσθην*, Il. ο, 544.

VERBS IN -ω, WHICH IN THE PRES., PERF., AND SECOND AOR. ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 227. (1) *Second Aor. Act. and Mid.*

In addition to the Aor. forms mentioned (§§ 191, 192), the poetic and especially the Epic dialect has the following:—

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel α (*ἔβην*, BA-):

- βάλλω*, to throw, Epic second Aor. Act. (BAA-, *ἔβλην*) *ξυμβλήτην*, Od. φ, 15, Inf. *ξυμβλήμεναι* (instead of *-ῆναι*), Il. φ, 578; Epic second Aor. Mid. (*ἔβλήμην*) *ἔβλητο*, *ξύμβληντο*, Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ξύμβληται*, *βλήεται* (instead of *βλήηται*), Od. ρ, 472, Opt. *βλείω* (from BAE-, comp. *πίμπλημι*), Il. ν, 288. Hence the Fut. *βλήσομαι*.
γηράω, or *γηράσκω*, to grow old, second Aor. third Pers. Sing. *ἐγήρᾱ*, Il. ρ, 197, *κατεγήρᾱ*, Herod. 6, 72, Inf. (Att.) *γηρᾶναι*, Part. (Epic) *γηράς*. The *ᾱ* in *ἐγήρᾱ*, etc. is used instead of *η* on account of the preceding *ρ*. See *διδράσκω*, § 192, 1.
κτείνω, to kill, Epic and poet. second Aor. Act. (KTA-) *ἐκτᾶν* retains the short vowel; thus, *ἐκτᾶμεν*, *ἐκτᾶτε*, third Pers. Pl. also *ἐκτᾶν* instead of *ἐκτᾶσαν*, Subj. *κτῶ* (first Pers. Pl. *κτέωμεν* Epic), Opt. *κταίην*, Inf. *κτάναι*, (Epic *κτᾶμεν*, *κτᾶμεναι*), Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἀπέκτατο*, *κτάσθαι*, *κατακτᾶμενος*.
οὐτάω, to wound, Epic second Aor. Act. *οὔτα* third Pers. Sing., Inf. *οὐτάμεναι*, *οὐτάμεν* (the *α* remains short as in *ἐκτᾶν*); Epic second Aor. Mid. *οὐτάμενος*, *wounded*.
πελάζω, to approach, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο*, *πλήντο*.
πλήθω (*πίμπλημι*), to fill, Epic second Aor. Mid. *ἐπλητο* and *πλήτο*, *ἐπληντο* also in Aristoph., who uses the following forms also: Imp. *πλήσο*, Part. *ἐμπλήμενος*, Opt. *ἐμπλήμην* with the variation *ἐμπλείμην*, as *χρείη* from *χρή(δω)* and *βλείω* from *ἐβλήμην* (BAA-).
πτήσσω, to shrink with fear, Epic second Aor. Act. (PTA-) (*ἔπτην*) *καταπτήτης* third Pers. Dual.
φθάνω, to come before, Epic second Aor. Mid. *φθάμενος*.

REMARK. From *ἔβην* (*βαίνω*) are found in Homer the forms *βᾶτην* (third Pers. Dual) and *ὑπέρβᾶταν* (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἔσβην, ΣΒΕ-):

ΔΑΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔΑΕ-) ἐδάην, *I learned*, Subj. δαῶ, Epic δαείω, Inf. δαῆναι, Epic δαήμεναι.

(c) Stem-Vowel ι:

ΦΘΙ-νω, *to consume and to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι, φθίμενος, φθίσθω, φθίσμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (ἔγων, ΓΝΟ-):

ΒΙΒΡΩσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

ΠΛΩω (Epic and Ion. secondary form of πλέω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώτος.

(e) Stem-Vowel υ (ἔδυν):

ΚΛΥω (poet.), *to haul*, Epic Imp. second Aor. Act. κλύθι, κλύτε; and κέκλυθι, κέκλυτε (§ 219, 7).

ΛΥω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

ΠΝΕω, *to breathe*, Epic second Aor. Mid. (ΠΝΥ-, from πνέFω, πνεύω) ἔμπνυτο instead of ἀνέπνυτο, *to breathe again*.

ΣΕΥω, *to shake*, Epic second Aor. Mid. ἐσσύμην, *I shake*, ἔσσυο, σύτο.

ΧΕω, *to pour out*, Epic second Aor. Mid. (ΧΥ-, from χέFω, χεύω) χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἈΛΛΟμαι, *to leap*, Epic and second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἈΡΑΡΙσκω (ἈΡ-), *to fit*, Epic ἄρμενος, *fitted*.

ΓΕΝτο, *to take*, Epic, from Fέλτο, the Digamma being changed into γ and the radical λ before τ into ν (§ 203, B).

ΓΙΓνομαι, *to become*, poet. ἔγεντο, γέντο.

ΔΕΧομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. Sing. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαι, the meaning *to expect, await*.

ΕΛΕΛίζω, *to whirl*, Epic ἐλέλυκτο.

ΕΚΝέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἔκμενος, *favourable*.

ΛΕΧΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, *to lay one's self down* (same sense as ἐλεξάμην), Imp. λέξο. — ΛΕγω, *to collect, to choose, to count*, Od. ι, 335. ἐλέγμην, *I counted myself*, Od. δ, 451. λέκτο ἀριθμόν, *he counted the number*.

ΜΑΙνω, *to soil*, Epic μάνδην (third Pers. Dual, instead of ἐμάν-σθην).

ΜΙΣγω (μίγνυμι), *to mix*, Epic μίκτο.

ΘΡΝύω (θρνυμι), *to excite*, Epic θρτο, Inf. θρθαι, Imp. θρσο, θρσεο, Part. θρμενος.

ΠΑΛλω, *to brandish*, Epic πάλτο, *he sprang*.

ΠΕρδω, *to destroy, perdo*. Homer uses πέρθαι instead of πέρθ-σθαι.

ΠΗΓΩ (πήγνυμι), *to fix*, Epic πήκτο, κατέπηκτο.

§ 228. (2) *Perf. and Plup. Act. (Comp. §§ 193, 194).*

(a) The Stem ends in a Vowel.

γίγνομαι, *to become*; ΓΕΓΑΑ, Stem ΓΑ: Perf. (Sing. γέγονα, -ας, -ε) Epic and poet. γέγαμεν, -ατε, -άασι(ν), Inf. Epic γεγάμεν, Part. poet. γεγώς, γεγῶσα, γεγώς, Gen. γεγῶτος; — Plup. Epic ἐκγεγάτην.

βαίνω, *to go*, Perf. βέβηκα, ΒΕΒΑΑ: Epic and poet. Pl. βέβᾱμεν, -ατε, -ᾱσι(ν), and βεβᾱάσι(ν); third Pers. Pl. Subj. ἐμβεβῶσι (Pl. Phaed. 252, e), Inf. βεβᾶναι, Part. Epic βεβαῶς (also Attic prose βεβῶς, Xen. Hell. 7. 2, 3), -υῖα (βεβῶσα, Pl. Phaed. 254, b), Gen. βεβαῶτος (Att. βεβῶτος); — Plup. ἐβέβᾱμεν, -ατε, -ᾱσαν.

δεῖδω, *to fear*; besides the forms mentioned (§ 193), the following Epic forms are to be noted: δείδιμεν, δείδιτε; Inf. δειδίμεν instead of δεδιέναι; Imp. δείδιδι, δείδιτε; — Plup. ἐδείδιμεν, ἐδείδισαν.

έρχομαι, *to come*, Perf. Epic εἰλήλουθα instead of ἐλήλυθα, Pl. εἰλήλουθιμεν.

δνήσκω, *to die*, Perf. τέθνηκα, ΤΕΘΝΑΑ: Pl. τέθνᾱμεν, τέθνᾱτε, τεθνᾱάσι(ν), Imp. τέθνᾱδι, Part. τεθνηκώς, τεθνηκυῖα, τεθνηκός or τεθνεῶς (τεθνεῶσα Demosth. 40, 24), τεθνεῶς (Epic τεθνηῶς, -ῶτος, -ηότος), Inf. τεθνᾶναι (Aesch. τεθνᾶναι from τεθναέναι, Epic τεθνάμεν, -άμεναι); Plup. ἐτέθνᾱσαν, Opt. τεθναίην.

ΓΛΑΩ, *to endure* (second Aor. ἔτλην), Perf. τέτληκα, ΤΕΤΛΑΑ: Dual τέτλατον; Pl. τέτλαμεν, τέτλατε, τετλαῖσι(ν), Imp. τέτλαδι, -ᾱτω, etc., Subj. wanting, Inf. τετλᾶναι (Epic τετλάμεν), but Part. Epic τετληῶς; Plup. Dual ἐτέτλατον, ἐτετλάτην, Pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Opt. τετλαίην.

ΜΑΩ, *to strive*, Perf. μέμονα; ΜΕΜΑΑ: Epic μέμᾱμεν, -ᾱτον, -ατε, -ᾱάσι(ν), Imp. μεμᾱῶτω, Part. μεμᾱῶς, Gen. μεμᾱῶτος and μεμᾱότος, third Pers. Pl. Plup. μέμᾱσαν.

Here belong the two participles of

διβρώσκω, *to eat* (second Aor. ἔβρων), Perf. βέβρωκα, poet. βεβρώς, Gen. -ῶτος; πίπτω, *to fall*, πέπτωκα, Epic πεπτεῶς, Att. poet. πεπτῶς.

(b) The Stem ends in a Consonant.

It is to be observed in respect to the formation, that when the consonant of the stem comes before a personal-ending beginning with τ, the τ is changed into θ, and thus these forms assume the appearance of a Mid. form, e. g.

πείθω, *to persuade*, πέποιθα, *to trust*, Epic Plup. ἐπέπειθιμεν, Imp. in Aeschyl. Eum. 602, πέπεισθι (instead of πέπισθι).

REMARK. Thus the Epic form πέποσθε, stem ΠΕΝΘ with the variable ο (ΠΟΝΘ), instead of πεπόνθατε from πάσχω; from πεπόνθατε by dropping the connecting vowel α, comes πέπονθτε; and hence as a Tau-mute before another Tau-mute is changed into σ (§ 17, 5, comp. ἴθ-τε = ἴσ τε), πέπονθτε becomes πεπευσθε, and as ν is dropped before σ, πέποστε; finally, this form, as has been seen, assumed the appearance of the Mid. form (θε) and so became πέποσθε.

Perf. Ind. S.	κέκρᾱγα, -ας, -ε(ν) (κράζω, <i>to bawl</i>)	Plup. ἐκεκράγειν, -εις, -ει
D. 2.	κεκράγατον κέκραχδον	ἐκεκράγειτον ἐκέκραχδον
3.	κεκράγατον κέκραχδον	ἐκεκραγείτην ἐκεκράχδην

P. 1.	κεκράγαμεν κέκραγμεν	έκεκράγειμεν έκέκραγμεν
2.	κεκράγατε κέκραχθε	έκεκράγετε έκέκραχθε
3.	κεκράγασι(ν)	έκεκράγειςαν, -εσαν

Imp. κέκραχθι, -άχθω, -αχθε, etc. Inf. κεκραγέσθαι. Part. κεκραγώς.

So the Epic Perf. *ἀνωγα* with the sense of the Pres. *I command*, *ἀνωγας*, *ἀνωγε*, Pl. *ἀνωγμεν*; Imp. *ἀνωγε* and *ἀνωχθι*, *ἀνωγέτω* and *ἀνώχθω*, *ἀνώγετε* and *ἀνωχθε*; Subj. *ἀνώγη*; Inf. *ἀνωγέμεν*; Plup. *ἠνώγεα*, *ἠνώγει*; Opt. *ἀνώγοις*.

ἐγείρω, to awaken, Perf. *ἐγρήγορα* (stem *ΕΓΕΡ with the variable *ο*), *I am awake*; from this, Homer has the forms: Imp. *ἐγρήγορθε* instead of *ἐγρηγόρατε*, Inf. *ἐγρηγόρδαι* (as if from *ἐγρήγορμαι*) and *ἐγρηγόρδασι(ν)* instead of *ἐγρηγόρασι(ν)* third Pers. Pl.

οἶδα, *I know*, the regular forms *οἶδαμεν*, *οἶδατε*, *οἶδασι(ν)* are found but rarely in the Ion. and Att. writers (§ 195, 1), second Pers. *οἶδας* in Hom. and Ion (rarely Att. § 195, 1). The form *οἶδμεν* is Epic, Ion., and Doric. Inf. *οἶμεναι* and *οἶμεν* Epic, Subj. *οἶέω* Epic instead of *οἶδω* (Ion. *οἶδέω*), Part. *οἶδύια* Epic and *οἶδυία*.

Plup. 1. Pers. Sing. *ᾔδεα* (hence the Att. *ᾔδη*) Epic instead of *ᾔδειν*

2. " " *ᾔδεις* and *ᾔδης* Epic instead of *ᾔδεις*

3. " " *ᾔδεις* and *ᾔδη*, *ᾔδεε(ν)*, Epic instead of *ᾔδεις*; — *ᾔδει*, Herod.

3. " Pl. *ᾔσαν* Epic instead of *ᾔδισαν*.

Fut. *οἰδήσω* Epic and also *οἰσομαι*.

οἶκα, *I am like*, Epic, *οἶκτον* (Dual), *οἶκτην* (Plup. Dual); hence in Plup. Mid. or Pass. *οἶκτο*.

§ 229. (3) Present and Imperfect.

Finally, there are certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus:—

ἀνύω, to complete, in Theocritus: Impf. *ἀνύμεσ* (instead of *ἠνύομεν*), *ἀνύ-το* (instead of *ἠνύετο*).

τανύω, to stretch, to span, Il. ρ, 393. *τάνυ-ται* (instead of *τανύεται*).

ἐρύω, to draw, *ἐρύται*, *ἐρύτο*, *ἐρύτο*, *ἐρύσο*, *ῥύσθαι* (§ 230).

σεύω, to shake, Epic Pres. *σεύται* and (by variation) *σοῦται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθε* (to move one's self, to hasten). The Imp. has passed into the common colloquial language.

ἔω, commonly *ἐσθίω*, to eat, Epic, Inf. *ἔδμεναι*.

φέρω, to carry, Epic Imp. *φέρε* instead of *φέρετε*.

§ 230. *Alphabetical List of Verbs in the Dialects to be specially noted.*

- ἄδω** (ἄFḗω), *to hurt, to deceive*; Hom. has the following forms: Aor. ἄσα and ἄσα; Pres. Mid. ἄσται, Aor. ἄσάμην, Aor. Pass. ἄσάσθην. Verb. Adj. ἄατός (ἄ-ḗatos).
- ἄγαμαι**, Epic and Ion. prose (§ 164) and ἄγάμαι (Ep.), *to be angry at*, and in the Pres. Epic also *to grudge, to envy*, Fut. ἄγάσομαι; Aor. ἡγασάμην.
- ἀγείρω**, *to collect*, Epic second Aor. Mid. ἀγέροντο, Part. ἀγρόμενος (§ 223, 11); Plup. ἀγηγέρατο; Aor. Pass. ἀγέρθη, third Pers. Pl. ἀγέρθεν; Epic Pres. ἡγερέδομαι (§ 162).
- ἀγνοέω**, *to be ignorant*, Ep. Aor. ἡγνόησε (§ 207, I), ἀγνώσασκε (§ 205, 5).
- ἀγνῶμι**, *to break*, Aor. Epic ἤξα instead of ἔαξα; third Pers. Pl. Aor. Pass. ἄγεν Epic instead of ἐάγησαν.
- ἄγω**, *to lead*, Epic second Aor. Imp. ἄξετε, Inf. ἄξέμεναι, ἄξέμεν (§ 223, 10); first Aor. Mid. ἄξασθε, ἄξαντο.
- αἰδῶ** (prose αἶδω), *to sing*, Epic second Aor. Imp. αἰσέο (§ 223, 10).
- αἰείρω** (prose αἶρω), *to raise*, Epic first Aor. Act. αἶρα, Mid. αἶράμην, Pass. αἶράσθην; Epic second Aor. Mid. ἀρόμην from αἶρω; Epic Plup. ἄωρτο instead of ἤρτο with the variable vowel, and transposition of the augment; Epic Pres. ἡερέδομαι (§ 162).
- ἄημι**, (ἄΕ-,) *to blow*; in Homer, are: Part. αἶς, αἶντος; third Pers. Sing. Impf. ἄη, αἶ, δίδει (ἄΕΩ); in the other forms, the η remains contrary to the analogy of τίθημι (§ 224, 6): ἄητον, ἄῆναι, ἄῆμεναι; Mid. and Pass. ἄημαι, *to blow, úόμενος καὶ ἄῆμενος, drenched with rain and beaten with the wind*; Impf. Mid. ἄητο.
- αἰδομαι** and **αἰδέομαι** in Homer, *to be ashamed, to respect*, Epic αἰδήσομαι, ἡδέσθην and ἡδεσάμην.
- αἰνῶμι** (Ep.), *to take* (instead of αἶρνυμαι, § 169, Rem. 1), only Pres. and Impf.
- αἶρέω**, *to take*, Ion. Perf. ἀραίρηκα, ἀραίρημαι (§ 219, 8); Epic second Aor. Mid. γέντο instead of ἔλετο (§ 227, B).
- ἄισσω**, Epic (ἄ, but ὑπᾶττει, Il. φ, 126; ἱ) instead of ἄσσω, *to rush*, Ep. forms: ἤξα, Subj. ἄττω, Part. ἄττας; Aor. Pass. ἡτχθην (also in Plat.), Inf. ἄιχ-
- ἄῖναι**; the Att. Tragedians use the following forms: ἄσσω and ἄσσω, ἤξα, ἄξαι and ἤξα, ἄξαι.
- ἄίω** (Ep.), *to hear*, only Pres. and Impf. αἶον. Comp. ἐπαἶω.
- ἀκαχίζω** (Epic), *to trouble*, stem ἄΧΩ, second Aor. ἡπαχον; Fut. ἀκαχίσω, first Aor. ἡκάχησα; Mid. ἀκαχίζομαι, ἄχομαι or ἄχνυμαι, *to be sad*, Aor. ἡκαχόμην (§ 219, 7); Perf. ἀκήχεμαι (§ 219, 8, comp. ἀρήρεμαι, δρώρεμαι) and ἀκάχημαι, third Pers. Pl. ἀκηχέδαται (§ 220, Rem. 2) and ἀκηχέσται, Part. ἀκηχέμενος and ἀκαχήμενος, Inf. ἀκάχησθαι (§ 223, Rem. 4); Plup. Epic ἀκαχείατο.
- ἀκάχμενος** (Epic), *sharpened, pointed*, from ἄΚΩ, *acuo*, instead of ἀκάγμενος (§§ 19, Rem. 1, and 208, 2). The χ comes from the Perf. Act.
- ἀκηδέω**, *to neglect*, Aor. ἀκήδεσε(ν).
- ἀλάομαι**, *to wander about*, Ep. Perf. ἀλάλημαι (§ 219, 8), ἀλαλήμενος, ἀλάλησθαι (§ 223, Rem. 4).
- ἀλδαίνω**, *to make increase*, Epic Aor. ἡλδανε(ν).
- ἀλέξω**, *to keep off*, Epic second Aor. ἡλαλκον (§ 219, 7), (from ἄΛΚΩ). ἀλαλκεῖν, ἀλαλκῶν; Fut. ἀλαλήσω.
- ἄλέομαι** and **ἄλεύομαι** (Epic), *to shun*, Aor. ἡλευάμην, Subj. ἀλέηται, Opt. ἀλείατο, Imp. ἀλέασθε, Inf. ἀλεύασθαι and ἀλέασθαι (§ 223, 8).
- ἀλδήσκω**, ἀλθίσκω (Ion. prose), *to heal*, Fut. ἀλδέξω, etc.
- ἀλιταίνω** (Epic and poet.), *to sin*, Fut. ἀλιτήσω; Aor. ἡλιτον, ἀλιτόμην, ἀλτέσθαι; Perf. ἀλιτήμενος, *sinful* (§ 223, Rem. 4).
- ἄλλομαι**, *to spring*, Epic second Aor. Mid. ἄλσο, etc. (§ 227, B).
- ἀλυκτέω**, *to be in trouble*, Epic Perf. ἀλολύκτῃμαι (§ 219, 8).
- ἀλύσκω** (Ep.), *to escape*, ἀλύξω, ἡλυξα.
- ἀλφαίνω** (Ep.), *to find*, Sec. Aor. ἀλφεῖν.
- ἄμαρτάνω**, *to miss*, Epic Aor. ἡμβροτον (§§ 223, 11, and 208, 3).
- ἀμπλακίσκω** (Ep. and poet.), *to err*, Fut. ἀμπλακήσω; Aor. ἡμπλακον.
- ἀνδάνω** (Ep., poet., and Ion.), *to please*, Impf. ἐάνδανον (Herod.), ἐήνδ. and ἡνδ. (Ep.); Aor. ἔαδον (Herod.), ἔαδω (Ep.); Inf. ἀδεῖν; Perf. ἔαδα; Fut.

- ἔδῃσω.** — Aug., § 219, 4, 5. In Theocritus *ἔαδε*; Ep. Aor. *εὔαδον* (§§ 219, 4, and 207, 3).
- ἐκρήραδε**, to spring up, Ep. Perf. with Att. Reduplication and the variable *o* (§§ 219, 8, and 140, 4), from ἄΝΕΘΩ.
- ἐντάω**, to meet, Epic *ἦντεον* (§ 222, A (2)); *συνωπτήτην* (§ 222, Rem. 1).
- ἐνύω**, to complete, Epic Impf. in Theoc. *ἐνύμεν*, *ἐνύτο* (§ 229).
- ἐνωγα** (Ep. and poet. Perf.), to command, *ἐνωγμεν*, Imp. *ἐνωχδι*, etc. (§ 228); Plup. *ἦνώγεα* (§ 220, 8). In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. *ἐνώγει*, Impf. *ἦνωγον* and *ἐνωγον*; Fut. *ἐνώξω*; Aor. *ἦνωξα*.
- ἐπαυράω** (Epic), to take away, Impf. *ἐπηύρων*, -ας, -α; first Aor. Act. Part. *ἐπούρας*; first Aor. Mid. *ἐπηύρατο*, Part. *ἐπουράμενος*.
- ἐπαφίσκω** (Ep.), to deceive, Fut. *ἐπαφήσω*, second Aor. Act. *ἦπαφον*, Opt. Mid. *ἀπάφοιτο*.
- ἐπειλέω** (Ep.), to threaten, *ἀπειλήτην* (§ 222, Rem. 1).
- ἐπέερσε**, an Ep. Aor., he hurried off, Subj. *ἀποέρση*, Opt. *ἀποέρσειε*.
- ἐπτω**, to join to, Ep. Aor. Pass. *ἐάφθη*, fell on.
- ἐραρίσκω** (Ep.), to fit, stem APΩ, first Aor. *ἦρσα*, *ἦρσαι* (§ 223, 6); first Aor. Pass. *ἦρθεν* instead of *ἦρθησαν*; second Aor. *ἦραρον* (§ 219, 7; also Intrans. to be adapted, to please), more usual than the first Aor.; Perf. *ἦρῶρα* (Ion. *ἔρηρα*) (§ 219, 8), I am fitted, Intrans., Ep. *ἀράρνυα* (§ 223, 13), Perf. Mid. or Pass. *ἀρήρεμαι*, *ἀρηρέμενος* (§ 223, Rem. 4); Aor. *ἦρμενος*, adapted (§ 227, B).
- ἘΡΑΩ**, *ἀράομαι*, to pray, Epic second Aor. *ἀρήμεναι*, Od. χ, 322.
- ἐρνυμαι**, to gain (§ 188, 1).
- ἘΩ**, Ep., (a) to blow, see *ἔημι*; (b) to sleep, Aor. *ἔεσα*, *ἔσαμεν*; (c) to satisfy (also Intrans. to be satisfied), Inf. *ἔαμεναι* instead of *δέμεναι*; Fut. *ἔσω*; Aor. *ἔσα*, *ἔσασθαι*. Verb. Adj. *ἔατος*, *ἔτος*.
- βαίνω**, to walk, to go, Ep. forms: Perf. *βέβαμεν*, etc. (§ 228); second Aor. Dual *βάτην*, third Pers. Pl. *ὕπερβασαν* (§ 227, Rem.), third Pers. Pl. *ἔβαν*, *βάν* (§ 224, 4), Inf. *βήμεναι*, Subj. besides *βῶ*, etc.: *βείω*, *βήη*, *βείομεν* (§ 224, 9); first Aor. Act. and Mid. Trans., to lead, *ἔβησα*, *ἔβησάμην*; second Aor. Mid. *ἔβήσετο*, Imp. *ἐπιβήσεο* (§ 223, 10). Ep. secondary form: *βιβάζων*, to stalk, strengthened secondary form from *βαίνω*; also *βιβῶ*, *βιβῶντα*, *βιβῶσα* and (from BIBHMI) *βιβάς*; finally, Imp. *βάσκε*, and Inf. *ἐπιβασκέμεν*.
- βάλλω**, to throw, Ep. second Aor. *ἔβλην*, *ἔβλήμην* (§ 227, A (a)), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι* (used of the mind); but *βέβλημαι* (of the body).
- βαρέω** (Ep.), to be heavy, *βεβαρηώς* (§ 223, 13).
- βεβρώδοις** (Ep.), to eat, instead of *βιβρώσκοις*.
- βέομαι** and **βείομαι**, I will go, will live, Ep. Fut. *βέη*, *βέομεσθα* (§ 223, 7).
- βέδομαι** (Ep.) instead of *βέζομαι*, to force, *ἔβιήσατο*, *βεβίηκε*.
- βιβρώσκω**, to eat, Ep. Aor. *ἔβρων* (§ 227, A (d)); Perf. Part. *βεβρώς*, -ῶτος (§ 228).
- βλώσκω** (Ep. and poet.), to go, instead of *μλώσκω* (§ 18, 3), Aor. *ἔμολον*, *μολεῖν*, *μολῶν* (also X. An. 7. 1, 33, *μόλωσιν*); Perf. *μέμβλωκα* (instead of *μεμέλωκα*); Fut. *μολοῦμαι*.
- βοάω**, to cry out, Ep. Aor. *ἔβωσα* instead of *ἔβόησα* (§ 205, 5).
- βούλομαι**, to will, Ep. *βόλεται*, *βόλεσθε* (§ 207, 4), *προβέβουλα*, I prefer.
- βρυχάομαι**, to roar, Ep. Perf. *βέβρυχα*, with the sense of the Pres.
- γαμέω**, to marry, Ep. Fut. *γαμέω*; Ep. Fut. *γαμέσσεται*, Il. ι, 394, will give in marriage.
- γάνυμαι** (Ep.), to be glad, *γάννται*; Fut. *γανύσσεται*.
- ΓΑΩ**, Ep. Perf., *γέγαμεν*, to have become, etc. (§ 228).
- γέγωνα** Ep. and poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γέγωνε* (also with the sense of the Aor.), Part. *γεγωνώς*, Inf. *γεγωνέμεν*; Plup. *έγεγώνει*. From the Perf. a Pres. has been formed of which there are in Hom.: Inf. *γεγωνεῖν*, Impf. *έγεγώνευν*.
- γείνομαι** (Ep.), to be born, to be produced, Aor. Mid. to beget, to bear, Subj. *γείνεαι* instead of *γείνηαι*.
- γέντο**, to seize (§ 227, B).
- γηράω**, to grow old, second Aor. *έγήρα*, etc. (§ 227, A (a)).
- γοάω** (poet.), to wail, Ep. third Pers. Pl. Aor. *γόνον*.
- Δαινύμι** (Ep.), to entertain, to feed (in

stead of *δαίτ-νυμι*, § 169, Rem. 1), Fut. *δαίσω*; Mid. *δαίνυμαι*, to feast, to consume, second Pers. Sing. Impf. Ind. *δαίνυ'* (*δαίνυο* instead of *ἐδαίνυσο*, § 224, 5), third Pers. Sing. Opt. *δαινύτο* instead of *-ύτο*, third Pers. Pl. *δαινύατο*; Aor. *ἐδαισάμην*.

δαίω, Ep., (a) to divide (§ 164), Fut. *δάσομαι*; Aor. (also prose) *ἐδασάμην*; Perf. Pass. *δέδασμαι*, am divided, broken, *δεδαίταται*; (b) to burn, to inflame, Perf. *δέδηκε*, he burnt; Mid. to burn, blaze, Intrans., second Aor. Subj. *δάηται*.

δαμνάω and *δάμνημι*, Ep. secondary form of *δαμάω*, to subdue, from which come third Pers. Sing. Pres. *δαμνᾷ*; third Pers. Sing. Impf. *ἐδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνᾷ*; — *δάμνησι*, *δάμναμαι*, etc.

δαρδάνω, to sleep, Epic Aor. *ἐδραδον* (§ 223, 11).

δατέομαι, Ep. secondary form, used in the Pres. and Impf., from *δαίωμαι*, to divide.

ΔΑΩ (Ep. and poet.), (a) to teach (= *διδάσκω*), (b) to learn (= *διδάσκομαι*); to (a) belong the Ep. second Aor. *δέδαε* (Hom.), *ἔδαε* (Theoc. and Apoll.); to (b) *δεδαώς* (Hom.), *δεδάσσι* (in other authors); Ep. second Aor. Act. *ἐδάην*, I learned (§ 227, A (b)), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαημένος*. From the Perf. a new Ep. Pres. has been formed, *δεδάσθαι*, Inf. Here belongs also the Ep. Fut. *δήω* (I shall find, meet with), *θήεις*, *θήομεν*, *θήετε* (§ 223, 7).

δέατο (Ep.), it seemed, Aor. *δοδόσσατο*, third Pers. Sing. Subj. *δοδόσεται* (instead of *-ηται*).

δεῖδω, to fear, the Pres. occurs only in the first Pers., Fut. *δεῖσομαι*; Aor. *ἔδεια*, Ep. *ἔδδεια* (as is probable originally *ἐδδεια*), Perf. Ep. *δεῖδοικα* instead of *δέδοικα*, and *δεῖδια* Ep. instead of *δέδια* (§ 228).

δείκνυμι, to show, Ion. (**ΔΕΚ**) *δέξω*, *ἔδεξα*, etc.; Mid. *δείκνυμαι* in the Ep. dialect has also the sense, to greet, to welcome, to drink to: so also in the Perf. *δεῖδεγμαί* with the sense of the Pres., *δειδέχαται* third Pers. Pl.; Plup. *δεῖδεκτο*, to welcome, *δειδέχατο*.

δέρκομαι, to see, Ep. second Aor. *ἐδράκον* (§ 223, 11).

δέχομαι, to receive, Ion. *δέκομαι*; in Hom. this verb signifies also, to take, excip-

ere, to await (e. g. an attack, a wild beast), in the following forms: *δέχεται* instead of *δέχονται* (§ 220, 13), Il. μ, 147, Perf. *δέδεγμαί* with the sense of the Pres., Fut. *δεδέξομαι*, excipiam, second Aor. Mid. *ἔδεκτο*, etc. (§ 227, B); Perf. Mid. *δεδοκημένος*, awaiting, lurking, Il. σ, 730.

δεύω (instead of *δέFω*), Ep. instead of *δέω*, to want, from which come *ἔδειπσε*, he wanted, *δῆσεν*, he was in want of; Mid. *δεύομαι*, to be wanting, Fut. *δεύησομαι*.

ΔΙΑΗΜΙ (**ΔΕ-**), Ep. and older Ionic-Att. (Xen.), secondary form of *δέω*, to bind, *διδέασσι* (Xen. An. 5. 8, 24); Impf. *δίδη* instead of *ἐδίδη*, Il. λ, 105.

δίζηναι (Ep. and Ion.), to seek; it retains the *η* (contrary to § 170, 1, comp. **ΑΗΜΙ**): *ἐδίζητο*, *ἐζήζητο*, *δίζησθαι*, *δίζήμενος* (in Herod.); *δίζηαι* (Hom.), *δίζεαι* (Theoc.); Fut. *δίζησομαι*; Aor. *ἐδίζησάμην*.

ΔΙΗΜΙ (**ΔΙΕ-**), of the Act. only *ἐνδύεσθαι* (third Pers. Pl. Impf.), Il. σ, 584, they drove away; Mid., to make one run, to make free, oftener to scare, to chase (specially with the Inf.), *δίενται*, Il. ψ, 475, *δίεσθαι*, Il. μ, 304, Subj. *δίηται*, *δίωνται*, Opt. *δίοιτο* (comp. *τίδοιτο*).

δίω (Ep.), to flee, *δίε*, *δεῖδτε*, *δίον*, I fled.

δουπέω (Ep.), to sound, Perf. *δεδουπέτος*; Aor. *ἐδούπησα* and *ἐγδούπησα* (from **ΓΑΟΠΗ-**, comp. *τύπτω* and *κτυπέω*).

δύναμαι, to be able, second Pers. Ion. *δύνεαι*; Aor. Ep. *ἐδυνάσθην* and *ἐδυνήσάμην* (§ 179, 2).

δύνω, to go in, to wrap up, Ep. *δύμεναι* instead of *δύναι* from *ἔδυν*; Ep. second Aor. Mid. *δύσετο*, *δύσεο*, *δυσόμενος* (§ 223, 10).

ἐγείρω, to awake, Ep. Aor. *ἐγπετο*, he awoke, etc. (§ 223, 11); Ep. forms of Perf. *ἐγρήγορα* are *ἐγρήγορδε*, etc. (§ 228). From the Perf. has been formed the Pres. *ἐγρηγορόων*, watching, Od. υ, 6, as if from *ἐγρηγοράω*.

ἔδω and *ἔσθω* (Ep.), to eat (= *ἐσθίω*), Inf. *ἔδμεναι* (§ 229); Impf. *ἔδον* and *ἔδεσκον*; Perf. *ἔδηδώς*; Perf. Mid. or Pass. *ἔδηδοται*.

ΕΘΩ, from which come the Ep. *ἔδων*, wont, accustomed, and the Perf. *εἶωδα* (§ 140, Rem. 3).

ΕΙΔΩ, **ΙΔΩ**, Aor. *εἶδον*, I saw, Ep. *ἔδον*, Inf. *ἔδμεναι*, Subj. *ἔδομι*; Ep. Pres. Mid. *εἶδεται*, it seems, *εἰδόμενος*, ap-

- pearing, making like*; Fut. εἶσομαι; first Aor. εἰσάμην and δεισάμην, εἰσάμενος and δεισάμενος (§ 219, 4); second Aor. ἰδόμεν, ἰδω.
- ΕΙΚΩ**, third Pers. Sing. Impf. εἶκε, *it appeared*, Il. σ, 520; Perf. εἶκα, *I am like*, Ep. third Pers. Dual εἶκτον and Plup. εἶκτην (§ 228), Part. εἶκώς and Il. φ, 254. εἶκώς, εἶκυῖα and Il. σ, 418. εἰκουῖαι; Ep. Plup. Mid. ἤκτο and εἶκτο, *it was like*.
- εἰλύω** (Ep.), *to cover, envelop*, εἰλόσω, εἰλύμαι, third Pers. Pl. εἰλύνται; from εἰλύν comes Aor. Pass. ἐλύσθην.
- εἰλω**, *to press, to drive*, from which in Hom. only εἰλόμενος; in the same author, εἰλέω, εἰλέων; the rest are from ἔλ, e. g. ἔλσαν, Inf. ἔλσαι and ἐέλσαι, Part. ἔλσας (§ 223, 6); ἔελμαι, ἐελμένος; second Aor. Pass. ἐάλην (from ἔλλω), third Pers. Pl. ἔλεν, ἔληται and ἔλημεναι, ἔλεῖς.
- εἶμι**, *to be*, § 225.
- εἶμι**, *to go*, § 226.
- εἶργω**, *to shut out*, Ep. Impf. ἐργάδον (§ 162). Comp. ἐργω.
- εἶρομαι** (Ep. and Ion.), *to ask*, Impf. εἶρόμην; Fut. εἰρήσομαι; second Aor. ἠρόμην, Subj. ἐρώμεθα, Opt. ἐροίτο, Inf. ἐρεσθαι in Hom. with the accent of the Pres.; — Ep. secondary forms of the Pres. (a) ἐρέομαι, ἐρέεσθαι; Impf. ἐρέοντο; (b) ἐρέω, Subj. ἐρεώμεν, Opt. ἐρέομεν, Part. ἐρέων.
- ΕΙΡΥΜΙ**, see ἐρύω.
- εἶρω**, Ep. and Ion., *zero, to arrange in a row, to string*, first Aor. ἐξείρας, *exereans*, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔρωμαι, ἔρμένος (in Herod. ἐρμένος), Plup. ἔερτο.
- εἶρω**, *to say*, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.
- εἶσα**, Ep. Aor., *I placed*, from the stem ἔλ- (comp. sed-eo), Opt. ἀνέσαιμι, Imp. εἶσον, Part. ἔσας (ἀνέσαντες; ὑπείσας, Her. 3, 126. 6, 103), Inf. ἐφέσσαι; Aor. Mid. ἐσάμην and ἐέσσατο, Part. ἐφεισάμενος (Her. 1, 66. εἰσάμενοι), Imp. ἐφεισσαι; Fut. ἐφέσσεσθαι.
- εἰάτω**, *to drive*, Pres. ἐλάω, Ep. ἐλόω; Impf. Ep. ἔλων; Fut. Ep. ἐλόωσι instead of ἐλώσι; Ep. Perf. ἐληλάμενος (§ 223, Rem. 4), third Pers. Sing. Plup. ἐληλάδατο (§ 220, Rem. 2); Ion. Perf. ἐλήλασμαι and Aor. Pass. ἠλάσθην.
- εἰελίζω**, *to whirl*, Ep. second Aor. Mid. ἐέλιετο (§ 227, B).
- ἐνέπω** or **ἐννέπω** (Ep.), *to say, to tell*, Impf. with the sense of the Aor. ἐνεπον, ἐννεπον, Aor. ἐνισπον (comp. ἐσπόμην from ἔπομαι), Imp. ἐνισπες, Subj. ἐνίσπω, Opt. ἐνισποίμι, Inf. ἐνισπεῖν, Fut. ἐνίψω and ἐνισπήσω.
- ἐνήνοθα**, Ep. Perf. from ἔΝΘΩ or ἔΝΕΘΩ with the sense of the Pres. and Impf., ἐπενήνοθα, *to sit on*, Il. β, 219. *to lie on*, H. Cer. 280. Comp. ἀνήνοθα above.
- ἐνίπτω** (Ep.), *to chide*, second Aor. ἐνέπικον, ἤν-ἱπαπεν (§ 219, 7).
- ἐννύμι**, *to clothe*, Ep. and Ion. εἶνυμι; Ep. Fut. ἔσω; Aor. ἔσσα and ἔσα, ἐσάμην, ἐέσσατο, ἔσασθαι; Perf. εἶμαι, εἶσαι (and ἔσσαι), εἶται, etc., εἶμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔεστο, third Pers. Dual ἔσθην, third Pers. Pl. ἔετο; — on ἐέσσατο, ἔεστο, comp. § 219, 4.
- εἶκα**, *I am like*, § 228. Comp. ΕΙΚΩ.
- ἐπαῖω**, *to understand*, Aor. ἐπήϊσα (ῖ), Herod. and Apollon. (§ 130, Rem. 1); the poet. ἄτω is found only in Pres. and Impf.
- ἐπαυρίσκομαι** (Ep. and poet.), *to receive advantage or injury from a thing*, Aor. ἐπηυρόμην, ἐπαυρέσθαι (first Aor. ἐπηυρόμην in Aeschyl. and in the later writers); Fut. ἐπαυρήσομαι. Of the Act. in the sense *to touch, to injure*, Homer uses, second Aor. Subj. ἐπαύρη, Inf. ἐπαυρεῖν, ἐπαυρέμεν.
- ἐπίσταμαι**, *to know*, second Pers. ἐπίστη, Ion. poet.
- ἐπω**, as a simple, in Act. only Ep. in the sense *tracto aliquid, to take care of* (Il. ζ, 321); generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπέσπον, ἐπισπεῖν, ἐπισπών; Fut. ἔψω, Ep. ἐφέψεις; Mid. also as a simple, generally signifying *to follow*; Impf. Ep. ἐπόμην instead of εἰπόμην; Fut. ἔψομαι; second Aor. Mid. ἐσπόμην, σπέσθαι, σποῦ (ἐπισποῦ); Ep. forms: σπεῖω, ἐσπέσθω, Subj. ἔσπωμαι, Opt. ἐσποίμην, Inf. ἐσπέσθαι and σπέσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιέψεσθαι instead of περιεφθήσεσθαι.
- ἐργω**, commonly ἐέργω, Ep., instead of εἶργω, *to shut in and shut out*, with the secondary forms ἐεργνύμι, ἐργάδω, ἐεργάδω, Aor. ἐρξα; Perf. Mid. or Pass. ἔεργμαι, third Pers. Pl. ἔρχεται

third Pers. Pl. Plup. *ἔρχατο* and *ἐρχατο*; Aor. Pass. *ἐρχθῆς*.
ἔρδω and *ῥέζω* (Ep.), *to do*, Fut. *ῥέξω*,
 Aor. *ἔρρεξα* and *ἔρεξα*, or *ἔρξω*, *ἔρξα*;
 Perf. *ἔοργα*, Plup. *ἔώργειν* (§ 140,
 Rem. 3), Perf. Mid. or Pass. *ἐεργμέ-
 νος*, Aor. Pass. *ῥεχθῆς*, *ῥεχθῆναι*.
ἔρείδω, *to prop*, Ep. Perf. *ἔσηρέδεται*
 (§ 219, 8).
ἔρείπω (poet. and prose), *to throw down*,
 Ep. Plup. *ἐρέριπτο* (§ 219, 8).
ἐριδαίνω (Ep.), *to fight*, Aor. Mid. *ἐριδή-
 σασθαι*.
ἐρίζω, *to fight*, Ep. *ἐρίζομαι*, Perf. Mid.
ἐρήρισμαι (§ 219, 8).
ἔρρω, *to wander about*, Ep. Aor. *ἔρσαι*, *to
 hurry away* (§ 223, 6).
ἐρυδαίνω (poet.), *to redden*, Fut. *ἐρυθήσω*.
ἐρύκω, *to keep off*, Ep. second Aor. Act.
ἠρύκακον, *ἐρυκακέειν* (§ 219, 7).
ἐρύω and *εἰρύω* (Ion. and Ep.), *to draw*,
 Fut. *ἐρύσω* (σσ) and Ep. *ἐρύουσι*;
 Aor. *ἔρυσσα* (σσ) and *εἰρύσα*; Fut.
 Mid. *ἐρύσομαι* and Ep. *ἐρύεσθαι*; Aor.
ἐρύσάμην (σσ) and *εἰρυσάμην*; Perf.
 Pass. third Pers. Pl. *εἰρύαται*, Il. ξ,
 75, and Plup. *εἶρυντο*, Il. σ, 69. *εἰρύ-
 ατο*, Il. ο, 654 (of ships drawn to
 land, *υ* long in the Arsis); Plup.
 Mid. *εἶρυντο* (*φάσγανον*, *had drawn the
 sword*, *υ* long in the Arsis), Od. χ,
 90.—Secondly, the Mid. in Hom.
 and poet. takes the sense *to save, to
 shelter* (from danger); in this sense
 there are the following forms: *ἐρύσο*,
εἶρυντο and *ἔρυντο*, which are to be
 regarded as syncopated forms of the
 Impf.—The two following Mid.
 secondary forms have also the sense
 of *to guard*: (a) Ep. *ἔλυτμι*, Inf.
εἰλύμεναι, Hes. Opp. 816, Mid. *to
 guard*, *εἰρυαται* instead of *εἶρυνται*,
 Inf. *ἐρυσθαι*, *εἰρυσθαι*;—(b) Ep.,
 poet. and, though very rare, Attic
 prose *ρύομαι*, Inf. *ρύσθαι* instead of
ῥύεσθαι; Impf. third Pers. Sing.
ἔρυντο, *was watched*, Hesiod. Th. 304,
 third Pers. Pl. *ρύατ'* instead of *ἐρύον-
 το* (*they protected*); Aor. *ἐδρύσάμην*
 and Ep. *ρύσάμην* (but Il. ο, 29. *ρύσά-
 μην*).
ἔρχομαι, *to go*, Ep. Perf. *εἰλήλουθα*, first
 Pers. Pl. *εἰλήλουθμεν*; Epic Aor.
ἤλυθον.
ἔχω, *to have*, Ep. Aor. *ἔσχεδον*, *σχέδον*
 and *ἔσχον* (§ 162); Ep. Perf. *ἔχωκα*
 (for *ἔκωχα*, κ and χ being trans-
 posed, and the word having the

Attic Redup.); Ep. Plup. *ἐπέχασθαι*
they were closed, Il. μ, 340.
ἔημαι, *to sit*, *ἔαται*, *ἔατο* (Ion.), and *ἔα-
 ται*, *ἔιατο* Ep., instead of *ἦνται*, *ἦντο*.
ἡμύω (Ep.), *to sink*, Perf. *ὑπεμνήμυκε*, *so
 let the head sink*, Il. χ, 491. The
 above form has the Att. reduplication
ἐμ-ἡμύκε (§ 219, 8), and is strength-
 ened by ν (§ 208, 5).
ἔερομαι (Ep.), *to warm one's self*, Fut.
δέρσομαι (§ 223, 6); Aor. *ἐδέρην*,
 Subj. *δερέω*.
ἐηλέω (Ep. and poet.), *to sprout*, Fut.
δηλήσω, etc.; Perf. *τέδηλα* (*τεδάλυα*
 Ep. § 223, 13); second Aor. *ἔδαλον*.
ἑηπῶ (Ep.), *to stun*, Perf. *τέθηπα*;
 Plup. *ἐτεδήπεα*; second Aor. (from
 ΤΑΦΩ) *ἔτάφον*.
ἐνήσκω, *to die*, Perf. *τέθηκα*, Pl. *τέθκα-
 μεν*, etc. (§ 228).
ἐρῶσκω (Ep., Ion., and poet.), *to spring*,
 Aor. *ἔθορον*; Fut. *θορούμαι*, Ep. *θορέ-
 ομαι*; Perf. *τέθορα*. See § 161, 14.
ἰδρώω (Ion.), *to sweat*, *ιδρώσι*, *ιδρώντες*,
ιδρώσα, *ιδρώην* (§ 137, Rem. 1).
ἵημι, *to send* (Ep. and Ion.), Aor. *ἔηκα*;
 Fut. *ἥσω*, but Od. σ, 265, *ἀνέσει*; in
 the Ep. and Ion. dialects, there are
 several forms from the theme *ἵω*,
 e. g. *ἀνίει* instead of *ἀνίησι* Her.,
ξύνιον instead of *ξυνίεσαν* Hom., *ἐμε-
 τίετο* and *μεμετιμένος* Herod., instead
 of *μεδίετο*, *μεδειμένος*.
ἰκνέομαι, *to cower*, Ep. Pres. *ἴκω* and
 Impf. *ἴκον*; Ep. Aor. *ἴκον* (§ 223, 10)
 and *ἴκτο*, etc. (§ 227, B).
ἱαήμι (instead of *ἱαά*), *to be merciful*
 Of the Act. only the Ep. Imp. *ἱαήδι*,
be merciful (in addresses to the gods)
 instead of *ἱαάδι* (§ 224, 6), as in
 Theoc. 15, 143, Subj. Ep. *ἱαήκησι*;
 Plup. Opt. Ep. *ἱαήκοι*; Mid. poet.
ἱααμαι, *to appease*.
ἱσάμι (Dor.), *to know*, *ἱσῆς*, *ἱσάτι*, *ἱσάμεν*,
 Part. *ἱσας*.
καίνυμαι (Ep.) instead of *καίδνυμαι*
 (§ 169, Rem. 1) from the stem ΚΑΔ,
to excel, Perf. *κέκασμαι*; Plup. *έκε-
 κάσμην*.
καίω, *to burn*, Ep. Aor. *έκηκα* (Trag.
έκεα), Subj. *κῆομεν* instead of *-ομεν*,
 Opt. third Pers. Sing. *κῆαι*, third
 Pers. Pl. *κῆαιεν*, Inf. *κῆαι* (in the
 Odyss. also *κεῖαι*, *κείομεν*, *κείαντες*);
 Aor. Mid. *έκηάμην*, *κῆάμενος* (in the
 Odyss. *κειάμενος*, *κείαντο*); second
 Aor. Act. *έκάην* (*I burned*, Intrans.),
 Inf. *καήμεναι*.

κεῖμαι, to weary one's self, Ep. *κεκμηώς*, -*ῶτος*, -*ότος* (§ 223, 13), Ep. second Aor. Subj. *κεκάμω* (§ 219, 7).

κεῖμαι, to lie, in Hom. *κέονται*, as if from *κέομαι*; Ep. and Ion. *κέεται*, *κέεσθαι*; second Pers. Sing. *κεῖσαι* and *κεῖαι*, third Pers. Pl. *κεῖνται* and Ep. *κείανται* and (Ion.) *κέαται*, Subj. *κέωμαι*, third Pers. Sing. *κῆται*; Impf. *κέατο* and *κείατο* Ep. instead of *έκειντο*; *κέσκετο*; Ep. Fut. *κείω*, *κέω*, *κείων*, *κέων*, *κειέμεν*.

κείρω, to shear off, cut off, Ep. *κέρσω*, *έκερσα* (§ 223, 6), but *έκειράμην*.

κέλλω, to drive, Ep. *έκελσα* (§ 223, 6). *κέλομαι* (Ep. and poet.), to urge, Fut. *κελήσομαι*, first Aor. *έκελησάμην*; second Aor. *έκεκλόμην*, etc. (§ 223, 11).

κεντέω (Ep.), to prick, stimulate, Aor. *κένσαι* (§ 223, 6).

κεράννυμι, to mix, Ep. *κεράω* (*κερῶντας*) and *κεραίω* (Imp. *κέραιε*), *κιρνάω* (*κιρνῆς*, Impf. *έκίρνα*) and *κίρνημι* (Impf. *έκίρνη*, *κιρνάς*); Ep. Mid. *κέρωνται* (as if from *κέραμαι*); Impf. *κερόωντο* Ep. instead of *έκερῶντο* from *κεράω*.

κερδαίνω, to gain, in Ion. and later writers: *έκέρδησα*; *κερδήσεσθαι* and *κέρδανέομεν* in Herod.

κεύδω (Ep.), to conceal, Fut. *κεύσω*, Aor. *έκευσα*; Perf. *κέκευθα*; second Aor. *έκῦδον*, *κῦδον*, Subj. *κεκύδω* (§ 219, 7); Mid. only Pres. and Impf.

κηδύνω, to make anxious, in the Act. only Ep. Fut. *κηθήσω*; Perf. *κέκηδα*, I am anxious; Ep. Fut. Perf. *κεκαθήσομαι*, II. 9, 353.

κίδναμαι, Ep. secondary form of *σκεδάννυμαι*, to scatter, only Pres. and Impf.

κίνυμαι (Ep.) instead of *κινέομαι*, to stir one's self, to be moved, Pass. *κινύμενος*.

κιρνάω and *κίρνημι*, Ep. secondary form of *κεράννυμι*, to mix, from which comes the Part. *κιρνάς*, Impf. *έκίρνα* and *κίρνη*.

κιχάνω and *κιχάνομαι* (Ep. and poet.), to reach, meet with, Aor. *έκίχον*, Fut. *κιχήσομαι*, other forms not found in the Att. poets; but Ep. Impf. *έκίχανον*, second Pers. *έκίχεις* (from *ΚΙΧΕ-*); second Aor. Subj. *κιχῶ* and *κιχείω*, Opt. *κιχείην*, Inf. *κιχῆναι*, Part. *κιχείς* and Mid. *κιχήμενος*; Aor. Mid. *έπιχῆσατο*.

κίω (Ep.), to go, only Pres. and Impf. The Part. *κίων* is accented like *ίων*; Aor. *μετεκίαδον* (§ 162).

κλάζω, to sound, Ep. Perf. with the sense of the Pres. *κέκληγα*, *κεκληγώς*, Pl. *κεκληγοντες* (as if from *κεκλήγω*); Aor. *έκλάγον*.

κλείω, to shut, Ep. and Ion., *κληῖω*, Aor. *έκληῖσα* (*ι*), *κληῖσαι*; Perf. Mid. or Pass. *κεκληῖμαι* (third Pers. Pl. *κεκλέαται* instead of *κεκληάται*); Aor. Pass. *έκληῖσθην*; from the Ion. *κληῖω* come the forms often found in the Att. writers, viz. *κλήω*, *έκληρσα*, *κέκληρμαι*.

κλέω (Ep.), to celebrate, of which only *κλέομαι*, Impf. *έκλέο* instead of *έκλέεο* (§ 220, 10).

κλύω (Ep.), to hear, Imp. *κλύε*, *κλύετε*; second Aor. Imp. *κλύδι*, *κλύτε*; and *κέκλύδι*, *κέκλυτε* (§ 227, A (e)); the Impf. *έκλυον* is used instead of the Ind. Pres.

κόπτω, to strike, second Perf. *κέκοπα* in Hom., instead of *κέκοφα*.

κορέννυμι, to satisfy, Ep. Fut. *κορέω* and *κορέσω*, Perf. *κεκόρημαι*, to which the Part. *κεκορηώς* (§ 223, 13) in respect to its meaning belongs.

κοτέω and *κοτέομαι* (Ep.), to be angry, first Aor. Part. *κοτέσας*; Perf. Part. *κεκοτηώς* (§ 223, 13); Mid. Fut. *κοτέσομαι* (*σσ*); Aor. *έκοτεσάμην* (*σσ*).

κράζω, to bawl, cry out, poet. Perf. *κέκράγα*, *κέκραγμεν*, etc. (§ 228); Fut. *κεκράξομαι*, Aristoph.

κραίνω (Ep. and poet.), to complete, accomplish, Ion. commonly *κραίαινω*, Impf. *έκραίαινον*; Ep. Fut. *κρανέω*; Aor. *έκρηνα* and Ep. *έκρήνηνα*, Imp. *κρήνον* and Ep. *κρήνηνον*, Inf. *κρήναι* and Ep. *κρήναι*; Ep. Perf. Pass. *κεκράνται* (Eur. *κέκρανται*); Ep. Fut. Mid. *κρανέομαι*.

κτείνω, to kill, Ep. Fut. *κτενέω* (Ep. Part. *κτανέοντα*, *κατακτανέουσι(ν)* and *κατακτανέεσθε* with the variable *α*; Aor. Ep. and poet. *έκτᾶνον*; Ep. second Aor. Act. *έκτᾶν*, etc. (§ 227, A (a)); first Aor. Pass. third Pers. Pl. *έκταθεν* Ep., instead of *έκτάθησαν*.

κυρέω, rarely *κύρω* (Ep. and poet.), to find, to reach, Aor. *έκυρσα* (§ 223, 6), and more seldom *έκύρησα*, Fut. *κύρσω* and more seldom *κυρήσω*; Perf. *κεκύρηκα*.

λαγχάνω, to partake, Ion. Fut. *λάβομαι*, Ep. Aor. Subj. *λελάχω* (§ 219, 7), Trans. to make partaker in the phrase *δανόντα πυρός*, to give the dead the honor of fire, i. e. make him partaker

- of; Perf. λέλογχα Ep., instead of εἴληχα [Od. λ, 304. λελόγχασι].
- ΛΑΖΤΜΑΙ (= λάζομαι, to take), Epic ἐλάζυτο.
- λαμβάνω, to receive, Ion. λάμψομαι, λελάβηκα, λέλαμμαι, λελάμφθαι, ἐλάμφθην, λαμπτέος; also Dor. λελάβηκα, but λέλαμμαι, λελάφθαι; in Dramatists λέλημμαι; Ep. Aor. λελαβέσθαι (§ 219, 7).
- λανθάνω, Ep. oftener λήθω, to be hidden, concealed; Ep. second Aor. Act. Subj. λελάθω and Mid. λελαθόμεν (§ 219, 7); Perf. Mid. λέλασμαι; in Theoc. λασθήμεν (= λησθῆναι) instead of λαθέσθαι; ἐπλήθω and ἐκλήθω, to cause to forget, Ep. Aor. ἐπέλησα; ἐκλέλαθον.
- λάσκω (Ep. and poet.), Aor. ἔλακον; Ep. Perf. λέληκα (poet. λέλακα and ἐκλέλακα even in Demos.) with the sense of the Pres.; Ep. Part. λεληκώς, λελακνῖα (§ 223, 13); Fut. λακήσομαι; first Aor. poet. ἐλάκησα, Ep. Aor. Mid. λελάκοντο (§ 219, 7).
- ΛΕΧΩ (Ep.), to cause to lie down, ἔλεξα, ἐλεξάμην, I laid myself down, I lay, I rested, Ep. Aor. ἐλέγμην, etc. (§ 227, B).
- λούω, to wash, Ep. λοέω, λουέω, Impf. ἐλούεον, ἐλόεον; Aor. Inf. λοέσσαι, Part. λοέσσας; second Aor. Act. ἔλοον, third Pers. Sing. λόε Od. κ 361, λόν; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λοέσσομαι; Aor. Mid. Inf. λοέσσασθαι; Part. λοεσσάμενος; Perf. Mid. or Pass. λέλουμαι.
- λύω, to loose, Ep. second Aor. Mid. λύτο, λύντο (§ 227, A (c)); Ep. Plur. Opt. λελύτο (§ 224, 3).
- Μαίνομαι, to rave (ἐκμαίνω, to make raving, also Aor. ἔμνηα, Arist.; doubtful X. H. 3.4, 8); second Perf. μέμνηνα (Soph.), I am raving (Theoc. 10, 31, μεμάνημαι); the Fut. is μανούμαι in Herod. (μανήσομαι in the later writers).
- μαίνομαι (Ep.), to seek, Fut. μάσομαι (ἐπιμάσσεται); Aor. ἐμασάμην.
- μανθάνω, to learn, Fut. in Theoc. μαθεύμαι (like μαχοῦμαι).
- μάρναι (Ep.), to fight, only Pres. and Impf., like δύναι, but Opt. μαρνούμην, Od. λ, 513.
- μάχομαι, to contend, Epic μαχέονται, μαχεῖται, μαχείτο, μαχείοντο, Part. μαχειόμενος and μαχεσίμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχεσάμην.
- ΜΑΩ (Ep.), to strive for, Perf. with the sense of the Pres., in Sing. μέμωσα (comp. γέγονα with ΓΕΓΑΑ), μέματον, μέμαμεν, etc. (§ 228).
- μείρομαι (poet.), to obtain, Ep. ἔμμορε third Pers. Sing. Perf. (and Il. α, 278), third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. εἴμαρται, it is determined (§ 123, 4).
- μέλω, commonly Impers. μέλει, it concerns, I lay it to heart, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβλεται and Plur. μέμβλετο instead of μεμήληται, ἐμεμήλητο, comp. βλάσκω; yet these forms were more properly considered as a Pres. and Impf.
- μενοινάω, μενοίνεον, § 222, I, A (2).
- μηκάομαι, to bleat, Ep. Perf. μέμηκα with the sense of the Pres., μεμάκνῖα (§ 223, 13); Aor. μάκων; from the Perf. the Impf. ἐμέμηκον is formed.
- μάλνω, to stain, Ep. second Aor. μιάσθην (§ 227, B).
- μίγνυμι, to mix, Ep. Aor. μίκτο (§ 227, B).
- μυκάομαι, to roar, Ep. μέμυκα, Aor. ἔμυκον.
- Ναίω, Ep. and poet., to dwell, first Aor. ἔνασσα, I caused to dwell; Mid. with Pass. Aor., to settle down: νάσσομαι, ἀπενασσάμην, ἐνέσθην.
- νεικέω (Ep., poet., and Ion.), to quarrel, Fut. νεικέσω, Aor. ἐνείκεσα (§ 223, 1).
- νίζω, to wash, Pres. and Impf.; the other tenses are formed from νίπτω, which among the later writers came to be used in the Pres. and Impf. also; thus, Fut. νίψω, Perf. Mid. or Pass. νένιμμαι, poet.; Aor. Pass. ἐνίφθην, Hippocr.
- νίσσομαι (Ep.), to go, Fut. νίσσομαι (the form νείσσομαι is rejected).
- ’ΟΔΥΣΣΟΜΑΙ (Ep.), Aor. ὠδυσάμην, to be angry, ὀδυσάμενος; Perf. ὀδάδυσμαι with the sense of the Pres. (§ 219, 8).
- οἶδα, to know, § 228.
- οἶομαι, to think; Ep. οἶω, οἶω, οἶομαι, ὠτόμην, οἶοιτο; Aor. Mid. οἶσάμην; Aor. Pass. ὠτίσθην, οἶσθεις.
- ὀνομαι (Ep. and Ion.), to blame, ὀνοσαι, third Pers. Pl. ὀνονται, Imp. ὀνοσο; Impf. ὠνόμην, Opt. ὀνόμην, ὀνοιτο; Fut. ὀνόσομαι; Aor. ὀνοσάμην and ὠνόσθην; Ep. οὔνεσθε (comp. οὐλόμενος), Il. ω, 241, instead of ὄνεσθε and this instead of ὄνοσθε from ’ΟΝ- Ep. Aor. Mid. ὠνατο.

ὄραω, to see, Ion. **ὄρέω**, Epic **ὄρόω**, Impf. **ὄρεον**; Ep. second Pers. Sing. Pres. Mid. **ὄρηαι**, third Pers. Sing. Impf. **ὄρητο**; Ion. Perf. **ὄρωπα**.

ΟΡΕΓΝΥΜΙ, from which Ep. **ὀρεγνύς**, stretching out; **ὀρέγω**, to stretch; Mid. to stretch one's self, to reach after, Ep. Perf. Mid. **ὀρώρεγμαι**, third Pers. Pl. **ὀρωρέχεται** (§ 219, 8), Plup. third Pers. Pl. **ὀρωρέχατο**.

ὀρνύμι (poet.), to excite, Fut. **ὀρσω**, Aor. **ὀρσα** (§ 233, 6); Ep. Perf. Intrans. **ὀρωρα** (§ 219, 8), Subj. **ὀρώρη**, Plup. **ὀρώρει** and **ὠρώρει**; Ep. Aor. **ὠορον**; Mid. **ὀρνύμαι**, to rouse one's self, to stir, Ep. Fut. **ὀρεῖται**, Aor. **ὠρόμη**; Ep. Aor. Mid. **ὀρτο**, etc. (§ 227, E); Ep. Perf. **ὀρώρεται**, Subj. **ὀρώρηται** (§ 219, 8).

ὀσφραίνομαι, to smell, Ion. Aor. Mid. **ὀσφραντο**.

ὀυτάω, to wound, Ep. Aor. **ὀύτα**, etc. (§ 227, A (a)).

ὀφείλω, to owe, be under obligation, ought, must, Ion., poet. (except in the dramatic dialogues of Att. writers), and in late prose **ὀφελον**, -ει, -ει, Ep. **ὀφελον**, **ὀφελον**, in **ἰοσις** which express a wish.

ὀφέλλω (Ep.), to increase, only Pres., Impf., and Opt. Aor. **ὀφέλλειεν**, Od. B, 334.

ὀάλλω, to shake, Ep. second Aor. Act. **ἀμπεπαλὼν** (§§ 207, 7, and 219, 7) and second Aor. Mid. **πάλτο** (§ 227, B).

ὀάσχω, to suffer, Ep. Perf. Part. **πεπαδύη**, as if from **πέπαδα**; Ep. Perf. **πέποσθε** (§ 228, Rem.).

πατέομαι (Ion.), to taste, to eat, Aor. **ἐπυσάμην**; Perf. **πέπασμαι**.

πείδω, to persuade, second Aor. Act. **ἐπιδον**, Aor. Mid. **ἐπιδόμην**, only poet. in the Att. writers (**πιδού** is a false reading in Plat. Phaed. p. 117, a); Ep. second Aor. Act. **πέπιδον**, Subj. **πεπίδω**, Opt. **πεπίδοιμι**, Inf. **πεπιδεῖν**, Part. **πεπιδών**, Imp. **πέπιθε** (§ 219, 7); second Aor. Mid. **ἐπιδόμην**, to trust, Opt. **πεπίδοιτο**; from the second Aor. come **πιδῆσθαι**, to be obedient, **πεπιδήσω**, to be convinced, **πιδῆσας**, obedient; on **ἐπέπιδμεν** and **πέπεισθαι** (see § 228).

πείλάω, to draw near (Trag. **πείλάω**, **πλάω**), Fut. **πείλάω**, poet. sometimes **πείλω**; Ep. Aor. Pass. **ἐπείλασθην**, poet. Att. **ἐπείλασθην**, Mid. Ep. **ἐπλήμην**, etc., Att. **ἐπλάμην** (§ 227, A (a)); Ep. Perf. **πεπλημένως**, Att. **πέπλωμαι**.

πέμδω (poet.), to destroy, Fut. **πέρσω**;

first Aor. **ἐπερσα** (§ 223, 6), second Aor. **ἐπράδον** (§ 223, 11); Ep. second Aor. Mid. Inf. **πέρδαι** (§ 227, B).

πέτομαι, to fly, second Aor. **ἐπτόμην**, etc. (§ 223, 11).

πείδομαι (poet. instead of **πυνδάνομαι**), Ep. second Aor. Mid. Opt. **πεπύδοιτο**; Perf. **πέπυσμαι** (§ 223, 14).

πέφνον, **ἐπεφνον**, Ep. second Aor. Act. of **ΦΕΝΩ**, to kill (§ 219, 7), Part. **πέφνων** with irregular accentuation; Ep. Perf. Pass. **πέφαται**, **πεφάσθαι**; Fut. Perf. **πεφήσομαι** (comp. **δεδήσομαι** from **δέδεμαι**).

πῆγνυμαι, to fix, Ep. Aor. **πῆκτο**, **κατέπηκτο** (§ 227, B).

πίλναμαι, Eq. secondary form of **πείλάω**, to draw near, only Pres. and Impf.

πίμπλημι, to fill, Ep. Aor. Mid. **πλήτο**, etc. (§ 227, A (a)).

πίπτω, to fall, Ep. **πεπτεώς** (§ 228).

πιτνάω and **πίτνημι**, Ep. secondary form of **πεπάννυμι**, to spread out, from which come Impf. **πίτνα** instead of **ἐπίτνα**, and Part. **πιτνάς**.

πλήσσω, to strike, Ep. second Aor. Act. **ἐπέπληγον**, **πέπληγον** and **πεπληγόμεν** (§ 219, 7).

πλώω (Ion.), to sail, Ep. second Aor. Act. **ἐπλων**, etc. (§ 227, A (d)).

πνέω, to breathe, in Hom. Perf. **πέπνυμαι** (§ 223, Rem. 2), to be animated, intelligent; second Aor. Act. Imp. **ἀμπνε**, second Aor. Mid. **ἀμπνύτο** (§ 227, A (e)); Aor. Pass. **ἀμπνύθη** instead of **ἀμπνύθη** (§ 223, 12).

πτήσσω, to crouch, shrink from fear, Aor. **ἐπηξα**; second Aor. **καταπτάκων**, Aeschyl. Eum. 247; Perf. **ἐπηχα**, Part. Ep. **πεπτηώς**, **ώτος** (§ 223, 13); Ep. second Aor. **καταπτήτην** (§ 227, A (a)).

παίνω, to sprinkle, regular Aor. **ἐρράνα**; Perf. Mid. or Pass. **ἐρράσμαι**. In Hom. **ἐρράδαται** (§ 220, Rem. 2).

ρέζω, see **έρδω**.

ριγέω (Ep. and poet.), to shudder, Fut. **ριγήσω**; Aor. **ἐρρίγησα**; Perf. Ep. **ἐρρίγα**.

σάωω, **σώω** and **σόω** (Epic), to save (= **σώζω**); from **σαάω** Fut. **σαάσω**, Imp. Pres. Act. **σάω** (§ 222, I, A (4)); third Pers. Sing. Impf. Act. **σάου** and **σάω** instead of **έσάοε**; Aor. **έσάωσα**; Fut. Mid. **σαώσομαι**, Aor. Pass. **έσαώσθην**; from **σάω** Part. **σάοντες** and Impf. **σάεσκον**; from **σάω** Subj. Pres. **σάω**, **σάω**, **σάωσι**.

σεύω (poet.), to put in violent motion

- Mid. *to haste*, Ep. Aor. ἔσσευα and σεῦα, ἐσσεύαμην and σεύαμην (§ 223, 8); Perf. ἔσσυμαι (§ 223, 14); Plup. ἐσσύμην; second Aor. Mid. ἐσσύμην, etc. [§ 227, A (e)]; Aor. Pass. ἐσσύδην Soph., ἐξεσύδην Hom. — On the Ep. σεῦται, σοῦται, etc., see § 229.
- σκήδναμαι, *to scatter*, Ep. secondary form of σκεδάννυμαι, only Pres. and Impf.
- στερέω, *to rob*, first Aor. Inf. στερέσαι Ep. instead of στερῆσαι.
- στυγέω, *to fear, to hate*, Ep. second Aor. ἔστυγον; first Aor. ἄστυξα, Trans., *to make fearful*.
- ΤΑΓΩ, Epic second Aor. τεταγόν, *seizing*.
- ΤΑΛΑΩ, *to endure*, Ep. Aor. ἐτάλασα, Subj. ταλάσσω; second Aor. ἐτλην (§ 191, 4); Perf. τέτληκα, τέτλαμεν (§ 228), Fut. τλήσομαι.
- τανύω (poet.), *to stretch*, Ep. τάνυται (§ 229).
- ταράσσω, *to disturb*, Ep. second Perf. τέτρηχα, *I am disturbed*.
- ΤΕΜΩ, *to reach, overtake*, Ep. Aor. ἐτεμον (§ 219, 7).
- τέρπω, *to delight*, Ep. ἐτάρφδην, ἐτάρπην, ἐτράπην, Subj. first Pers. Pl. τραπέομεν; second Aor. Mid. ἐτραπόμην and τεταπόμην (§ 219, 7).
- τεύχω (poet.), *to make ready, to obtain*, Fut. τεύξω; Aor. ἔτευξα, Perf. Ep. τετευχώς, *having obtained*; Fut. Mid. τεύξομαι; Aor. Mid. τεύξασθαι; Perf. τέτυγμαι (§ 223, 14), third Pers. Pl. Ep. τετεύχεται, Inf. τετύχθαι; Plup. ἐτετύγμην, third Pers. Pl. Ep. ἐτετεύχματο; Aor. Pass. ἐτύχδην; Fut. Perf. τετεύξομαι; — Ep. second Aor. τετυκεῖν, τετύκοντο, τετυκέσθαι (§ 219, 7).
- ΤΙΕΩ, Ep. Perf. Act. τετιηώς, -ότος, *anxious*, and Perf. Mid. *I am anxious*, second Pers. Dual τετίησθον, Part. τετιημένος.
- τίννυμαι, Ep. secondary form of τίνομαι, *to punish*; in Att. poetry with one ν, τίννυμαι (§ 185).
- τμήγω, Ep. secondary form of τέμνω, *to cut*, first Aor. τμήξας; Aor. Pass. third Pers. Pl. τμάγεν.
- τρέφω, *to nourish*, Ep. second Aor. ἔτραφον, *I nourished*, Perf. τέτροφα, Intrans.; Aor. Pass. ἐτράφην, third Pers. Pl. τράφεν.
- φαίνω, *to show*, Ep. φαείνων, *enlightening*; Ep. Aor. Pass. ἐφαάνδην; Perf. Mid. or Pass. πέφασμαι, third Pers. Sing. πέφανται; Fut. πεφήσομαι; second Aor. φάνεσκεν, Il. λ. 61.
- φείδομαι, *to spare*, Ep. second Aor. Mid. πεφιδόμην, πεφιδέσθαι (§ 219, 7). from φείδομαι comes πεφιδήσομαι.
- φέρω, *to carry*, φέρτε Ep. instead of φέρετε (§ 229); Ion. and Ep. forms are: Aor. ἤνεικα, ἐνεῖκαι, etc., ἤνεικαμην; Perf. ἐνήνευγμαι; Aor. Pass. ἤνειχδην; — Ep. second Aor. Imp. οἶσε, Inf. οἰσέμεν (§ 223, 10); first Aor. ἀνῆσαι, Herod. 1, 157 (comp. 6, 66. ἀνώϊστος instead of ἀνόϊστος).
- φεύγω, *to flee*, Ep. πεφυγμένος, *escapes* (§ 223, 14).
- φθάνω, *to come before, anticipate*, Epic φθάμενος [§ 227, A (n)].
- φθείρω, *to destroy*, Ion. Fut. διαφθαρέομαι instead of φθαρήσομαι; Aor. διαφθέρσαι (§ 223, 6).
- φθίνω, *to vanish*, and Ep. φθίω, *to consume*, and sometimes *to vanish, perish* (Ep. first Pers. long), Fut. φθίσω: Aor. ἔφθισα; Mid. *to perish*, Fut. φθίσομαι; Perf. ἔφθιμαι; Plup. ἐφθίμην; Ep. Aor. ἐφθίμην, etc. [§ 227, A (c)]; Ep. Aor. Pass. third Pers. Pl. ἀπέφθιδεν.
- φιλέω, *to love*, Ep. Aor. ἐφίλαμην (φιλῶνται, φίλαι).
- φράζω, *to speak*, Ep. Aor. πέφραδον (§ 219, 7).
- φύρω, *to knead*, in prose, forms its tenses from φυράω, e. g. φυράσω, etc., Aor. Pass. ἐφυράδην, Plat. Theaet. 147, c. (but ἐφύραδην, Aesch. Ag. 714); yet Perf. πέφυρμαι, and in Aristoph. πεφύραμαι; Fut. Perf. πεφύρσεσθαι Pind., Epic and poet. φύρσω, etc. (§ 223, 6).
- φύω, *to produce*, Perf. πέφυκα, Ep. third Pers. Pl. πεφύασι, Part. πεφυῶτας, πεφυῖα (§ 223, 13); Impf. Ep. ἐπέφυκον.
- Χάζομαι (Ep.), *to retreat, yield*, Aor. Mid. κεκάδοντο (§ 219, 7); Aor. Act. κέκαδον and Fut. κεκαδήσω, Trans., *to deprive of, rob*.
- χαίρω, *to rejoice*, Ep. Fut. κεχαρήσω, κεχαρήσομαι; first Aor. Mid. χήρατο; second Aor. κεχάροντο, κεχαροῖατο (§ 219, 7); κεχαρηώς (§ 223, 13). Perf. κεχαρμένος, Eur.; Verb. Adj. χαρτός.
- χανδάνω (Ep.), *to hold, to contain*, Aor. ἔχαδον; Perf. with the sense of the Pres. κέχανδα; Fut. χείσομαι (comp. ἔπαδον, πείσομαι).
- χέω, *to pour out*, Ep., Fut. χεύω; Aor. ἔχευα; second Aor. Mid. χύτο, χύμενος [§ 227, A (c)].

SECTION III.

FORMATION OF WORDS.

‡ 231. *Primitive words. — Stems. — Derivatives.*

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called *primitives* (*vocabula primitiva*). Primitive words are either verbs (which constitute the greater part), substantives, adjectives, or pronouns. A primitive has two parts, the root and the inflection-ending, e. g. *τρέφ-ω*, *γράφ-ω*, *φέρ-ω*, *λέγ-ω*, *λίδ-ος*; *καλ-ός*; *ἐμ-έ*.

3. The roots, i. e. the forms which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, the roots do not always appear pure in the primitives, but often with a strengthened form, e. g. *δάκ-ν-ω*, *ικ-νέ-ομαι*, *αὐξ-άν-ω*, *τυ(γ)χ-άν-ω*, *ἀλ-ίσκ-ομαι*, *πι-πρά-σκω*. Comp. §§ 139, and 157, 1 Yet these strengthened forms extend only to the Pres. and Impf.

4. Words which are derived (*vocabula derivata*) from primitive words, are:—

(a) Either Stems, i. e. such words as are formed from primitives by merely assuming another inflection-ending, which is without any special signification. To these indefinite endings belong several of the third Dec., e. g. the gender-sign *s* (*ὁ γύψ*, *ἡ ᾠψ*, *ἡ βήξ*, *ἡ πτύξ*, *ἡ ναῦ-s*, *ὁ ἡ βοῦ-s*, *ὁ ἡ παῖ-s*, instead of *παῖδ-s*; in many words the *s* is omitted, see § 52, 1); the endings *-ιs* (*ἡ σπᾶν-is*, *καπῖ*, *ἡ ἐλπ-ίs*), and *-υs* (*ὁ σπᾶχ-υs*, *ἡ ἰσχ-ύs*); also the endings of the first and second declensions, e. g. *-η*, *-α*, *-ος*, *-ον* (*νίκ-η*, *λύπ-η*, *ρίξ-α*, *πλοῦτ-ος*, *νόσ-ος*, *ρόδ-ον*); finally, several adjective-endings, e. g. *-ος*, *-η*, *-ον* (*φίλ-ος*, *-η*, *-ον*), *-ύs*, *-εῖα*, *-έ* (*γλυκ-ύs*, *-εῖα*, *-έ*), etc.;

(b) or Derivatives, i. e. such words as are formed either from primitives, or from stems, by assuming a *special* derivation-syllable with a *special*¹ signification, e. g. *χρυσ-ό-ω*, *to make golden, to gild*; *ρή-τωρ*, *orator*; *γραφ-ικός*, *skilled in painting*.

5. The root is often lengthened in derivation (§ 16, 3), e. g. *λήθ-η* (from *λᾶθ-εῖν*), *χήν* (from *χαν-εῖν*); or it takes the *variable* vowel (§ 16, 6), e. g. *τρέφ-ω*, *τροφ-ή*, *τροφ-ός*, *τρόφ-ιμος*, *τραφ-ερός*. A strengthening consonant (§§ 139, 1, and 157, seq.) may also be added; or the final consonant *λ* be doubled, e. g. *κάλλος* from *καλός*; some stems also take a reduplication, e. g. *ὀπ-ωπ-ή*, *έδ-ωδ-ή*, *ἄγ-ωγ-ός*, *Σί-συφ-ος* (from *ΣΕΦ-Ω*, comp. *σοφ-ός*). Other changes also may be made in the root, as has been shown in § 16.

6. The change of *ε* into *ο* (seldom into *α*) and of *ει* into *οι* (§ 16, 6) requires

¹ By comparing the examples under (a) and (b), it will be seen that the terminations of the former are not *significant*, while those of the latter are.

special attention. It occurs, (a) in Oxytones of the first Dec. in *ή* and *ά* of more than one syllable, e. g. τροφή, *nourishment* (from τρέφω); μονή, *a remaining* (from μένω); φορ-ά, *a carrying* (from φέρω); αλοιφή, *salve* (from αλείφω);—(b) in dissyllabic Barytones of the second Dec., which denote what is done, or the result of an action, e. g. λόγος, *word* (from λέγω); φόν-ος, *murder* (from ΦΕΝ-Ω, comp. ἔπεφνον); νόμος, *a law* (from νέμω);—(c) in dissyllabic Oxytones of the second Dec. in -μός, and in dissyllabic oxytone adjectives of the second Dec. in -ός, which, for the most part, denote an *active* object and often have a substantive meaning, e. g. πλοχ-μός, *plait of hair* (from πλέκω); στολ-μός, *garment* (from στέλλω); πομπ-ός, *attendant* (from πέμπω); σοφ-ός, *wise* (from ΣΕΦ-Ω, *sapio*); τροφ-ός, *nourishing, nourisher* (from τρέφω);—(d) in monosyllabic substantives of the third Dec., e. g. φλόξ, *flame* (from φλέγω); δέρξ, *antelope* (from δέρκ-ομαι);—(e) in oxytone substantives in -εύς and adjectives in -άς, which, however, have sometimes a substantive sense, e. g. τροφ-εύς, *nourisher* (from τρέφω); σκορ-άς, *scattered* (from σπερ-εῖν); λογ-άς, *chosen* (from λέγω); δρομ-άς, *running* (from ΔΡΕΜ-Ω, comp. δραμ-εῖν);—(f) in all derivatives of the forms mentioned, e. g. in substantives in -αμος, adjectives in -ιμος, verbs in -άω, -έω, -όω, -εύω, -ίζω, e. g. πλόκ-αμος; τρόφ-ιμος; φθον-έω (from φθόν-ος), δομ-άω (from δόμ-ος, and this from δέμ-ω), etc.

REMARK. The change of *ε* into *α* (comp. § 16, 6) is found only in a few old poetic derivatives, e. g. τραφ-ερός.

REM. 2. Words derived from verbs are called *verbals*; those derived from substantives or adjectives, *denominatives*.

A. DERIVATION.

§ 232. I. Verbs.

1. All derivative verbs end in -άω, -έω, -ίω, -όω, -ύω, -εύω, -άζω, -ίζω, -όζω, -ύζω; -αίνω, -ύνω, -αίρω, -εῖρω. All these verbs must be considered as denominatives; for though the stem-substantive for several verbs of this kind is not in use, yet the analogy of the other verbs requires that a substantive should be assumed as the stem of these also. Many of these derivative verbs, especially many in -έω and -άω, supply the place of obsolete primitives, e. g. φιλέω, τιμᾶω. — On the formation and signification of derivative verbs the following points are to be noted:—

(a) Verbs in -άω and -άζω, which are mostly derived from substantives of the first Dec., and those in -ίζω which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. τολμᾶω, *to be bold*, from τόλμα, *boldness*; χολᾶω, *to be angry*, from χολή, *gall*; γοᾶω, *to weep*, from γόος; δικάζω, *to judge*, from δίκη; ἐλπίζω, *to hope*, from ἐλπίς; ὀρίζω, *to limit*, from ὄρος; αἰτίζω, *to beg*, from αἷτης, *beggar*; sometimes those in -άω denote *fulness, abundance*, e. g. χολᾶω, *to be full of bile, have much bile*. — Verbs in -άζω and -ίζω formed from proper names, express the effort to resemble single individuals or whole nations, in custom, nature, language, sentiment.

Such verbs are called *Imitative verbs*, e. g. *δοριάζω*, to be a Dorian, i. e. to speak or think as a Dorian, *Δωριεύς*; *ἐλληνίζω*, to personate the custom or language of a Greek, to be a Greek in custom, etc.; *μηδίζω*, to be a Mede in sentiment.

REMARK 1. Verbs in *-ίζω* often signify to make something into that which the root denotes. See (c).

REM. 2. Verbs in *-όζω* and *-ύζω* are very rare, e. g. *ἁρμόζω*, to fit; *ἐρπύζω*, to creep. — By the ending *-άζω* also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called *Frequentative* and *Intensive verbs*, e. g. *ῥιπτάζω*, to throw to and fro, jacto, from *ῥίπτω*, jacio; *στενάζω*, to sigh much and deeply, from *στενέω*, to sigh; *εἰκάζω*, properly, to liken again and again, to compare on all sides; hence to infer, conjecture.

(b) Verbs in *-έω* and *-εύω* are derived from substantives and adjectives of all declensions, and commonly express the intransitive idea of the primitive, for the most part, the being in a condition, or the exercise of agency, the practising of that which is signified by the primitive; but they are sometimes transitive also. When the stem ends in *-es*, which is the case, e. g. in adjectives in *-ης*, *-es*, the *es* is omitted, and when it ends in *-ευ*, the *ευ* is omitted before the ending *-έω*, e. g. *φιλέω*, to be a friend, to love, from *φίλος*, *ἀτυχέω*, to be unfortunate, from *ἀτυχής* (stem *ἀτυχες*), *εὐδαιμονέω*, to be prosperous, from *εὐδαίμων* (stem *εὐδαίμων*), *ἀγορεύω*, to speak in public, from *ἀγορά*, market, *κοσμέω*, to adorn, from *κόσμος*, *βασιλεύω*, to be a king, from *βασιλεύς*.

(c) Verbs in *-όω*, which are mostly derived from substantives and adjectives of the second Dec., those in *-αίνω*, which are commonly derived from adjectives, more rarely from substantives, and those in *-ύνω*, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in *-ίζω*, see Rem. 1, e. g. *χρυσόω*, to make golden, to gild, from *χρυσός*, *δηλόω*, to make evident, from *δῆλος*, *ἀγνίζω*, to make pure, from *ἀγνός*, *πλουτίζω*, to make rich, to enrich, from *πλούτος*, *κοιλαίνω*, to make hollow, from *κοῖλος*, *λευκαίνω*, to make white, from *λευκός*, *βαρύνω*, to burden, from *βαρύς*.

REM. 3. From the Fut. of several verbs, are formed verbs in *-σείω*, which denote a desire for that which the primitive word signifies; these are called *Desiderative verbs*, e. g. *γελασείω*, to desire to laugh, from *γελάω*, to laugh, *πολεμῶ*, to desire to engage in war, from *πολεμίζω*, *παραδωσείω*, to be inclined to surrender. There are also other Desideratives in *-άω* and *-λαω*, e. g. *θανατάω*, to wish to die, *μαθητιάω*, to wish to become a disciple.

REM. 4. Some verbs in *-σκω* have an inceptive sense (beginning to be), and are called *Inceptive* or *Inchoative verbs*, e. g. *γηράσκω*, to begin to be old, to grow old; *γενεῖσθαι*, to begin to have a beard; *ἡβάζω*, *pubesco*.

§ 233. II. Substantives.

Substantives are derived:—

1 From verbs and substantives, and express—

a. A concrete idea, i. e. the idea of an active person (concrete nouns):

(α) With the endings *-εύς* (Gen. *-έως*) for the Masc., *-ειᾶ* or *-ισσα* for the Fem.; *-της* [*-έτης*, *-ότης*, *-ιτης*, *-ώτης*] (Gen. *-ου*) (mostly Paroxytones), *-τήρ* and *-τωρ* (Paroxytones) for the Masc., *-οιᾶ* (Proparoxytones), *-τρις*, *-τις*,

and *-is* (Gen. *-idos*), *-τειρᾶ* (Proparoxytone) for the Fem.; *-ων* for the Masc., *-αινᾶ* for the Fem.; *-ως* for the Masc., *-ωτις* and *-ωτινη* for the Fem., e. g. *ιερεύς*, *priest*, Fem. *ιέρεια*, from *ιερός*; *αὐλητής* and *-ήρ*, *flute-player*, Fem. *αὐλήτρια*, *αὐλητρίς*, from *αὐλέω*; *σωτήρ*, *deliverer*, *σώτειρα*, from *σώζω*; *πολίτης*, *citizen*, *πολίτις*, from *πόλις*; *ρήτωρ*, *orator*, from *ῥε-Ω*; *δερᾶπων*, *servant*, *δερᾶπαινα*, from *δέραιψ*; *οικέτης*, *a slave*, from *οἶκος*; *δημότης*, *one of the people*, from *δῆμος*; *οπλίτης*, *a hoplite*, from *οπλον*; *στρατιώτης*, *a soldier*, from *στρατιά*.

(β) With the ending *-ός* (Gen. *-ου*), seldom, and only from verbs with the variable vowel [§ 231, 6 (c)], e. g. *πομπός*, *attendant*, from *πέμπω*; *ὀτροφός*, *nourisher*, *nurse*, from *τρέφω*; *ἄρωγός*, *an ally*, from *ἀρήγω*.

b. They express the abstract idea of action, i. e. action or energy apart from the person who manifests it. These are abstract nouns:—

(a) From verbs:

(α) with the endings *-σις* (Gen. *-σεως*) and (more seldom) *-σία*, substantives which denote the *transitive* or *active* idea of the verb, e. g. *πράξις*, *actio*, *an acting*, from *πράττω*; *ποίησις*, *a making*, from *ποιέω*; *δοκιμασία*, *a proving*, from *δοκιμάζω*;

(β) with the ending *-μός* (Gen. *-ου*), such as denote the *intransitive* idea of the verb, e. g. *δδυρμός*, *weeping*, from *δδύρομαι*;

(γ) with the ending *-μα*, such as denote the effect or result of the transitive action of the verb, e. g. *πράγμα*, *something done*, *μνῆμα*, *monumentum*, *ποίημα*,¹ *the thing made or done*;

(δ) with the endings *-μη*, *-η*, *-α* (all for the most part Oxytones), and (from verbs in *-εύω*), *-εία*, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, *a cutting*, from *τέμνω*; *ᾠδή*, *song*, from *ᾠδω*, *φθορά*, *destruction*; *παιδεία*, *education*;

(ε) with the endings *-ος* (Gen. *-ου*), *-τος* (Gen. *-του*) and *-ως* (Gen. *-ους*) such as denote, generally, an *intransitive* relation, also a transitive, and partly the effect of the action of the verb, e. g. *λόγος*, *word*, from *λέγω*; *κακνυτός*, *lamentation*; *τὸ κῆδος*, *care*.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense):—

(α) with the endings *-ία*, from adjectives in *-ος*, and some in the third Dec., e. g. *σοφία*, *wisdom* (from *σοφός*); *εὐδαιμονία*, *happiness* (from *εὐδαίμων*, Gen. *-ον-ος*);

(β) *-ιᾶ* (Proparoxytones) from adjectives in *-ης* and *-ους*, whose stem ends in *ε* and *ο*, with which the *ι* of the ending coalesces and forms *ει* and *οι* (thus *-ειᾶ*, *-οιᾶ*), e. g. *ἀλήθεια*, *truth* (from *ἀληθής*, Gen. *-έ-ος*), *εὐνοία*, *benevolence* (from *εὖνο-ος*, *εὖνους*);

(γ) *-σύνη* mostly from adjectives in *-ων* (Gen. *-ονος*) and *-ος*, e. g. *σωφροσύνη*, *modesty* (from *σώφρων*, Gen. *-ον-ος*); *δικαιοσύνη*, *justice* (from *δίκαιος*);

(δ) *-της*, Gen. *-τητος* (commonly Paroxytones) from adjectives in *-ος* and

¹ Nouns derived from the first Pers. Perf. Pass. denote the result of the action of the verb, e. g. (*εὑρημαι*), *εῖρημα*, *the thing found, the discovery*; those from the second Pers., the abstract act, e. g. (*εὑρησαι*), *εὑρεσις*, *the act of finding*; those from the third Pers., the agent or doer, e. g. (*εὑρηται*), *εὑρετής*, *the discoverer*.

-*us*, e. g. *ισότης*, Gen. -*ότητος*, *equality* (from *ἴσος*); *παχύτης*, *thickness* (from *παχύς*);

(ε) -*os*, Gen. -*ος* = -*ous*, from adjectives in -*us* and -*ης*, and such as have the forms of comparison in -*ων* and -*ωτος*, e. g. *τάχος*, *τό*, Gen. *τάχους*, *swiftness* (from *ταχύς*), *ψεῦδος*, *τό*, Gen. -*ους*, *falsehood* (from *ψευδής*), *αἰσχος*, *τό*, *baseness* (from *αἰσχροός*, *αἰσχρών*);

(ζ) -*as*, -*δος* (only in abstract numeral substantives) e. g. *ἡ μονάς*, *unity*; *δυάς*, *duality*; *τριάς*, *a triad*.

REMARK 1. In abstracts in -*τία*, which express both a transitive and intransitive relation, from compounds in -*τος* and -*της* (Gen. -*ου*), the *τ* is commonly changed into *σ*, e. g. *ἀδελφετία* and -*σία* (*ἀδελδέτης*), *ἀδυνασία* (*ἀδύνατος*), *ἀκαδημία*, *ἀξυβλεψία*, etc. So also with adjectives in -*ιος*, e. g. *Μιλήσιος* (*Μίλητος*), *ἐνιαυτίος* (*ἐνιαυτός*). Comp. §§ 17, 6, and 234, Rem. 2.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings -*ειά* and -*οιά*, e. g. *ἀναιδεῖα*, *προνοῖα*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:—

(a) Gentile nouns, i. e. the names of persons derived from their country, in -*εύς* (Fem. -*ις*, -*ιδος*), -*ίτης* (Fem. -*ίτις*), -*άτης* (Fem. -*άτις*), -*ήτης*, -*ώτης*, e. g. *Δωριεύς* (*a Dorian, one from Doris*), *Δωρίς*, *Συβαρίτης*, -*ίτις*, *Σπαρτιάτης*, *Ἀργυρήτης*, *Ἡπειρώτης*. Comp. § 234, 3 (g), etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings -*ίδης* (Fem. -*ις*, Gen. -*ιδος*); also -*ιάδης*¹; but substantives of the first Dec. in -*ης* and -*ας*, and many of the second and third Dec. whose stem ends in *ι*, and some others, have -*άδης* (Fem. -*ας*, Gen. -*δος*); these endings are appended to the stem, and where the stem ends in *ε*, this *ε* and *ι* of the ending -*ίδης* combine and form a diphthong, as in *Πηλείδης*, e. g. *Πριαμ-ίδης*, Fem. *Πριαμ-ις* from *Πρίαμ-ος*, *Πηλείδης* from *Πηλεός*, Gen. *Πηλέ-ος*, *Κεκροπίδης* from *Κέκροψ*, Gen. -*σπ-ος*, *Πανδοίδης* from *Πάνδοος*, -*ους*; *Τελαμων-ιάδης* from *Τελαμών*, *Αἰνέ-αδης* from *Αἰνέας*, *Θεστιάδης*, Fem. *Θεστι-ας* from *Θέστιος*.

(c) Diminutives (frequently with the accompanying idea of contempt) with the endings -*ιον* which is the most usual, -*άριον* [-*άσιον*] (seldom) and some few with the endings -*ύλλιον*, -*υλλίς*, -*ύδριον*, -*ύφιον* (-*άφιον*) (which belong mostly to the language of the common people and to comedy);— -*ίς* (Gen. -*ιδος* and -*ιδος*), -*ίδιον* (formed from -*ίς*);— -*ίσκος*, -*ίσκη* (-*ίσκιον*, *ίχνη*, -*ίχνιον*);— -*ιδεύς* (but only of the young of animals), e. g. *μειράκιον*, *youth*, from *μειράξ*, -*ακ-ος*, *παιδ-ιον*, *a little child*, from *παῖς*, *παιδ-ός*;— *παιδ-άριον*; -*άσιον* instead of -*άριον* only in *κοράσιον* (from *κόρα*, *young woman*) on account of the preceding *ρ*; *μειρακ-ύλλιον*, *ἀκανθ-υλλίς* from *ἀκανθα*, *thorn*, *νησ-ύδριον*, *islet*; *ζωφ-ιον*, *little animal*; *χρυσ-άφιον* from *χρυσός*;— *πινακ-ίς*, *little tablet*, from *τίναξ*; *ἁμαξίς*, *little wagon*; *νησ-ίδιον*, *islet*, from *νήσος*; *κρεάδιον* (instead of -*φδιον*) from *κρέας*, *οἰκίδιον* (instead of *οἰκι-ίδιον*) from *οἰκία*;— *νεανί-σκος*, *νεανί-σκη* from *νεανίας*; -*ίσκιον* seldom, e. g. *κοτυλίσκιον* from *κοτύλη*; -*ίχνη*,

¹ This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables; thus, *Πηληϊδης*.

-ίχνιον only in πολίχνη, πολίχνιον from πόλις, κυλίχνη, κυλίχνιον from κύλιξ; — λαγιδεύς, young hare, from λαγώς; αετιδεύς, young eagle, from αετός.

(d) Designations of place, with the endings -ιον (in connection with the preceding vowels -αιον, -ειον, -ον) and -ειον, which denote the abode of the person designated by the primitive word, or a place consecrated to a divinity or hero; -ών (Gen. -ώνος), seldom -εών, and -ωνιδά, which denote the residence of persons or a place filled with plants, e. g. ἐργαστήριον, workshop, from ἐργαστήρ, and so others in -τήριον from -τήρ or -της; sometimes also this ending is used with reference to vessels, e. g. ποτήριον, drinking vessel; κουρείον, barber's shop, from κουρεύς, -έως (several in -ιον [-ειον] have another signification, e. g. τροφεῖον, wages of a nurse, from τροφεύς); Θησεῖον from Θησεύς, -έως, Ἀθηναίων. Μουσείον; — ἀνδρών and γυναικών, apartments for men and women; ἵππών, stable for horses; ῥοδών and ῥοδωνιδά, bed of roses; περιστερεών and περιστερόν, dove-cote.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings -τρον and -τρα, e. g. ξύστρα, curry-comb; δ. δακτρον, tuition-money; λούτρον, water for washing; λουτρον, bath; also to designate place, e. g. ὀρχήστρα, dancing-room, instead of the ending -τήριον.

† 234. III. Adjectives.

1. From verbs are derived adjectives with the following endings:—

(a) With the ending -ος, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive, or passive idea of the verb from which they are derived, e. g. φανός, brilliant, from φαίνω; λοιπός, the remainder, the verb-stem of many is not in use, e. g. κακός.

(b) With the endings -ικός, -ής, -όν, and -ιμος, -ον, -ιμος, -η, -ον or -σιμος, -ον, which denote ability, fitness, aptness. Of these, those in -ικός have a transitive signification, those in -ιμος both a transitive and passive, e. g. γραφ-ικός, fit or able to paint; τροφ-ιμος, nutritive; ἰδ-σιμος, curable.

(c) A few with the ending -νός, -ής, -όν with an intransitive or passive signification, e. g. δει-νός, frightful (ΔΕΙΩ), σεμ-νός, honored, honorable (σέβομαι), στυγ-νός, hated, hateful (ΣΤΥΓΩ), ποθεινός (ποθέω), desired.

(d) A few with the ending -λός with a transitive signification, -ωλός, -ής, -όν and (from verbs in -άω) -ηλός, -ής, -όν with a transitive and intransitive signification, e. g. δει-λός, timid; ἑκπαγ-λος (instead of ἑκπλαγλός from ἐκπλήσσω), frightful; φειδ-ωλός, sparing; σιγηλός, silent; ἀπατηλός, deceitful.

(e) With the ending -αρός, -ά, -όν (from verbs in -άω and -αίνω) with an intransitive signification, e. g. χαλάρός, slack; μιᾶρός, stained; also in φθονερός, envious; νοσηρός, diseased; οἰκτρός, pitiable.

(f) With the ending -μων, -μον (Gen. -ονος) with an intransitive signification, e. g. μνή-μων, mindful, memor (ΜΝΑΩ), νοήμων, intelligent (νοέω).

(g) With the ending -ης, -ες (Gen. -εος), e. g. πλήρης, plenus.

(h) With the ending -άς (Gen. -άδος) with a transitive, intransitive, or passive signification, e. g. φορ-άς, bearing (φέρω); δρομάς, running (ΔΡΕΜΩ); λογάς, chosen (λέγω).

(i) With the endings *-τός*, *-τή*, *-τόν*, and *-τέος*, *-τέα*, *-τέον* (verbal adjectives); those in *-τός* denote either a completed action like the Perf. Pass. Part., e. g. *λεκτός* (from *λέγω*), *dictus*; or the idea of possibility = English termination *-ble*, which is their usual signification, e. g. *ὄρατός*, *capable of being seen, visible*. In their formation, most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευτός, τέος
τιμά-ω	τε-τίμη-ται	τιμητός
φωρά-ω	πε-φώρα-ται	φωράτέος
φιλέ-ω	πε-φίλη-ται	φιλητός
χέ-ω	κέ-χϋ-ται	χυτός
πλέκ-ω	πέ-πλεκ-ται	πλεκτός, τέος
λέγ-ω	λέ-λεκ-ται	λεκτός
στέλ-λ-ω	ἔ-σταλ-ται	σταλτέος
τείν-ω (ΤΑ-Ω)	τέ-τᾶ-ται	τατέος
δί-δω-μι (ΔΟ-Ω)	δέ-δο-ται	δοτός, τέος.

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus, for example, a considerable number followed the form of the first Aor. Pass., e. g. *αἶρέ-ω*, *ἤρέ-θην*, *αἶρε-τός*; *παύ-ω*, *ἐπαύ-σ-θην*, *παυ-σ-τός*, *-τέος*; *χρά-ομαι*, *ἐχρή-σ-θην*, *χρη-σ-τός*, *-τέος*; *στρέφ-ω*, *ἐστρέφ-θην*, *στρεπ-τός*; *τρέπ-ω*, *ἐτρέφ-θην*, *τρεπ-τέος*; *τρέφ-ω*, *ἐδρέφ-θην*, *δρεπ-τέος*; *ἵστη-μι*, *ἔστα-θην*, *στα-τός*, *-τέος*; *ἐπαινέ-ω*, *ἐπηνέ-θην*, *ἐπαινε-τός*;—some the form of the second Aor. Act., e. g. *ἔχω*, *ἔ-σχε-τον*, *σχε-τός*; *αἶρέω*, *εἶλε-τον*, *έλε-τός*; *ἵημι*, *ἔ-τον* (commonly *εἶτον*), *ἄφ-ε-τέος*, *ἐν-ε-τός*; *τίω-μι*, *ἔ-δε-τον*, *δε-τός*, *-τέος*;—some the form of the Pres. Act., e. g. *μένω*, *μέν-ετον*, *μενε-τός*, *-τέος*; *εἴμι*, *ἵ-τον*, *ἱ-τέος*; so *ἁπ-εύχε-τος* from *ἔΤΧΕ-ΤΟΝ* (*εὐχομαι*); *δυνα-τός* (*δύναμαι*); *φημί*, *φα-τόν*, *φα-τός*.

2. Adjectives are formed from substantives and adjectives:—

By the ending *-ιος* (in connection with the preceding vowel of the stem *-αιος*, *-ειος*, *-οιος*, *-φος*, *-υιος*) and *-ικός* (which, when *υ* precedes, becomes *-κός* and when *ι*, often *-ακός*). These adjectives have a very great variety of meanings. They frequently indicate the mode or manner of the adjective idea, often also in a very general manner, that which proceeds from an object and is connected with it or related to it, e. g. *οὐράν-ιος*, *heavenly, pertaining to heaven*; *καθάρ-ιος*, *cleanly* (but *καθαρός*, *clean*); *ἐλευθέριος*, *frank, liberal, liberalis* (but *ελεύθερος*, *liber*); *ἀγοραῖος*, *belonging to the market-place* (*ἀγορά*); *θέρειος*, *summer-like* (*θέρους*, *-εος*), *αἰδοῖος* (*αἰδώς*, *-ός*), *ἡρῶς* and *ἡρώς*; *τριπύχ-υιος*; *δουλικός*; *δηλυκός*, *μανιακός*.

REM. 2. In some words the ending *-αῖος* also *-ιαῖος* occurs, e. g. *χερσαῖος*, *σκοταῖος* and *σκοτιαῖος*. In several words the ending *-σιος* (§ 17, 6) is used instead of *-τιος*, e. g. *φιλοστήσιος* (*φιλότης*, *-ητος*), *ἐκούσιος* (*ἐκών*, *-όντος*).

3. Adjectives are formed from substantives alone:—

(a) With the ending *-εῖος* (mostly Paroxytones), which are formed from words denoting persons, especially from proper names; but in respect to their signification they are like adjectives in *-ικός*, e. g. *ἀνδρεῖος*, *belonging to a man, manly*, *γυναικεῖος*, *ἀνδρώπειος*, *Ὀμήρειος*.

(b) With the endings $-\epsilon\omicron\varsigma = -\omicron\upsilon\varsigma$ and $-\iota\nu\omicron\varsigma$, which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσ- $\epsilon\omicron\varsigma = χρ\omicron\sigma\omicron\upsilon\varsigma$, *golden*; χάλκεος = χαλκοῦς, *brazen*; ξύλ- $\iota\nu\omicron\varsigma$, *wooden*; σκύντινος, *made of leather, leathern*.

(c) With the ending $-\iota\nu\acute{\omicron}\varsigma$ (seldom $-\acute{\omega}\acute{\omicron}\varsigma$), derived from substantives. These express certain relations of time; sometimes, also, an abundance or fulness, e. g. ἑσπερ- $\iota\nu\acute{\omicron}\varsigma$, *vespertinus*; χθες- $\iota\nu\acute{\omicron}\varsigma$, *hesternus*; ὄρεινός, *mountainous* (ὄρος, Gen. $-\epsilon\omicron\varsigma$).

(d) With the endings $-\epsilon\iota\varsigma$, Gen. $-\epsilon\nu\tau\omicron\varsigma$ (always preceded by a vowel, η, when the substantive from which the Adj. is formed, is of the first Dec., and ο, when it is the first or second); $-\rho\acute{\omicron}\varsigma$, $-\epsilon\rho\acute{\omicron}\varsigma$, $-\eta\rho\acute{\omicron}\varsigma$, $-\acute{\alpha}\lambda\acute{\epsilon}\omicron\varsigma$, which denote fulness or abundance. e. g. ὕλ- $\epsilon\iota\varsigma$, *woody*; πυρ- $\epsilon\iota\varsigma$, *fiery*; ἀσχ- $\rho\acute{\omicron}\varsigma$, *base*; νοσ- $\epsilon\rho\acute{\omicron}\varsigma$, and νοσ- $\eta\rho\acute{\omicron}\varsigma$, *unhealthy*; ῥωμ- $\acute{\alpha}\lambda\acute{\epsilon}\omicron\varsigma$, *strong*. Exceptions to those in $-\epsilon\iota\varsigma$, are δεινδρῆεις from δένδρον, χαρίεις from χάρις.

(e) With the ending $-\acute{\eta}\rho\iota\omicron\varsigma$, which have the transitive sense of verbal substantives in $-\eta\rho$ and $-\eta\varsigma$, e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending $-\acute{\omega}\delta\eta\varsigma$, Neut. $-\acute{\omega}\delta\epsilon\varsigma$ (formed from $-\omicron\epsilon\iota\delta\acute{\eta}\varsigma$ from εἶδος, *form, quality*). These adjectives denote a quality or resemblance, but often also a fulness or abundance, e. g. φλογώδης, *resembling flame, fiery*; ποιώδης, *abounding in grass, grassy*.

(g) With the endings $-\iota\omicron\varsigma$ (Fem. $-\acute{\iota}\acute{\alpha}$), $-\kappa\acute{\omicron}\varsigma$, $-\iota\kappa\acute{\omicron}\varsigma$ (Fem. $-\kappa\acute{\eta}$, $-\acute{\iota}\kappa\acute{\eta}$), $-\eta\nu\acute{\omicron}\varsigma$ (Fem. $-\eta\nu\acute{\eta}$), and when ι or ρ precedes, $-\acute{\alpha}\nu\acute{\omicron}\varsigma$ (Fem. $-\acute{\alpha}\nu\acute{\eta}$), $-\iota\nu\omicron\varsigma$ (Fem. $-\acute{\iota}\nu\eta$); these are Gentile adjectives, which are also frequently used as substantives, particularly those in $-\eta\nu\acute{\omicron}\varsigma$, $-\acute{\alpha}\nu\acute{\omicron}\varsigma$, $-\iota\nu\omicron\varsigma$, which are formed only from names of cities and countries out of Greece, e. g. Κορίνθ- $\iota\omicron\varsigma$, $-\acute{\iota}\acute{\alpha}$, Ἀθηναῖος, $-\acute{\alpha}\acute{\iota}\acute{\alpha}$, Χίος (instead of $-\acute{\iota}\iota\omicron\varsigma$ from Χίος), Ἀργεῖος (from Ἀργος, $-\epsilon\omicron\varsigma$); Λακεδαιμον- $\acute{\iota}\kappa\acute{\omicron}\varsigma$; Κυζικ- $\eta\nu\acute{\omicron}\varsigma$, $-\eta\nu\acute{\eta}$ (Κύζικος), Σαρδι- $\acute{\alpha}\nu\acute{\omicron}\varsigma$, $-\acute{\alpha}\nu\acute{\eta}$ (Σάρδεις, Ion. Gen. $-\acute{\iota}\acute{\omega}\nu$), Ἀγκυρανός (Ἀγκυρα), Ταραντ- $\iota\nu\omicron\varsigma$, $-\acute{\iota}\nu\eta$ (Τάρας, $-\acute{\alpha}\nu\tau\omicron\varsigma$).

§ 235. IV. Adverbs.

1. Adverbs are formed from verbs:—

With the endings $-\delta\eta\nu$ or, when the primitive has the variable \omicron , $-\acute{\alpha}\delta\eta\nu$, which denote mode or manner, e. g. κρύβδην, *secretly* (κρύπτω); γράβδην, *by writing, scribendo* (γράφω); σκορ- $\acute{\alpha}\delta\eta\nu$, *scatteredly, sparsim*.

2. From verbs and substantives:—

With the ending $-\delta\acute{\omicron}\nu$ or $-\acute{\alpha}\delta\acute{\omicron}\nu$, $-\eta\delta\acute{\omicron}\nu$ (mostly from substantives). These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *openly, aperte*; διακριδόν, *distinctly*; βοτρυδόν, *grape-like, in clusters* (βότρυς), λαδόν, *in troops, catervatim*; ἀγεληδόν, *in herds, gregatim*; κυνηδόν, *like a dog*.

3. From substantives, pronouns, and adverbs, adverbs are formed to denote the three relations of place, viz., *whence, whither, and where*, by the endings $-\delta\epsilon\nu$, $-\delta\epsilon$ ($-\sigma\epsilon$), and $-\delta\iota$, e. g. οὐρανό- $\delta\epsilon\nu$, *from heaven*; οὐρανόν- $\delta\epsilon$, *into or to heaven*, οὐρανό- $\delta\iota$, *in heaven*; ἄλλο- $\delta\epsilon\nu$, *from another place, aliunde*, ἄλλο- $\sigma\epsilon$, *to another place, alio*, ἄλλο- $\delta\iota$, *at another place, alibi*. — Rules in respect to the accent of those in $\delta\epsilon\nu$

and -δι: (a) Dissyllables are either Paroxytones or Properispomena, e. g. *πρόσθεν*, *γῆθεν*, *αἰθι*; (b) polysyllables are Paroxytones, when the penult is short by nature, e. g. *Λεσβόθεν* from *Λέσβος*, *Κυπράθεν* from *Κύπρος*, *οὐρανόθεν*, *οὐρανόδι* from *οὐρανός*; exceptions: *οἰκοθεν*, *οἰκοδι*, *ἐνδοθεν*, *ἐνδοδι*, *πάντοθεν*, *ἅλλοθεν*, *ἐκασταθεν*, and some poetic words; (c) polysyllables whose penult is long by position, are without exception Proparoxytones, e. g. *ἐντοσθεν*, *ὕπωθεν*; (d) polysyllables whose penult is long by nature, are Proparoxytones, when the primitive was a Barytone, e. g. *ἔξωθεν* (*ἔξω*), *ἐτέρωθεν* (*ἕτερος*), *Ἀθήνηθεν* (*Ἀθήνη*); but Properispomena, when the primitive was an Oxytone, e. g. *Πυθῶθεν* (*Πυθῶ*), *Θριῆθεν* (*Θριῶ*). On the accent of those in -δε (-σε), see § 34, Rem. 3.

REMARK 1. Words of the first Dec. retain their *α* or *η* before -θεν; those of the second, their *ο*; and those of the third, the *ο* of the Gen. ending, e. g. *Ὀλυμπιάθεν*, *Σπάρτηθεν*, *οἰκοθεν*, *ἅλλοθεν*; but the vowels *α*, *η*, and *ο* are often exchanged with each other, e. g. *ρίζοθεν* from *ρίζα*; *Μεγαρόθεν* from *Μέγαρα*, *τά*.

REM. 2. Adverbs in -ω, and also others, append the endings to the unchanged vowels, e. g. *ἔνωθεν*, *κάτωθεν*, *ἔξωθεν*, *ἐκείθεν*, *ἐγγύδι*, *ἐνδοθεν*, *ἐνδοδι*. Some forms of the comparative in -τερος lengthen *ο* into *ω*, e. g. *ἀμφοτέρωθεν*. In some of the above forms, *ω* can be shortened into *ο* in poetry, and then rejected entirely, e. g. *ἔξοθεν*, *πρόσθεν* (instead of *ἔξωθεν*, *πρόσσωθεν*), and in imitation of Doric usage, *σ* is often omitted before *θ*, e. g. *ὕπωθεν*, *ἐκτοθεν* (instead of *ὕπωθεν*, *ἐκτοσθεν*).

REM. 3. The ending -δε is commonly appended to substantives only, and to the unchanged form of the Acc., e. g. *ἄλαδε*, *to or into the sea* (*ἄλς*), *Πυθῶδε* (from *Πυθῶ*), *οἰκόνδε* only Epic, elsewhere *οἰκαδε* (from the stem *οἰε*), as *φύγαδε* (from *φύγε*) instead of *φυγήνδε* which is not in use, *Ἐλευσινάδε*. In pronouns and adverbs, -σε is appended instead of -δε, e. g. *ἐκείσε*, *ἄλλοσε*, *ἐτέρωσε*, *οὐδαμῶσε*, *τηλόσε*; more seldom in substantives, e. g. *οἰκοσε*. — In plural substantives in -ας, *σδε* becomes *ζε*, e. g. *Ἀθήναζε*, *Θήβαζε*; but some substantives in the singular, also, follow this analogy, e. g. *Ὀλυμπιάζε*; so the poetic adverbs, *θύραζε*, *to the door, foras*, *ἐραζε*, *χαμᾶζε*, *to the ground, humum* (from the obsolete substantives, *ἐρα*, *χαμᾶ*, *earth*).

REM. 4. Instead of -δε or -σε, the Epic dialect has -δισ also, e. g. *χαμᾶδισ* instead of *χαμᾶζε*, *ἄλλυδισ* instead of *ἄλλοσε*, and *οἰκαδισ*, *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable *αχ*, which is to be accounted for by the ending -ακis coming before the aspirated relative, e. g. *πολλ-αχ-όθεν* (from *πολλάκis* and *όθεν*), *παντ-αχ-όσε*; this occurs also in most pronominal adverbs of place in -η, -ον, -οι, e. g. *ἄλλ-αχ-οῦ*, *alibi*, *πολλ-αχ-οῦ*, *παντ-αχ-ῇ*, *πολλ-αχ-ῇ*, *παντ-αχ-οῖ*.

§ 236. B. COMPOUNDS.

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g. *ναυ-μαχία*, *sea-fight*, as is usual in English in composite words. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g. *ναυ-μαχία* is a substantive, *ναυ-μαχεῖν* a verb, *ναυ-μάχος* an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g. *δεισιδαίμων*, i. e. *δείσας τοὺς δαίμονας*.

2. Both words stand either in an *attributive* relation to each other (= a substantive qualified by an adjective or by another substantive in the Gen.), e. g. *καυχ-εῖς* (= *καυχῇ ἔξῃς*, *bad condition*); *σκιαγραφία* (= *σκιάς γραφή*), *painting in light and shade*; *ἵππου-ουρίς* (= *ἵππου οὐρά*), *horse-tailed*; or in an *objective* relation (= a verb, adjective, or substantive with the Case of a substantive in the relation of an object, or with an adverb in the same relation), e. g. *ἵπποτροφεῖν* (= *ἵππους τρέφειν*), *ἵπποτρόφος*; *ναυμαχεῖν* (i. e. *ναυσὶ μάχεσθαι*), *ναυμάχος*, *ναυμαχία*; *εὐτυχεῖν*, *εὐτυχής*; *ἀνιστάναι*, *ἀνάστατος*, *ἀνάστασις*.

3. The verb can be compounded with prepositions only, e. g. *ἀπο-*, *ἐκ-*, *ἀντι-*, *προ-*, *ἐμ-*, *δια-*, *κατα-*, *παρ-*, *προσ-βαλῆναι*; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. *σωματο-φύλαξ*, *ἡδυ-λόγος*; *περί-στασις*, *διὰ-λευκός*; *εὐ-τυχής*, *ἀν-αίτιος*; the adverb, with prepositions only, e. g. *περι-σταδόν*.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. *εὐ-τυχεῖν* and *εὐ-τυχῶς* from *εὐ-τυχής*.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. *εὖ*, *well*; *πλήν*, *except*; *ἅμα*, *at the same time*; *ἄγχι*, *near*; *ἄρτι*, *now, recently*; *ἄγαν* (*ἄγα-*), *very*; *πάλιν*, *again*; *πάλαι*, *long since*; *δίς* from *δύο*, *bis*, or the same as *δίχα*, *dis, separately*; *πᾶν*, *wholly*; *εὐτυχεῖν*, *εὐτυχής*, *prosperous*; *πλημμελής* (*πλήν*, *μέλος*), *violating harmony*; *πλημμελεῖν*, *πλεμμέλησις*; *ἁματροχάω*, *to run together*, *ἁματροχία*; *ἄγχιβατεῖν*, *to go near to*; *ἄγχιθάλασσοι*, *παρὶ προπρινθοῖς*; *ἀρτιθαλής*, *now blooming*; *ἄγασθενής*, *ἀγάρροος*, *ἀγάννιφος*, *very snowy*; *παλίμβλαστος*, *that buds again*; *παλαιόφυτος*, *planted long since*; *δισχίλιοι*, *two thousand*; *δίφθογγος*, *having a double sound*; *πάνσοφος*, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:—

(α) *ἡμι-*, *half, semi*, e. g. *ἡμιφλεκτός*, *half-burned*, *semiustus*.

(β) *δυσ-* expresses difficulty, adversity, or aversion, and is often the antithesis of *εὖ*, e. g. *δυστυχεῖν* and *εὐτυχεῖν*, *δυσδαιμονία*, *misfortune*;

(γ) a *Privative* (usually *ἀν-* before a vowel) has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. *ἄσοφος*, *unwise*; *ἀτιμία*, *dishonor*; *ἄπαις*, *childless*; *ἀναίτιος*, *innocens*.

(δ) a *Collective* and *Intensive*, like the Latin *con* in composition, expresses *community, equality*, or a *collective* idea, and hence also *intensity*, e. g. (*community, especially in the names of kindred and companions*) *ἀδελφός*, *brother*, from *δελφός*, *womb*; (*equality*) *ἰσάλευτος*, *of the same weight*; *ἕκδος*, *even*; (*in a collective sense*) *ἄδρoος*, *collected* (*ἄρoω*, *ἄρoμαι*, *to cry aloud*), *ἀολλής*, *collected* (from *ἀλής* or *ἀλής*), *ἀγείρω*, *ἀγέλη*; (*intensity*) *ἄτενης*, *intent, intentus*; *ἕσκιος*, *very shady*; *ἔβρομος*, *making a loud noise*.

REM. 4. The *Euphonic α* (§ 16, 10) must be distinguished from the *Collective α*, e. g. *στάχυς* and *ἕσταχυς*, *an ear of grain*; *στεροπή* and *ἄστεροπή*, *lightning*.

§ 237. Formation of Compounds.

1. When the first part of the compound is a verb (§ 236, Rem. 1), the pure (sometimes also the strengthened) stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής*, *πειθ-ἄρχεῖν*; or the final vowels *ε*, *ο*, *ι*, also the syllables *σι*, *εσ*, *εσι*, *σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when

the following word begins with a vowel, e. g. δακ-έδνμος, λιπ-ο-τάκτης and λειπ-ο-τάκτης, τερπ-ι-κέρανος, ἐγερ-σί-γελας, φερ-έσ-βιος, ταμ-εσί-χρος, ἐλκ-εσί-πεπλος, μξοβάρβαρος (= μγ-σο-β.), ῥίψασπις (= ῥίπ-σ-ασπις), πλήξιππος (= πλήγ-σ-εππος).

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. (first Dec.) σικη-φόρος, ἀγορα-νόμος; (second Dec.) λογο-γράφος, ἰσ-ήμερος (by Elision), κακούργος (by Crasis), λαγωβόλος (λαγός); (third Dec.) ἀστυ-νόμος, ἡδυ-λόγος, βου-φορβός, ναυ-μαχία; πυρ-φόρος, μελαγ-χολία, πανήγυρις; in some, the union-vowel ο is annexed to the stem, e. g. σωματ-ο-φύλαξ, φυσι-ο-λόγος, δαδούχος (by Crasis, instead of δαδ-ό-εχος); in neuters in -ος, Gen. -εος, the ε is elided before ε, e. g. ξιφ-ο-φόρος, or the declension-stem in -ες [‡ 61, (b)] is retained, e. g. τελες-φόρος; so also in other neuters, e. g. κερας-βόλος, φως-φόρος.

REMARK 1. In the first Dec., however, the union-vowel ο is often found instead of the declension-stem, e. g. δικ-ο-γράφος (δικη), λογχ-ο-φόρος; so also the ending -η or -α is annexed even to words of the second and third Dec., e. g. θανατη-φόρος, ἀσπιδη-φόρος; neuters in -ος (Gen. -εος, Pl. -η) frequently vary between the ο and η, e. g. ξιφοφόρος and ξιφηφόρος, σκευοφόρος and σκευηφόρος.

REM. 2. In some words of the third Dec., more seldom of the first and second, ι is annexed to the pure stem, as a union-vowel, e. g. πυρίπνους, αἰγι-βότης; μυστιπόλος (μυστής), μυρίπνους. In several words a euphonic σ (σι) is inserted, e. g. μογο-σ-τόκος, θεο-σ-εχθρία, together with the regular θεοεχθρία, ναυ-σί-πορος.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part of the compound, it is to be noted, that the words beginning with α, ε, ο, in composition regularly lengthen these vowels (if the last part of the compound is a simple) into η and ω, e. g. (α) εὐήνεμος from ἔνεμος, στρατηγός from ἄγω, εὐήνωρ from ἀνήρ; (ε) δυσήρετος from ἔρετος, δυσήλατος from ἐλαύνω; (ο) ἀνωφελής from ὄφελος, πανώλεθρος from ὄλλυμι, ἀνώνυμος from ὄνομα.

5. In relation to the end of the word, the following points should be noted:—

A. In the Greek language, as has been seen (§ 236, 3), a verb can be compounded only with prepositions; but if it is necessary to compound a verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly -έω, is regularly appended to this compound word: e. g. from ἵππους τρέφειν, to keep horses, the derivative is not ἵπποτρέφειν, but by means of the compound substantive ἵπποτρόφος, it is ἵπποτροφέω; so θεοσεβέω from θεοσεβής, ναυμαχεῖν from ναυμάχος, εὐτυχεῖν from εὐτυχής.

B. The compound is an adjective or noun:—

a. The second part is derived from a verb, and has the following endings:

(α) Most frequently -ος, -ον, e. g. θηροτρόφος, nourishing wild beasts, θηρότροφος, nourished by wild beasts. See § 75, Rem. 4.

(β) -ης (-της) or -ας (Gen. -ου), -ηρ (-τηρ), -τωρ, commonly used as substantives with a transitive signification, e. g. εὐεργέτης, benefactor; νομοθέτης, legislator; μυροπώλης, ὀρνιθοθήρας, παιδολέτωρ,

(γ) -ης, -εs, commonly with a passive or intransitive signification, e. g. θεοφιλής, *beloved of God*; εύμαθής, *quick to learn, docilis*; εύπρεπής, *becoming*;

(δ) -s (-ξ), e. g. ψευδόμαρτυς from ΜΑΡΤΥΩ, νομοφύλαξ.

b. Or the second part is a substantive:—

(a) An *attributive* relation exists between the two parts of the compound, the first containing a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. δμόδουλος, *a fellow-slave*; βούλιμος, *excessive hunger, bulimy*; ἀκρόπολις, *citadel*.

(b) An *objective* relation exists between the two parts of the compound, the last denoting the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb, or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοὺς δαίμονας δέσας, ἐπιχαίρεακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἐνδεος = ὁ τὸν θεὸν ἐν ἑαυτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged,¹ where the substantive has a form which is appropriate for the Masc. or Fem. of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz. -ος (Gen. -ου), -ως (Gen. -ω), -ης (Gen. -ους), -ις (Gen. -ιδος), -ων and (when it ends in -υ) -ς, e. g. σύνδειπνος (δείπνον), *a fellow-guest*, εὐδύδικος (δίκη), ἄτιμος (τιμή), δεχήμερος (ἡμέρα), φιλοχρήματος (χρῆμα, χρήματα), ἄστομος (στόμα), εὐγεως (γῆ), *having a fertile soil*; λειπόνεως (ναῦς), *one who deserts the ship*; ἀνωφελής (τὸ ὄφελος), ἀναλκίς (ἀλκή), ἀχρήμων, ἄδακρυς, Gen. -υος (τὸ δάκρυ).

c. Or the second part is an adjective:—

The adjective retains its form, except that those in -υς commonly take the ending -ης; the first part consists either of a substantive or an adverb, e. g. ἀστυγείτων, *near the city, urbi vicinus*; πάνσοφος or πάσσοφος, -ον, *very wise*; ἀνόμοιος, -ον, *unlike*; πρόδηλος, -ον, ἀηδής from ἡδύς, ποδώκης from ὠκύς.

¹ For example, δεισιδαίμων is an adjective of two endings, the ending -ως being both Masc. and Fem., therefore the substantive δαίμων is not changed in composition; but σύνδειπνος takes a regular adjective termination, as the substantive δείπνον has neither a Masc. nor Fem. ending.

SYNTAX

SECTION I

SYNTAX OF THE SIMPLE SENTENCE.

CHAPTER I

Parts of a Simple Sentence.

† 238. *Nature of a Sentence.—Subject.—Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ρόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related both to each other and to the speaker. The conceptions or ideas themselves are expressed by *Essential* words (§ 38, 4); their relations to each other, partly by inflection and partly by *Formal* words.

Thus, e. g. in the sentence *Τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ,* there are five essential words: *καλός, ρόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflection and partly by the Formal words *τό, ἐν, τῷ, τοῦ.*

2. Every sentence must necessarily have two parts, a subject and a predicate. The subject is that, of which something is affirmed; the predicate that, which is affirmed of the subject, e. g. in the sentences, *τὸ ρόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν,* *τὸ ρόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν,* the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be

expressed by a mere inflection-ending of the verb, e. g. *δίδω-μι*, (*I*) *give*.

4. The subject is a substantive or a word used as a substantive, viz. a substantive pronoun or numeral; an adjective or participle used as a substantive; an adverb which becomes a substantive by prefixing the article; a preposition with its Case; an infinitive; finally, every word, letter, syllable, and every combination of words can be considered as a substantive, and with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον δάλλει.—Ἐγὼ γράφω, σὺ γράφεις.—Τρεῖς ἦλθον.—Ὁ σοφὸς εὐδαίμων ἐστί.—Οἱ φθονοῦντες μισοῦνται.—Οἱ πάλαι ἀνδρεῖοι ἦσαν.—Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο.—X. Cy. 8. 3, 42. Οὗτοι οὕτως ἡδὺ ἐστὶ τὸ ἔχειν χρήματα, ὥς ἀνιάρῃ τὸ ἀποβάλλειν.—Τὸ διδάσκειν καλὸν ἐστίν.—X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ.—Τὸ εἰσίνδεσμός ἐστίν.—Τὸ ἦτα μακρόν ἐστίν.—Τὸ γυνῶσι σεαυτὸν καλὸν ἐστίν.

REMARK 1. In the construction of the Accusative with the Infinitive, the subject is in the Acc., as will be seen § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition (*εἰς*, *περί*, *κατά*) with its Case, e. g. *Εἰς τέτταρας ἦλθον*, *as many as four came* (with round numbers *εἰς* also signifies *about*, *at most*). X. Cy. 8. 3, 9. *ἔστασαν πρῶτον μὲν τῶσδορυφόρων εἰς τετρακισχιλίουσ* (*about four thousand stood*), *ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσερας*, *dischilioi δὲ ἐκατέρωθεν τῶν πυλῶν*. X. H. 6. 5, 10. *ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τεγεατῶν περὶ ὀκτακοσίους*. So καὶ ἐκάστους, *each one singly, one by one, singuli*; κατὰ ἔθνη, *singulae gentes*.

5. In the following cases the subject is not expressed by any special word:—

- (a) When the subject is a personal pronoun and is not particularly emphatic, e. g. *Γράφω, γράφεις, γράφει*;
- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχοεῦει* in Hom. *ο οἶνοχόος*, *the cup-bearer pours out the wine*; *θύει* in Her. sc. *ὁ θυτήρ*. X. An. 3. 4, 36. *ἐπεὶ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε* (sc. *ὁ κήρυξ*) *τοῖς Ἕλλησι παρασκευάσασθαι*. So *σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν*, sc. *ὁ σαλπιγτής* (*the signal is [was] given by the trumpet*). So we must explain words which denote the state of the weather or the phenomena of nature; as *θύει*, *it rains*; *νίφει*, *it snows*, *βροντᾷ*, *ἀστράπτει*, sc. *ὁ Ζεὺς*. Th. 4, 52. *ἔσεισε*, *there was an earthquake*. X. Cy. 4. 5, 5. *συσκοτᾷ*, *it is dark*;
- (c) The subject is easily supplied from the context; thus, in designations of time, e. g. *ἦν ἐγγὺς ἡλίου δυσμῶν* (sc. *ἡ ἡμέρα*). *Ἦν ἀμφὶ ἀγορὰν πλήθουσας* and the like; *παρέχει μοι*, sc. *καιρὸς*, *it is time, it is allowed, one can* = *licet*.

e. g. Her. 3, 73. ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν. In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. προσήμαί μοι, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), *things prosper to me*, I succeed, comp. Th. 1, 109. In such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted, as it is readily apparent;

(d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. τὸν Ἰσθμὸν ἐτείχεον καὶ σφί ἦν πρὸς τέλει, sc. τὸ τεῖχος, *they walled the Isthmus, and the [wall] was*, etc. X. Cy. 2. 4, 24. πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνδρίστηται, sc. ὁ βασιλεύς. So also other Cases as well as the Nom. are thus supplied, e. g. Pl. L. 864, d. παιδὶς χράμενος, οὐδὲν πω τῶν τοιοῦτων (sc. παίδων) διαφέρων;

(e) With the third Pers. Sing. of the verb, in a subordinate clause containing a general idea, and in definitions, the indefinite pronoun τις is sometimes omitted. Pl. Criton. 49, c. οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνδράπων, οὐδ' ἂν ὀτιοῦν πάσχη ὑπ' αὐτῶν, *not even if any one should suffer from them*; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1318. κούφως φέρειν χρή θνητὸν ὄντα συμφοράς, the participle must be considered as the subject.

REM. 2. Such expressions as δεῖ, χρή, δοκεῖ, πρέπει, ἔξεστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (*consentaneum est*), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs.

6. The predicate is a verb, an adjective, participle, adjective pronoun or numeral, or a substantive with the Formal word εἶναι; εἶναι, in this relation, is usually called the *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ρόδον θάλασσα. — Ὁ ἄνθρωπος θνητός ἐστιν. — Ἀθάνατοί εἰσιν οἱ θεοί. — Ἡ ἀρετὴ καλὴ ἐστιν. — Ἀγαθὴ παραίφασίς ἐστιν ἑταίρου. — Κύρος ἦν βασιλεύς. — Τοῦτο τὸ πρᾶγμά ἐστι τόδε. — Σὺ ἦσθα πάντων πρῶτος. — Οἱ ἄνθρωποι ἦσαν τρεῖς.

REM 3. The finite verb denotes both the thing affirmed (*id quod praedicatur*) and the relation of the affirmation to the subject and speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses; e. g. the ending of the verb λέγω shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with εἶναι, the affirmation is denoted by the adjective or substantive, and its relation to the speaker by εἶναι, e. g. εὐδαίμων εἰμί = εὐδαιμονέ-ω, εὐδαίμων εἰ = εὐδαιμονέ-εις, εὐδαίμονες ἔσονται = εὐδαιμονή-σονται, though there is a difference between the two modes of expression.

REM. 4. It is necessary to distinguish between the use of εἶναι, as a Formal and as an Essential word; in the former relation, it is merely a copula, connecting the subject with the substantive or adjective, etc. (§ 238, 6); in the latter, it has the idea of *being* or *existence*, *being in a certain condition*, etc., e. g. ἔστι θεός = θεός ἐστιν ὢν (*there is a God, God exists*), as in Her. 3, 108. τὸ θεῖον ἢ προνοίη ἐστὶ ἐοῦσα σοφή.

REM. 5. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula *εἶναι*. This mode of expression, however, is more usual in poetry, though it is found also in prose, particularly in Herodotus, comp. Rem. 3. Eur. C. 381. πῶς δ' ἰταλὸν παρ', ἦτε πάσχοντες τάδε; Id. H. 117. ἦν σπεύδων. Her. 3, 99. ἀπαρνεόμενος ἐστὶ. Id. 9, 51. ἡ νῆσός ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα. Pl. L. 860, e. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. Dem. Ol. 3. (v. 1.) 11, 7. ταῦτ' ἂν ἐγνωκότες ἦσαν, *they would have been convinced of these things*.

REM. 6. The copula *εἶναι* is sometimes omitted, though commonly only in the Ind. Pres.; *εἶναι* is sometimes omitted, even when it is not a copula, but properly a verb. This ellipsis is most frequent in the following cases:—

- (a) In general propositions, observations, and proverbs. Eur. O. 330. ὁ μέγας δαίμων οὐ μόνιμος ἐν βροτοῖς. X. Cy. 2. 4, 27. στρατιᾷ γὰρ ἡ ῥάστη (ὁδός) ταχίστη;
- (b) Very often with verbal adjectives in -τέος, as also with other expressions denoting *necessity* and *duty*, e. g. ἀνάγκη, χρεών, θέμις, εἰκός, also with καιρός, ὥρα and the like. Dem. Ph. 3, 129, 70. ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. Id. Cor. 296, 205. ἀτιμίας—ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη;
- (c) Often with certain adjectives, e. g. ἔτοιμος, πρόθυμος, οἷός τε, δυνατός, ῥάδιον, χαλεπόν, δῆλον, ἐξίον, etc. Pl. Phaedr. 252, a. (ἡ ψυχῇ) δουλεύειν ἐτοίμη. Dem. Ph. 1. 48, 29. ἐγὼ πάσχειν ὅτι οὖν ἔτοιμος. X. C. 1, 1, 5. δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Comp. ib. 2, 34. Here belong also the expressions θαυμαστὸν ὅσον, *it is very wonderful* (= *mirum quantum*), ἀμήχανον ὅσον, *it is quite impossible, inconceivable* (= *immane quantum*), see § 332, Rem. 10. On οὐδεὶς ὅστις οὐ (= *nemo non*), see § 332, Rem. 12.

REM. 7. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. § 71, οὐκ ἐν μέσῳ (sc. ἦν) καὶ παρήμην τῇ δευτεραῖα εἰς τὴν ἐκκλησίαν; the Ind. Pres. also is not very often omitted after conjunctions, e. g. ὅποτε, ἐπεὶ (comp. X. C. 1, 46); on the contrary, very frequently after ὅτι and ὥς (*that*), e. g. X. C. 1. 2, 52. λέγων, ὥς οὐδὲν ὄφελος. The subjunctive is but seldom omitted after the relative ὅς ἂν, and especially after conjunctions, e. g. Pl. Rp. 370, e. ὅν ἂν αὐτοῖς χρεῖα (sc. ᾗ). The ellipsis of the Opt. when ἂν belongs to it is more frequent, e. g. X. Cy. 1. 4, 12. τίς γὰρ ἂν, ἔφασαν, σοῦ γε ἰκανότερος πεῖσαι (sc. εἴη); Ib. 2. 3, 2. ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμέτεροι (sc. εἴησαν). The ellipsis of the Imp. is very rare, e. g. S. O. C. 1480. Ἰλαος, δὲ δαίμων. X. An. 3. 3, 14. τοῖς οὖν θεοῖς χάρις (sc. ἐστω), ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγῃς ἦλθον. The participle is very often omitted, especially after verba intelligendi and declarandi, e. g. X. S. 3, 7. δῆλόν γε, ὅτι φαῦλος (sc. ὢν) φανοῦμαι, but elsewhere also, e. g. X. C. 2. 3, 15. ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (sc. ὄντα), *et nullo modo tibi convenientia*; even in such cases as Th. 4, 135. χειμῶνος τελευτῶντος καὶ πρὸς ἔαρ ἤδη (sc. ὄντος). The Inf. is often omitted after δοκεῖν, ἡγεῖσθαι, νομίζειν and the like, e. g. Th. 7, 60. βουλευτέα ἐδόκει. X. Cy. 1. 6, 14. ἀπιδόντα με ἐκέλευσας τοῖς στρατηγικοῖς (sc. εἶναι) νομιζομένοις ἀνδράσι διαλέγεσθαι.

† 239. Comparison.—Attribute and Object.

1. When the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. Ὁ πατὴρ μείζων ἐστίν, ἢ ὁ υἱός.—Ὁ

σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν. And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, and commonly takes with it a partitive Genitive, e. g. Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν. — Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς.

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by ἔτι, *still, even, etiam*, e. g. μείζων ἔτι, *still greater*; (b) by μακρῶ, ὀλίγῳ, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτῳ; μέγα, ὀλίγον, πολύ, ὅσον, τοσοῦτο, which show how *much* more or less of the quality expressed by the adjective is intended, e. g. πολλῶ μείζων, *multo major, far greater*, πολλῶ ἔτι μείζονες, *multo majores etiam*; (c) sometimes by μᾶλλον. Her. 1, 32. μᾶλλον ὀλβιώτερός ἐστι (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by καί, *vel, even*, e. g. καὶ μάλιστα, *vel maxime, very greatly indeed*; (b) by words denoting measure or the degree of difference, viz. πολλῶ, μακρῶ, πολύ, παρὰ πολύ, ὅσῳ, τοσοῦτῳ, e. g. πολλῶ ἄριστος, *multo praestantissimus, the best by far*; μακρῶ ἄριστος, *longe praestantissimus*; (c) even by the Superlative: μάλιστα (πλεῖστον and μέγιστον i det.), e. g. S. O. C. 743. πλεῖστον ἀνθρώπων κάκιστος. Th. 7, 42. μάλισ-α δεινότητος; (d) by the relative: ὥς¹ (ὅπως), ὅτι and ἥ, οἷος (§ 343, Rem. 2), e. g. ὥς τάχιστα, *quam celerrime*, ὅτι μάλιστα, ἥ ἄριστον, e. g. Pl. Apol. 23, a. πολλαὶ μὲν ἀπέχθεται μοι γεγονάσι καὶ οἶαι χαλεπώταται καὶ βαρύνταται. X. An. 4. 8, 2. χωρίον οἶον χαλεπώτατον; (e) by εἷς, *unus*, e. g. Her. 6, 127. ἦλθε Ξυμβρίδης Συβαρίτης, ὅς ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπύκετο. X. An. 1. 9, 22. δῶρα πλεῖστα εἷς γε ἀνὴρ ὧν ἐλάμβανε, *he received the most gifts, at least considering the fact that he was but a single individual* (C. Tusc. 2. 26, 64. amplitudinem animi unam esse omnium rem pulcherrimam); (f) a peculiar mode of strengthening the Superlative, is by joining ἐν τοῖς with it, in which case the Superlative must be repeated, e. g. Ὁ Ἑρως ἐν τοῖς πρεσβυτάτοισι ἐστὶ (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι), *the oldest among those who are very old*. Her. 7, 137. τοῦτό μοι ἐν τοῖσι δεινέτατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστὴς ὧν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στάσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. 17. ἐν τοῖς πλεῖσται νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοία (ὁμοῖα Ion.) τοῖς was used with the Superlative. Her. 3, 8. σέβονται δὲ Ἀράβιοι πῖστις ἀνθρώπων ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), *like those who respect very much, ut qui maxime*. Th. 1, 25. χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις. The Superlative is also intensified by joining a positive with it, e. g. Ἀγαθῶν ἰππέων κράτιστος, *the best among the good horsemen = the very best*.

REM. 3. The Superlative relation is often expressed more emphatically by negative adjectives or adverbs in the Superlative, preceded by οὐ (Littles), instead of positive adjectives or adverbs in the Superlative, e. g. οὐχ ἥκιστα, *not the least, especially*, οὐ κάκιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μέγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

¹ Ὡς, ὅτι are not in themselves intensive particles, but merely connect some part of δύναμαι understood, and in that way may be said to give intensity to the Superlative. Sometimes δύναμαι is expressed. e. g. Ξενοφῶν ἀνίσταται ἰσταμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. The word or words which define the subject more fully, is called an *attribute*, or *attributive*. The subject is more exactly described, therefore, (a) by the addition of an adjective (attributive¹ adjective), e. g. τὸ καλὸν ῥόδον; (b) by the Gen. of a substantive (attributive Gen.), e. g. ὁ τοῦ βασιλέως κήπος, *regis hortus* (= *regius hortus*); (c) by a substantive in the same Case as the word which is more definitely described, e. g. Κῦρος, ὁ βασιλεύς. The explanatory word is here said to be in apposition with the word explained, and may be called an *appositive* of that word. The predicate (which is termed the object), is more exactly described, (a) by a Case of a substantive; (b) by a preposition with a substantive; (c) by the Inf., (d) by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκέι. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπιέναι ἐπιθυμῶ. Καλῶς γράφεις.

§ 240. Agreement.

1. The finite verb agrees with the subject in Person and Number; the adjective, participle, pronoun, and numeral, in Gender, Number, and Case. The substantive, as a predicate, agrees with the subject only in Case; in Gender, Number, and Case, only when it denotes a *person*, and hence either has a particular form for the Masc. and Fem., or is of common gender. The same principle applies to substantives in apposition (§ 266, 1). But when the substantive denotes a *thing*, it agrees with the subject only in Case, e. g.

Ἐγὼ γράφω, συ γράφεις, οὗτος γράφει. — Ὁ ἄνθρωπος θνητὸς ἐστίν. — Ἡ ἀρετὴ καλὴ ἐστίν. — Τὸ πρᾶγμα αἰσχρὸν ἐστίν. — Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. — Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. — Ἐγενέσθην τῷ ἄνδρι τούτῳ (Κριτίας καὶ Ἀλκιβιάδης) φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, X. C. 1. 2, 14. — Κῦρος ἦν βασιλεύς. — Τόμυρις ἦν βασίλεια. — Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*), X. Cy. 5. 2, 7.

¹ When the adjective merely ascribes some quality to the substantive with which it agrees, it is called an *attributive* adjective, but when it belongs to the predicate and is used in describing what is said of the subject, it is called a *predicative* adjective, e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.

2. The predicative adjective or substantive agrees with the subject as above stated, when the following and other similar verbs, which do not of themselves express a complete predicate sense, have chiefly the force of the copula:—

- (a) The verb *ὑπάρχειν*, *to be the cause of, to be, to exist*;
- (b) Verbs signifying *to become, to increase, to grow*, e. g. *γίγνομαι, ἔφην, αὐξάνομαι*;
- (c) The verbs *μένω, to remain*, and *κατέστην, to be established, appointed, to stand*;
- (d) Verbs signifying *to seem, appear show one's self*, e. g. *ἔοικα, φαίνομαι, δηλοῦμαι*;
- (e) Verbs signifying *to be named*, e. g. *καλοῦμαι, ὀνομάζομαι, λέγομαι, ἀκούω, to be called (like audire)*;
- (f) Verbs signifying *to be appointed to something, to be chosen, to be named*, e. g. *αἰροῦμαι, ἀποδείκνυμαι*;
- (g) Verbs signifying *to be regarded as something, to be recognized as something, to be supposed*, e. g. *νομίζομαι, κρίνομαι, ὑπολαμβάνομαι*;
- (h) Verbs signifying *to be given as something, to be received as something, to be abandoned, cast off, and the like*, e. g.

Kûros ἐγένετο βασιλεὺς τῶν Περσῶν. — Τούτοις ὁ Φίλιππος μέγας ηὐξήθη (Dem.). — Ἀλκιβιάδης ἤρέθη στρατηγός. — Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοὶ ἐχθροὶ ἀκούουσιν (audiunt), they hear themselves called flatterers, etc., Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives (§ 280, 4).

REM. 2. Several of the verbs above named, are also joined with adverbs, but they then express a complete predicate sense; e. g. *ᾤκησεν ἡν (lived) ἀεὶ σὺν τοῖς νέοις. Καλῶς, κακῶς ἐστίν (it is well, etc.). Δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι (diligenter versabantur in custodia), Her. 3, 152. Μάτην εἶναι, to be in vain. Εἶναι, as well as the verbs *γίγνεσθαι* and *πεφυκέναι*, is very often connected with adverbs of place and degree, of which the corresponding adjective-forms are not in use, as *δίχα, χωρὶς, ἐκδς, μακράν, πόρρω, ἐγγύς, πλησίον, ὁμοῦ, ἀλὶς, μᾶλλον, μάλιστα*, e. g. *Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι (sententiae in diversas partes discedebant), Her. 6, 109.**

3. When a Demonstrative, Relative, or Interrogative pronoun, either as a subject or predicate, is connected with a substantive by the copula *εἶναι*, or one of the verbs mentioned in No. 2, the Greek commonly, as the Latin regularly, put the pronoun by means of *attraction*, in the same gender and number with

the substantive to which it belongs. So too, when the pronoun is in the Acc. and depends on a verb of *naming*, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. — Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. — Οὗτοι δὲ Ἀθηναῖοί γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν, Pl. Eutyphr. princ. — Παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία, X. Cy. 8. 7, 24. — Τίς ἐστὶ πηγὴ τῆς ἀρετῆς; — Πάντες οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγραψε, X. C. 1. 2, 42. — Ἐάν τις φίλος μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί (*this is my means of life, hic mihi est victus*) 3. 11, 4.

REM. 3. Yet the Greeks not unfrequently put the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς, Pl. Rp. 344, a, where in Lat. it would be, *Est autem haec tyrannis*. Τοῦτό ἐστιν ἡ δικαιοσύνη, ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως, Phaedr. 245, c. The Neut. Pl. is sometimes used instead of the Neut. Sing. Ἐγωγε φημι ταῦτα μὲν φλυαρίας εἶναι, X. An. 1. 3, 18. See § 241, Rem. 3. The *neuter* pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστὶ φθόνος; *quid est invidia?* (*what is its nature?*) and τίς ἐστὶ φθόνος; *quae est invidia?* (*what is envy?*) The neuter demonstrative is also always used, when it is more fully explained by a word in apposition, e. g. Οὐ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγὴ, Pl. Gorg. 478, c.

† 241. *Exceptions to the general rules of Agreement.*

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν*). Hence, after a collective noun in the Singular, when it is used of persons, as well as after the names of cities and countries, used for the *inhabitants*, and also with abstracts which stand for concretes, the *Plural* is used, and such a *gender* as belongs to the persons denoted by these words.

Hec. 9, 23. τὸ πλῆθος ἐπεβοήθησαν. Th. 4, 32. ὁ ἄλλος στρατὸς ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21. παντὶ τρόπῳ ἀνηρέδιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. χ, 84. φίλε τέκνον (Hector); but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὃ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἴχρ' δὲ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὁ ἐκ τοῦ ἄστεος ὄχλος ἠθροίσθη πρὸς τὰς ναῦς, θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὥς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὥς ἠγγέλθη τὰ γεγενημένα περὶ Πύλου, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιάδε. Also with the relative pronoun; see on adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate is commonly in the Pl., being conformed to the attributive genitive; the predicative adjective or participle takes the gender of the attributive genitive. S. Ph. 497. τὰ τῶν διακόνων τὸν αἰκάδ' ἡπειγον στόλον (*ἡπειγον* which has the Neut. Pl. τὰ for its subject would regularly have been in the Sing. according to No. 4, but is conformed to the plurality in *διακόνων*). Pl. Rp. 8. 563, c. τὸ τῶν θηρίων ἐλευθερώτερά ἐστιν (the Sing. *ἐστίν* is used on account of the Neut. Pl. *ἐλευθερώτερα*, according to No. 4, while *ἐλευθερώτερα* is conformed to the idea of *θηρία* contained in *θηρίων*).

REM. 2. Closely related to the construction just stated, is the following. When a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, as *ψυχὴ Τειρεσίαο*, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. λ, 90. ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο χρύσειον σκῆπτρον ἔχων, *the shade of the Theban Teiresias came, having a golden sceptre* (here *ἔχων* agrees in number with *ψυχὴ*, but in gender with *Τειρεσίαο*). Il. β, 459, ὀρνίθων πετεηνῶν ἔθνεα πολλὰ, *ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν*.

2. When the subject is expressed, not as a special and definite object, but as a general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject.

(The English sometimes uses the words *thing*, or *something*. Sometimes the pronoun *τι*, or the substantives *χρῆμα*, *πράγμα*, are connected with the adjective. When the adjective is in the Superlative, the English uses the article *the*).

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη (*a multiplicity of rulers is not a good thing*): εἰς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας. Id. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις. Id. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μοναρχίη κράτιστον (*a monarchy is the best thing, or most desirable*). Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λέαινα, ἐὼν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκτει ἑν. Pl. Rp. 4, 420, c. οἱ ὀφθαλμοί, κάλλιστον δν, οὐκ ὁστρεῖω ἐναληθιμμένοι εἰσίν. Her. 3, 53. τυραννὶς χρῆμα σφαλερόν. Pl. Th. 122, b. συμβουλή ἰερὸν χρῆμα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually put the predicative adjective in the Neut. Pl. instead of the Sing., where the English uses the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently with verbal adjectives in -τός and -τέος; with those in -τέος and many in -τός, the Inf. is implied in the word itself e. g.

ἀμυντέα ἐστί τινι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*.

Her. 1, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι (*it is impossible*) ἀποφυγεῖν καὶ δεῖ. 3, 83. δὴ λ α, ὅτι δεῖ ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι. Th. 1, 86. οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακρίτέα, ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τάδε (sometimes also ἐκεῖνα), to express an idea in its whole extent or in the most general manner, the plural bringing before the mind all the particulars involved in the idea. Th. 6, 77. οὐκ Ἴωνες τάδε εἰσίν, οὐδ' Ἑλλησπόντιοι, ἀλλὰ Δωριῆς, *it (this) is not Ionians, etc.* Aeschin. Ctes. p. 55. οὐκ ἐστὶ ταῦτα ἀρχή (*this is not an office*). Id. Leg. p. 50. ταῦτ' ἐστὶν ὁ προδότης, *this is the traitor*. Pl. Phaedon. 62, d. ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηδεῖη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου. In the English these plurals are generally translated by the singular, as *this, that*.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., inasmuch as a plurality of objects in the neuter, was regarded by the Greeks as one connected *whole*, the individuality being lost sight of.

Τὰ ζῶα τρέχει.—Τὰ πράγματα ἐστὶ καλὰ. X. Ven. 12, 11 σὺν τῇ πόλει σάζεται καὶ ἀπόλλυται τὰ οἰκεῖα ἐκάστου. Eur. M. 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὕνησιν οὐκ ἔχει.

REM. 4. Also in adverbial participial phrases, a neuter plural is joined with a participle in the singular, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, *when these things had been agreed upon, orders were given, etc.* Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; most of them may be referred to the following cases:—

- (a) When the subject in the Neut. Pl. denotes persons or living creatures, the verb is very often put in the Pl. in accordance with the *Constructio κατὰ σύνεσιν*. Th. 4, 88. τὰ τέλη (*the magistrates*) τῶν Λακεδαιμονίων ὁμόσαντα Βρασίδαν ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευον. Pl. Lach. 180, e. τὰ μείρακια διαλεγόμενοι ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.
- (b) When the objects contained in the plural are to be represented *individually* rather than collectively, or when the idea of plurality composed of several parts (which may also have relation to different times and places) is to be made prominent,¹ e. g. X. An. 1. 7, 17. ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμάχεσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ᾗσαν καὶ ἵππων καὶ ἀνδράπων ἵχνη πολλά (*many tracks here and there*). Cy. 5. 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐσμι, κάπειτα ἔρωτα αἰτί-

¹ It will often, therefore, depend upon the view in the speaker's mind, whether the Sing. or Pl. is to be used.

ὄνται, the singular ἐστὶ is used here because mankind is referred to as a class, but the plural αἰτιῶνται, to denote that each individual blames love, the charge being made too, in a different manner and at different times. Th. 5, 26. ἔξω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγένοντο, mistakes of each of the two, at various points and times. X. An. 1. 4, 4. ἦσαν δὲ ταῦτα δύο τείχη.

'c) The non-Attic poets from Homer down, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. Ol. 11. (10.) princ. μελιγάρυες δμνο. ὥστερον ἀρχαὶ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἔστι and ἦν, but only at the beginning of a sentence (comp. *il est cent usages*), which then assume the character of impersonal expressions. Her. 1, 26. ἔστι καὶ μεταξύ τῆς τε παλαιῆς πόλιος καὶ τοῦ νηοῦ ἐπὶ στάδιοι. Pl. Rp. 5, 462, c. ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος. In like manner the Greeks regularly say ἔστιν, οἶ, σὺν, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 2, is very different from this.

5. A subject in the Dual, as well as two subjects in the Singular, very often have a predicate in the Pl., e. g. Δύω στρατὰ ἀνεχώρησαν. Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ. The rule seems to be, that when the affirmation is made of each of the two separately, the Dual is used, but when of both together, the Plural, e. g. Μίνως καὶ Λυκοῦργος νόμους ἔθετην (*each gave laws*); ἡδονὴ σοι καὶ λύπη ἐν τῇ πόλει βασιλεύσετον.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πόδε, χεῖρε, ὦτε, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual very often interchanges with the Pl., especially in participles, e. g. Il. λ, 621. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων στάντε ποτὶ πνοήν. Pl. Euthyd. 273, d. ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλῳ.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs, are spoken of, e. g. Il. δ, 452, sqq. ὥς δ' ὅτε χεῖμαρ ῥοὶ ποταμοί, κατ' ὁρεσφι ῥέοντες, ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ, . . ὥς τῶν μισγομένων γένητο ἰαχὴ τε φόβος τε (two streams running on opposite sides are compared with two hostile parties). Il. θ, 185, sqq. Ἐάνθε τε καὶ σὺ Πόδαργε, καὶ Αἰῶν Λάμπε τε διέ, νῦν μοι τὴν κομιδὴν ἀποτίνετον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον (two pairs).

REM. 10. The following points also are to be noted in respect to the Dual:—

(a) A substantive in the Pl. is very often connected with the Duals δύο, δύο, but seldom with δυοῖν. Il. ε, 10. δύο υἷες. Il. ι, 4. ἄνεμοι δύο. Aesch. Ag. 1395. δυοῖν οἰμώγμασιν. Pl. Soph. 244, b. προσχρώμενοι δυοῖν δυνάμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένῳ ἀλλήλοιν;

(b) The Duals τῶ, τοῖν, τῶδε, τοῖνδε, τούτῳ, τούτοις, αὐτῶ, αὐτοῖς, δ, οἷς, in prose are used both as masculine and feminine (i. e. they are of common gender), e. g. ἄμφω τῶ πόλεε — τῶ γυναικε — ἄμφω τούτῳ τῶ ἡμέρῃ — τοῖς γενεσέοις — τούτῳ τῶ τέχνῃ — τούτοις τοῖς κινήσει — τῶ ὁδῶ. The Fem

form of the article *τά*, is extremely rare, e. g. *τά δ' οὖν κόρα*, S. Ant. 769; oftener the form *ταῖν*, X. H. 6, 4. 17. Pl. Tim. 79, d; so *ἐκ ταῖνδε δ' οὖσαι* *παρθένοι*, S. O. C. 445. *Ταύτα* occurs Av. Pac. 847, but *ταύταιν* is more frequent, e. g. *ταύταιν μόλαι*, S. O. C. 859; *ἐκ ταύταιν*, 1149; *ταύταιν δὲ ταῖν διαθήκαι*, Isae. 5, 15. *Αὕτα*, S. Ant. 570. Besides the pronouns mentioned, sometimes other attributives also in the Dual are used as of common gender; the participle but seldom. Pl. Phaedr. 237, d. *ἡμῶν ἐν ἐκάστῳ δύο τινέ ἐστων ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα*—*τούτω δέ κ. τ. λ.*

6. When the predicate is a substantive connected to the subject by *εἶναι* or any other verb having the character of a copula (§ 240, 2), the verb often agrees by means of attraction, as commonly in Latin, with the nearest predicative substantive.

Her. 3, 60. *τὸ μῆκος τοῦ ὀρύγματος ἐπὶ στάδιοι εἰσι. 2, 15. αἱ Θῆβαι Αἴγυπτος ἐκαλέετο.* Th. 3, 112. *ἐστὸν δὲ δύο λόφω ἡ Ἰδομένη ὑψηλῇ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλεῖντο.* Isocr. Paneg. 51, b. *ἐστὶ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θρᾷκες καὶ Πέρσαι.* So also in the participial construction, e. g. Th. 5, 4. *καταλαμβάνουσι καὶ βρικινίας, δὲ ἔρυμα ἐν τῇ Λεοντίῃ.* Pl. L. 735, e. *τοὺς μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως, ἀπαλλάττειν εἴωθεν* (instead of *ὄντας*). So also Her. 3, 108. *ἡ Λάαινα, ἐδὲν ἰσχυρότατον καὶ θρασύτατον, ἀπαξ ἐν τῷ βίῳ τίκτει ἓν*, instead of *ἐοῦσα*. Comp. No. 2. A similar attraction occurs sometimes in sentences denoting comparison, e. g. *τῶν κοινῶν τι ἄρα διανοούμην, ὧν οὐδὲν σὺ μᾶλλον, ἢ τις ἄλλος ἔχει*, Pl. Theaet. 209. a. (*ἔχει* here agreeing with *τις* instead of *σύ*). In Latin this is much more frequent.

7. A superlative connected with a partitive Gen. commonly takes the gender of the subject, more rarely that of the partitive Gen.

Il. φ, 253. (*αἰετοῦ*) *ὅσθ' ἅμα κάρτιστός τε καὶ ἄκιστος πετεηνῶν.* χ, 139. *κίρκος, ἐλαφρότατος πετεηνῶν.* Her. 4, 85. *ὁ Πόντος πελαγέων ἀπάντων πέφυκε θωυμασιώτατος.* Menandr. p. 193. (*Mein.*) *νόσων χαλεπώτατος φθόνος.* X. C. 4. 7, 7. *ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.* Pl. Tim. 29, a. *ὁ κόσμος κάλλιστος τῶν γεγονότων.* Plutarch. Consol. 102. c. *ἡ λύπη χαλεπωτάτη παθῶν.* On the contrary, Isocr. ad Nicocl. extr. *σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος ἀπάντων κτημάτων ἐστί* (the Superlative here taking the gender of the partitive Gen. *κτημάτων*).

REM. 11. When the idea of personality in general is to be expressed, the Masc. form may be used, referring to words denoting females; (in this and other similar irregularities, less regard is had to strict grammatical principles than to the general idea to be expressed,) e. g. *Συνεληλύθασιν ὥς ἐμὲ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφίδαι καὶ ἀνεψιαί τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεςκαίδεκα τοὺς ἐλευθέρους* (*free men*), X. C. 2. 7, 2. *Ἡ στείρος οὖσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα.* *she cannot endure*

that other persons (Masc.) should bring forth young, Eur. Andr. 711. So also the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391 (Electra says of herself) *πесоύμεθ', εἰ χρή, πατρὶ τιμωρούμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl is used, for the sake of modesty, instead of the Sing., the speaker representing his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδῃ, καὶ ἡμεῖς τηλικούτοι ὄντες δεῖναι τὰ τοιαῦτα ἡμεν (*I also was at that age sharp in these matters*), X. C. 1. 2, 46. Ἐννοιά ποθ' ἡμῖν ἐγένετο (*the thought once occurred to me*), Cy. 1. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἶχομεν εἰπεῖν. Among the poets, particularly the Tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often occurs, e. g. Eur. H. F. 858. Ἥλιον μαρτυρόμεσθα δρῶσ', ἃ δρᾶν οὐ βούλομαι. Hipp. 244. αἰδούμεθα γὰρ τὰ λελεγμένα μοι.

REM. 13. In an address directed to several persons, the Greek has several peculiar idioms:—

- (a) The Imp. Sing. *εἰπέ* and some others, which denote an exhortation or animating call, e. g. ἄγε, φέρε, ἰδέ, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. *εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι*. Dem. Chers. 108, 74. *εἰπέ μοι, βουλευέσθε*.
- (b) In an address directed to several persons, the predicate in the Pl. often refers to a Voc. which denotes only one of the persons addressed; this is done for the purpose of making the principal person prominent. Od. β, 310. Ἀντίνο', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι. μ, 82. νῆα ἰδύνετε, φαίδιμ' Ὀδυσσεῦ. X. H. 4. 1, 11. Ἰτ', ἔφη, ὑμεῖς, ὦ Ἡριππίδα, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὴ ἀναστάντες ἐδίδασκον. An interchange of the Sing. and Pl. often occurs among the Tragedians, when the chorus is either addressed by others, or speaks of itself, the poet having in mind, at one moment, the whole chorus, at another their leader, e. g. S. O. C. 167. *ξεῖνοι, μὴ δῆτ' ἀδικηδῶ σοι πιστεύσας*.
- (c) The second Pers. Imp. instead of the third, is sometimes connected with the indefinite pronoun *τις* or *πᾶς τις*, or even with a substantive and *τις*; this idiom, which is not common, occurs mostly in the Attic dialogue, e. g. Ar. Av. 1186. *χώρει* (instead of *χωρεῖτω*) *δεῦρο πᾶς ὑπηρέτης* (*every servant come hither*): *τόξευε* (instead of *τοξεύετω*) *πᾶς τις* (*every one use his bow*). Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) *στειχέτω τις ὡς τάχος, ἐλθὼν δὲ δάκους τοῦςδ', ἵν' οἰωνοσκοπεῖ, μοχλοῖς τριαίνου κἀνάτρεψον ἔμπαλιν, καὶ — μέδεε*. Comp. Larger Grammar, § 430, 2 (γ).

‡ 242. Agreement when there are several subjects.

1. When there are two or more subjects connected together there is a double relation to be distinguished:—

- (a) The subjects are regarded as expressing *multitude*, and the predicate is referred to all the subjects *equally*; then the predicate is in the Plural, and when there are but two subjects, in the Dual or even in the Plural (comp. ‡ 241,

5); the gender of the predicative adjective is determined according to the following rules:—

- (α) With words of like gender denoting persons, the adjective has the same gender; with words of different gender denoting persons, the gender of the adjective is conformed to the masculine subject rather than to the feminine or neuter, and to the feminine rather than the neuter; in both cases the adjective and verb are plural.
- (β) With words of like gender denoting things, the adjective is either in the same gender and in the plural, or is in the neuter plural; with words of different gender denoting things, the adjective is in the neuter plural.
- (γ) When words denoting persons and things stand in connection, the adjective is plural and takes the gender of the words denoting persons, when the persons are to be considered as the more prominent idea, or the things are to be viewed *personally*; but when both are to be viewed merely as things, the adjective is in the neuter plural.

Καὶ λήθη δὲ καὶ ἀδυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν, X. C. 3. 12, 6. Σωκράτει ὁμιλητὰ γενόμενῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην, ib. 1. 2, 12. Ἡρακλῆς καὶ Θησεὺς μόνοι τῶν προγεγενημένων ὑπὲρ τοῦ βίου τοῦ τῶν ἀνθρώπων ἀδληταὶ κατέστησαν, Isocr. Pan. 212. Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσιν, Pl. Men. 73. Αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι, Pl. β, 137. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν, X. Cy. 3. 1, 7. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. — Σώματος κάλλος καὶ ἰσχυρὸς δειλῷ καὶ κακῷ ξυνοικοῦντα πρόποντα φαίνεται, Pl. Menex. 246, e. Εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα, Pl. Ἦν ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα, Her. 3, 57. Αἰῶνες τε καὶ πλείονες καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμενα οὐδὲν χρήσιμά ἐστιν, X. C. 3. 1, 7. Ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι, Aesch. Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ δὲ ἡμῖν εἴη διελθεῖν, οὐρανὸς τε καὶ τύραννος, Pl. Rp. 562, a.

- (b) Each subject is considered *separately* and *by itself*; then the predicate is confined to one of the subjects and

agrees with it. This construction is also used, when one of the subjects is to be represented as more prominent than the others. There are here three positions of the predicate: (a) before all the subjects; (b) after all the subjects; (c) after the first subject.

Pl. Lys. 207, d. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ. Her. 5, 21. εἶπετό σφι καὶ ὁ χήματα καὶ δερμάροντες καὶ ἡ πᾶσα πολλή παρασκευή. X. R. Ath. 1, 2. αἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. Pl. Symp. 109, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνδράπων ἠφανίζετο. Th. 8, 63. οἱ ἐν τῇ Μιλήτῳ καὶ ὁ Ἀστύοχος . . . ἐθάρσησα. Th. 3, 5. Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμειῶνδας Θηβαῖος. X. An. 2. 2, 1. Φαλῖνος ᾔχετο καὶ οἱ σὺν αὐτῷ.

REMARK 1. Sometimes the verb, though it follows different subjects, agrees with the first subject, the remaining subjects being then represented as subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει. So also with the attributive adjective, e. g. X. An. 1. 5, 6. ἐπὶ δὲ βολοὺς καὶ ἡμιοβόλιον Ἀττικούς (the adjective here agreeing with βολοὺς rather than ἡμιοβόλιον). Th. 8, 63. Ἀστύοχος ἐπύθετο τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

REM. 2. The verb sometimes stands in the Sing., if several nouns in the Pl. denoting things precede, when it is intended to represent those nouns as making up one whole, as a condition, state, etc., e. g. Pl. S. 188, b. καὶ πᾶχναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἑλληνα τῶν τοιοῦτων γίγνεται ἐρωτικῶν.

REM. 3. When the subjects are connected by ἢ — ἢ, αὐτ — αὐτ, καί — καί, αἶ — αἶ, οὕτε — οὕτε, neque — neque, the predicate agrees with the subject standing nearest to it, if each subject is to be regarded separately and by itself, e. g. ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει, aut hic, aut ille vera dicit; but when the subjects are not considered separately or as independent of each other, but as expressing plurality, the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἃ Δημοφῶν ἢ Θηριππίδης ἔχουσιν.

REM. 4. The attributive adjective commonly agrees with the substantive nearest to it, e. g. Ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη, Th. But where perspicuity or emphasis requires it, the adjective is repeated with each substantive, e. g. πάντες ἄνδρες καὶ πᾶσαι γυναῖκες; or the constructions stated under No. 1 are observed, e. g. Ἡρακλῆς καὶ Θησεὺς μόνοι. Πατήρ καὶ μήτηρ καὶ ἀδελφοὶ αἰχμαλῶται γεγεννημένοι, etc. See examples under No. 1.

2. When several subjects of different persons have a common predicate, the verb (which is commonly plural) is in the first person rather than the second or third, and in the second rather than the third.

Ἐγὼ καὶ σὺ γράφομεν, ego et tu scribimus. — Ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus. — Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus. — Σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis. — Ἐγὼ καὶ ἐκεῖνοι γράφομεν. — Σὺ καὶ ἐκεῖνοι γράφετε. — Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. — Ὑμεῖς καὶ ἐκεῖνος γράφετε.

REM. 5. Sometimes also for the sake of a more forcible contrast, the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4. 7. περὶ τοῦ

δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἄν ἄλλος οὐδεὶς θέναιτ' ἀντειπεῖν. Pl. Phaedon. 77, d. ὁμοῦ δέ μοι δοκεῖς σύ τε καὶ Σιμμίαν ἡδέως ἄν καὶ τοῦτον διαπραγματεύσασθαι (*pertractare*) τὸν λόγον. X. An. 2. 1, 18. σὺ τε γὰρ Ἕλληνας εἰ καὶ ἡμεῖς. Comp. Rem. 4.

† 243. *Remarks on certain Peculiarities in the use of Number.*

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets: δάκρυον, ἀκτίς, σταγών, στάχυς, *harvest*, etc.; in prose: κύμα, ἐσθῆς (like *vestis*), λίθος, πλίνθος, ἄμπελος, ἡ ἱππος, *cavalry*, ἡ ἀσπίς, *a body of troops*, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing., e. g. ὁ Πέρσης, *the Persians*, ὁ Ἀράβιος, ὁ Λυδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἕλληνα φίλον προσδέσθαι, Her. 1, 69. Also the words στρατιώτης, πολέμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, nor to the names of materials, nor to abstracts; still, even such nouns in certain relations take the Pl., namely, when they express the idea of a common noun:—

(1) Proper names: (a) to denote several individuals of the same name, e. g. δύο Κατύλοι; (b) to denote persons that possess the nature or the qualities of the individual named, e. g. Pl. Theaet. 169, b. οἱ Ἡρακλέες τε καὶ Θησεῖς, *men like Hercules and Theseus*.

(2) Names of materials occur not seldom in the Pl., since either the single parts, which make up the material, or the different kinds of a given material, are contemplated, e. g. ἅλας, *salt*; ψάμαθοι, *sand*; πυροὶ καὶ κριθαί; ἄνεμος καὶ ὕδατα, οἶνοι πολυτελεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the plural have a concrete signification, since the plural is used when the separate kinds or circumstances or relations of the abstract idea, are denoted, or the manifestation of the abstract action, as repeated in different places or times; hence also when the abstract idea relates to several persons, e. g. Herod. 7, 158. ὑμῖν μεγάλαὶ ὠφελίαι τε καὶ ἐπαυρέσεις γεγόνασιν. 3, 40. ἐμοὶ αἱ σαὶ μεγάλαὶ εὐτυχίαι οὐκ ἀρέσκουσι. So ἐχθρῆ, *inimicitiae*; στάσεις, *seditiones*; φιλῆαι, *ταλαιπωρίαι*, *aerumnæ*; θάνατοι, *mortes*; ψύχη καὶ θάλαπη, *θυμοί*, *animi*; φόβοι, *φρονήσεις*, *reflections*; ἀπέχθειαι, *ἀνδρίαι*, *brave deeds*; ὑγίειαι καὶ εὐεξίαι τῶν σωμάτων, like *valetudines*, etc.; πίστεις, *testimonia*; εὐνοίας δοῦναι, *to show acts of kindness*; χάριτες, *presents*; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, *treasures*, *divitiae* (*πλοῦτος*, *riches*, abstract); γάμοι, *nuptiae*; νύκτες, *the hours or watches of the night*, *horæ nocturnæ*; ταφαί, *funera*, etc. So, e. g. in English, *How long these nights are?* when one night is meant.

REMARK. The Greeks commonly use the Pl. of Abstracts as well as Concretes, when they refer to a Pl. Adj., the idea contained in the abstract term

being then applicable to several persons, e. g. *κακοὶ τὰς ψυχὰς; καλοὶ τὰ σώματα; ἄριστοι τὰς φύσεις; καὶ ταῖς γνώμας καὶ τοῖς σώμασι σφαλλόμενοι*, X. Cy. 1. 3, 10.

4. When neuter adjectives, pronouns, and numerals are used as substantives, the Greek, like the Latin, always employs the Pl., when several individual things, individual relations or circumstances, a whole which is represented as consisting of single parts, are to be understood by these words; the English often uses the singular here, as *this, that* (*ταῦτα, ἐκεῖνα*). Comp. § 241, Rem. 3. The Sing. of adjectives used substantively is put in the Neut., when an abstract idea, a whole as such, is to be expressed, e. g. *τὸ καλόν, the beautiful* in the abstract, *τὸ κακόν, the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. *τὰ καλά, res pulchrae; τὰ κακά, mala, the evil deeds, things, etc.*

§ 244. THE ARTICLE.

1. The subject as well as every substantive, takes the article, when the speaker wishes to represent an object as a *definite* one, and to distinguish it from other objects of the same kind. The substantive without the article denotes either an indefinite individual, or it represents an abstract idea in the most general manner, without any limitation.

Ἄνθρωπος: (a) *a man, as an individual*, i. e. some one of the race of men; (b) *man, a man, as a species*; *ὁ ἄνθρωπος*: (a) *the man, as an individual*, the man whom I have in view and consider as an individual distinguished from other men; (b) *the man, as a class or species*, as I think of him as something definite and limited in respect to his entire nature or constitution; — *γάλα*, *milk*, *τὸ γάλα, the milk* (as a particular substance); *σοφία*, *wisdom*, *ἡ σοφία, the wisdom* (viewed as a definite property or particular kind of wisdom); *φιλοσοφία*, *philosophy in general*, *ἡ φιλοσοφία, as a particular science or a particular branch of philosophy*. When the Inf. is to be considered as an abstract substantive, it has the article, e. g. *τὸ γράφειν*. But the abstract noun takes the article when it expresses a concrete idea, e. g. *ἡ στάσις, the* (particular) *sedition*; *τὸ πρᾶγμα, the* (particular) *deed*; hence also the Pl. *αἱ στάσεις, τὰ πράγματα*.

REMARK 1. From what has been said, it follows: (a) That the substantive, as the subject of a sentence, may stand with or without the article, according as it is intended to be represented, either as a definite or an indefinite object; (b) on the contrary, that the substantive, as a predicate, must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. *νύξ ἡ ἡμέρα ἐγένετο, the day became night*. Isocr. Nicocl. 28, a. *λόγος ἀληθής καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἶδωλόν ἐστι*. But when the predicate denotes a definite, a before-mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, he concluded that this was the Orestes, namely, the one before-mentioned*. 5, 77. *οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες, the rich bore the name of* (before-mentioned) *ἱπποβόται*. In

passages like X. Cy. 3. 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμ-
προσέπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν
ἄνδρα τὸν ἀγαθόν. An. 6. 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν
ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article
denotes, that the ideas expressed by *benefactor*, *honest man*, *traitor*, point to a
definite action either before named, or well-known. — When the predicate is a
superlative or a substantive with a superlative, the article is not used in Greek;
the English, however, uses it here. Οἱ Φασηλῖται εἰσι πονηρότατοι ἀνθρώπων
καὶ ἀδικώτατοι (*the most wicked*, etc.), Dem. 25, 2. Ἄνδρὶ καλῷ κάγαθῷ ἐργα-
σία κρατίστη ἐστὶ γεωργία, X. Oec. 6, 8. Comp. § 241, 7.

2. Hence the article is used to denote the whole compass of
the idea, everything which can be included under the term
used; one object is here considered as a representative of the
whole class.

Ὁ ἄνθρωπος θνητός ἐστι, πῶν (i. e. all men) is mortal. Χρῆ - εἰς αὐτὸ φθί-
γεσθαι τὸν ῥήτορα καὶ τὸν νόμον, Aesch. Ctes. 16. Ἡ ἀνδρεία καλὴ
ἐστίν, i. e. everything which is understood by the idea of ἀνδρεία. Τὸ γάλα
ἡδύ ἐστίν.

REM. 2. Where the English uses the indefinite article *a* or *an*, denoting
merely a class, as *a man*, or an individual of a class who is not distinguished
from the others, as *some man*, it not being determined what man, the Greek
omits the article; hence ἄνθρωπος in both instances.

REM. 3. Common nouns sometimes omit the article, where, according to the
statement in No. 1, it would be inserted. This is the case: (a) In appellations
denoting *kindred* and the like, where the particular relation is obvious of itself,
or is sufficiently definite from the connection or the context, e. g. πατήρ, μήτηρ,
υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, husband, γυνή, wife, etc. Comp. the expres-
sions, *Father has said it*, *Mother comes*; (b) When two or more independent sub-
stantives are united, forming one whole, e. g. παῖδες καὶ γυναῖκες (like English
wife and child, *horse and rider*), πόλις καὶ οἰκίαι (*city and houses*), Th. 2, 72; (c)
When common nouns are, at the same time, used as proper nouns; these being
definite from their nature or from usage, do not need the article, e. g. ἥλιος, οὐραν-
ός, ἔστυ, used of Athens, πόλις, of a particular city, known from the context,
γῆ, of a particular country, βασιλεύς, of a particular king, commonly the king of
Persia, etc.; other like expressions are ἀνεμος, θάλασσα, etc. The article is
often omitted also with words denoting time, though this is generally the case
only in connection with prepositions, e. g. ἀφ' ἡμέρας, μέχρι νυκτός, ἅμα ὁρῶν,
περὶ ἡλίου δυσμᾶς, μετὰ Ἰλίου ἄλωσιν. The omission of the article is altogether
natural when a common noun has an abstract signification, or expresses an
action, or the manner of an action, most frequently in connection with prepo-
sitions, e. g. ἡγεῖσθαι θεούς, to believe in gods. Ἐπὶ δεῖπνον ἐλθεῖν, to come to
supper, to a feast, X. C. 1. 3, 6. Ἐφ' ἵππου ἵεναι, horse-back. Ἐπὶ θήραν ἐξίεναι
(i. e. *ad venandum*), X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος
λαβεῖν κρεῖττον, ἢ μὴ ἐπιστάμενον (*ad vehendum*), X. C. 1. 1, 9. Ἐπὶ ὕδωρ ἵεναι
(*aquatum ire*), Her. 3, 14

REM. 4. The names of the arts and sciences, of the virtues and vices, often
omit the article, even where they occur in a definite relation, since, as well-
known appellatives, they have come to be used as a kind of proper names, e. g.
Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ
σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ
ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσι
ἀρετὴ σοφία ἐστὶ, 3. 9, 5. Ἐπιστήμη ἄρα σοφία ἐστίν, 4. 6, 7. Μάλιστα γὰρ

ἐμμελήκει αὐτῷ ἰππικῆς, Cy. 8. 3, 25. The omission of the article is natural also, when an abstract is to be represented *actively*, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, *in philosophizing* (*in philosophando*), Pl. Phaed. 68, c. But where a particular art or science, etc. is to be distinguished from another, the article is used, e. g. ἡ ῥητορική, ἡ ἀριθμητική. The substantives μέγεθος, πλῆθος, ὄψος, εὖρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, as they are to be received as a kind of adverbial expression, e. g. ποταμὸς Κύδνος ὀνομα, εὖρος δύο πλέθρων, *two plethra wide*, X. An. 1. 2, 23.

3. The article is very often used with common nouns to denote what belongs to an object or is requisite for it, what is due to it.

X. Cy. 3. 3, 6. Ἐνομίζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξίειπαινον ποιήσῃ, τὸ ὅλον αὐτῷ καλῶς ἔχειν (*partem, cui praeest; centuriam suam*). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἑκάστῳ τῶν ἡγεμόνων, ἐκέλευσεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (*partem debitam*). An. 7. 6, 23. ἀλλά, φαίητε ἂν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ ἐβούλετο ἐδύνατο ἂν ταῦτα ἐξαπατᾶν (*the measures requisite to guard against deception*). 5. 6, 34. οἱ στρατιῶται ἠπείλουν αὐτῷ εἰ λήφονται ἀποδιδράσκοντα, ὅτι τὴν δίκην ἐπιδήσοιεν (*the due, deserved punishment*).

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα στέργουσιν (*parents love THEIR children*). Ὁ στρατηγὸς τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἄγει (*leads HIS soldiers*). Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, X. An. 1. 8, 3.

5. As the article may make one object prominent, by individualizing it and presenting it apart from others, it is often used, when an object is to be represented in a *distributive* relation to the predicate of the sentence.

Προσαίτουσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται δώσειν ἀντὶ δαρικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus, three half-Darics a month to each soldier*, comp. English *so much the pound*), X. An. 1. 3, 21. (comp 5. 6, 23.) Δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν (*each of you shall have a Daric each month*), 7. 6, 7. Ὁ δὲ συνεδισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπει, ὅτε μὴ παρείῃ πολλά, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρήσθαι (*singula panis frustra, to dip each morsel into the different sauces*), Id. C. 3. 14, 6.

6. The article is properly and originally a demonstrative pronoun, and is still often used in a demonstrative sense. This

is particularly the case in Homer, where the article almost uniformly has a pronominal relation. Comp. § 247.

The simplest use of the article as a demonstrative, is as follows: An object not before described or referred to, when it is first mentioned as an indefinite individual, does not take the article; but when it is repeated, it takes the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὃ δὲ ἀνὴρ μοι ἔλεξεν*. Hence the article is also used when the speaker *points to* an object, e. g. *Φέρε μοι, ὦ παῖ, τὸ βιβλίον* (*the book = this or that book*). In this relation, the article may be used with material nouns, e. g. *Δός μοι τὸ γάλα* (*the milk, which had been pointed out*); and even when a part only of the material is referred to, the article is employed, though material nouns elsewhere are always without the article, as they contain no idea of individuality, e. g. *Πίνω τοῦ οἴνου* (*of this wine*). The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς*, *that beautiful boy*; this is very frequent with proper names. See No. 7. *Ὅτε ἑρξῆς ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα* (*that numberless host*), X. An. 3. 2, 13.

7. Personal proper names as such, i. e. so far as they in themselves denote merely individuals, do not take the article. But they take it, when they have been already mentioned, and are afterwards referred to (No. 6); or even when they have not been before named, if it is intended to designate them as well-known and distinguished (No. 6). Plural names of nations, and also the names of countries, districts, and festivals, are both with and without the article.

Σωκράτης ἔφη. So also where an adjective is joined with a proper name, e. g. *σοφὸς Σωκράτης*, *the wise Socrates*. *Ἐνίκησαν Θηβαῖοι Λακεδαιμόνιους*. *Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν*, X. An. 1. 4, 5. *Κῦρον δὲ μεταπέμπεται (Δαρείος) . . ἀναβαίνει οὖν ὁ Κῦρος*, X. An. 1. 1, 2. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείδυιαν ἀρπάσαι*, Pl. Phaedr. 229, b (*as well-known names*).

REM. 5. When a noun in apposition, accompanied by the article, follows a personal proper name, the proper name does not take the article, e. g. *Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*. But yet when the article is used, e. g. *ὁ Κροῖσος, ὁ τῶν Λυδῶν βασιλεὺς*, it has a demonstrative sense, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when it serves to distinguish the person or thing mentioned from others of the same kind, or when the person or thing named is to be pointed out as one known. e. g. *Σωκράτης, ὁ φιλόσοφος*; *Σωκράτης, ὁ Ἀθηναῖος*, *Socrates, the philosopher, the Athenian*; *Χειρίσοφος, ὁ Λακεδαιμόνιος*; on the contrary, the noun in apposition does not take the article, when it expresses merely an adjective attributive, e. g. Her. 1, 1. *Ἡρόδοτος Ἀλικαρνασσεύς*, *Herodotus of Halicarnassus*. Th. 1, 1. *Θουκυδίδης Ἀθηναῖος*, *Thucydides an Athenian, or of Athens*. *Κλεόνωρ Ὀρχομένιος*, *Cleonor of Orchomenus*, X. An. 3. 2, 4. The names of rivers are

commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλυς ποταμός (*the river Halys*), Her. 1, 72. ὁ Ἀχελῷος ποταμός, Th. 2. 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν, X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν, 11. πρὸς τὸν Ἀράξην ποταμόν, 19. Examples like the following are more seldom: ἐπὶ τῷ ποταμῷ Κακυπάρει, Th. 7, 80. ἐπὶ τὸν ποταμόν τὸν Ἐρινεόν, ib. 82. Sometimes the article is wanting: ἐπὶ Ψάρον ποταμόν (according to the best MSS.), X. An. 1. 4, 1; ἐπὶ Ἀρπασον ποταμόν (according to the best MSS.), ib. 4. 7, 18; ποταμός Σελινούς, 5. 3, 8. The names of mountains, islands, seas, cities, etc., are also placed between the article and the noun, when they are of the same gender or, at least, of the same declension as the nouns to which they belong, viz. γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κώμην, Th. 4, 43; τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκόμβρου ὄρους, Th. 2, 96; τοῦ Αἴμου ὄρους, Th. 2, 96 (ὁ Αἴμος); ἡ Βόλβη λίμνη, Th. 1, 58. 4, 103; ἡ Μένδη πόλις, Th. 4, 130. But if the gender (or declension) is not the same, they must be regarded as in apposition with the nouns to which they belong, and are placed before or after them, e. g. τῷ ὕρει τῇ Γερανείᾳ, Th. 4, 70; τὴν ἄκραν τὸ Κυνὸς σῆμα, 8. 105; τῆς Ἰδης τοῦ ὕρους, 108; ἡ Λήκυδος τὸ φρούριον, 4, 113; τὸ χωρίον αἱ Ἐννέα ὁδοί, 1, 100; τὴν πόλιν τοὺς Ταρσοὺς, X. An. 1. 2, 26. The article is seldom omitted, e. g. ἀπὸ Ἀβδηρῶν πόλεως, Th. 2, 97.

8. When adjectives or participles are used as substantives, they regularly (according to No. 2) take the article. The English here either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker* (= *the one speaking*); or resolves the participle by *he who*, *they who*, *that which* (= to the Lat. *is*, *qui*). This usage is very frequent in Greek with all the participles.

Ὁ σοφός, *the wise* (*man*), *a wise* (*man*), οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες (*those who judge*), *the judges*; οἱ λέγοντες, *the orators*; τὸ ἀγαθόν, τὸ καλόν, τὰ καλά, ὁ βουλόμενος, *quivis*; ὁ τυχών, *whoever happens*. Ὁ πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται. Ὁ πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἀξιοῦται. Ὁ πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιοθήσεται. — Ὁ ἀρετὴν ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων, X. An. 7. 7, 42. But when the adjectives and participles are designed to express only a part of a whole, the article is omitted, e. g. ἀγαθοί, *good men*; φιλοσοφούντες, *maestros*; κακὰ καὶ αἰσχροὶ ἐπραξεν.

9. Participles also take the article, when definite individuals are spoken of, in the sense of *those*, *who*; a participle with the article is very often appended to a preceding substantive, in the form of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum*, *eam*, *id dico*, *qui*, *quae*, *quod*, or *et is quidem*, *qui*.

Her. 9, 70. πρῶτοι ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες (*and these are they that robbed, etc.*). X. C. 2. 6, 18. οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχροὶ ἥκιστα προσιέμεναι πολλάκις πολεμικῶς

ἔχουσι πρὸς ἀλλήλας. 3. 5, 4. Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τοιαῦντες Ἀθηναίοις ἔνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιπαρατεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.

10. The Greek may convert adverbs of place and time, more seldom of quality, into adjectives or substantives by prefixing the article. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

Ἡ ἄνω πόλις, *the upper city*. Ὁ μεταξὺ τόπος, *the intervening place*. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεύς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε, *the men of that time*. Ἡ αὔριον (sc. ἡμέρα). Ἡ ἐξαίφνης μετάστασις. Ὁ αἰεὶ, *an immortal*. So τὸ and τὰ νῦν, *now*, i. e. *at the present time*; τὸ πάλαι, *formerly*, in *the former time*; τὸ πρῖν, τὸ αὐτίκα, *immediately*. Οἱ πάντες τῶν στρατιωτῶν, *the best of the soldiers*. Τὸ κάρτα ψῦχος. Ἡ ἄγαν ἀμέλεια. Ὁ ὁμολογουμένως δοῦλος. Th 6, 80. τὴν ἀκινδύνως δουλείαν. So also τὸ πάντως and τὸ παράπαν, *omnino*, τὸ κάρτα, τὸ παραπολύ used adverbially. Even: Ἡ τῶν γεφυρῶν οὐ διάλυσις, *the not destroying of the bridges*. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίας, *the philosophers*. Οἱ ἐν ἄστει. Ἡ ἐν Χερβονήσῳ τυραννίς.

11. The neuter article τό, may be placed before every word or part of speech, when the word is not considered in relation to its meaning, but is used only as a form of speech, or when a preceding word is repeated, without regard to the structure of the sentence in which it is repeated. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι· τὸ δ' ὑμεῖς δταν εἶπω, τὴν πόλιν λέγω. Pl. Rp. 352, d. οὐ περὶ τοῦ ἐπιτυχόντος (*de re levi*) ὁ λόγος (ἐστίν), ἀλλὰ περὶ τοῦ δυνάμει τινος τρόπου χρησθῆναι.

§ 245. *Position of the Article.*

1. The article is sometimes separated from its substantive by intervening particles, e. g. μὲν, δέ, γέ, τέ, γάρ, δή; by the indefinite pronoun τις (in Herodotus very often), and by αὐτὸς ἑαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα. When a preposition stands before the article, the prose-writers say either: πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. — Τῶν τις Περσέων, Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τε — καί, there are two Cases: (1) the article is *repeated* with each; then the separate ideas expressed by the substantives are con-

sidered independent of each other, or they stand in contrast; or (2) the article is *not repeated*; then the separate ideas are considered as forming one single conception.

Σωκράτης πάντα ἡγεῖτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them), X. C. 1. 1, 19. Αἱ ῥαδιουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοαί, 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων, ib. Τὰ τε συμφέροντα καὶ κεχαρισμένα, 2. 2, 5. Οἱ στρατηγοὶ καὶ λοχαγοί, An. 7. 3, 21. Τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον (here the first two and also the last two form one single conception), X. C. 3. 10, 5. Τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας, Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many MSS.), Pl. Rp. 557, c.

3. When a substantive having the article has attributive expletives joined with it, viz., an adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case (§ 244, 10), then the article has a different position according to the idea to be expressed, as will be seen from the two following cases:—

(a) The attributive is joined with its substantive to express a single idea, as *the wise man = the sage*, and is designed to contrast the object denoted by its substantive with other objects of the same kind. In this case, the attributive stands either between the article and the substantive, or after the substantive with the article repeated; or the substantive stands first without the article, and the attributive follows¹ with the article.

Ο ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man). See Rem. 1. Οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens). Ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός. Οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς. Ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians in contrast with another people). Οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν. Ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (literally *the against the Persians war*, i. e. *the war against the Persians*, in contrast with other wars). Ἀπὸ θαλάσσης τῆς Ἰώνων. Τυραννὶς ἢ ἐν Χερρονήσῳ. Ἡ ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃν ναυμαχία, *the in*

¹ Where the attributive expletive consists of several words, or where the expletive is itself qualified by another expletive, it is usually placed after its substantive, otherwise too long a phrase would intervene between the article and its substantive; such expletives involved the idea of some such phrase as, *I mean*, etc., e. g. ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν (*they encamped in the villages [I mean] those above*, etc.). Here κώμαις is qualified by ὑπὲρ πεδίου, and this by παρὰ Κεντρίτην, etc., X. An. 4. 3, 1. Τρίτος μαστὸς λοιπὸς ἦν, . . . ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐδελόντων, here ὁ ὑπὲρ and what follows qualifies the word μαστός, X. An. 4. 2, 14.

Salamis against the Persian sea-fight, i. e. *the sea-fight in Salamis against*, etc. These last examples show that a substantive with its Case has an adjective force.

REMARK 1. In the first position (*ὁ ἀγαθὸς ἀνὴρ*), the emphasis is on the attributive, e. g. *Δεῖ παιδείας κοινωνεῖν τὸ δῆλον γένος ἡμῖν τῷ τῶν ἀρρένων (γένει)*, Pl. L. 805, d. But in the second position (*ὁ ἀνὴρ ὁ ἀγαθός*), the idea expressed by the substantive is represented as a definite one or one already mentioned, or is contrasted with that of another substantive; in the third position (*ἀνὴρ ὁ ἀγαθός*), the idea expressed by the substantive is represented as indefinite, but in contrast with another. *Τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου*, X. C. 4. 5, 11. *Ἡ ἀρετὴ σύνεστι μὲν θεοῖς, σύνεστι δὲ ἀνθρώποις τοῖς ἀγαθοῖς*, 2. 1, 32. *Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν*, Pl. P. 294, a. *Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις (republics) αἱ δημοκρατοῦμεναι τοῖς νόμοις τοῖς κειμένοις*, Aeschin. 3, 6. *Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω*, Pl. Lach. 191, b. *Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδετῇ ἡπείρῳ*, Pl. Menex. 240, e. *Διεξέρχονται τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγεννημένας καὶ τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνον ἐσομένας*, Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. *Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πεινῶ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται (great pleasures and advantages)*, X. Cy. 3. 3, 8. *Πῶς ποτε ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει*; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. With a verbal substantive, the attributive expressed by a preposition and its Case, is often placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the substantive: *Ἡ συγκομιδὴ ἐκ τῶν ὄγρων ἐς τὸ ἄστυ*, Th. 2, 52. *Ἡ νῦν ἡμετέρα ὀργὴ ἐς Μιτυληναίους*, 3, 44. *Τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας*, X. Hier. 3, 4. Also the more definite expletives of an Inf., Part. or adjective, frequently are not placed between the article and these words: *Τὴν σοφίαν τοὺς ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ἀποκαλοῦσιν*, X. C. 1. 6, 13 (instead of *τοὺς τὴν σοφίαν . . . πωλοῦντας*, in order to make prominent the idea in *τὴν σοφίαν*).

(b) The attributive is joined with its substantive not to express a single idea, but is to be regarded as the predicate of an abridged subordinate clause; then the attributive is not contrasted with another object of the same kind, but with itself; it being designed to show that the object to which the attributive belongs, is to be considered, in respect to a certain property, by itself, without reference to another. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or *ἀγαθὸς ὁ ἀνὴρ*, a good man (= *ἀγαθὸς ὢν*, the man who is good, inasmuch as, because, if he is good). *Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν* or *κακὸν τὸν ἄνδρα*, they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad. (On the contrary, *τὸν κακὸν ἄνδρα* or *τὸν ἄνδρα τὸν κακόν*, the bad man, in distinction from the good; hence, *τοὺς μὲν ἀγαθοὺς ἀν-*

δρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν.) Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. *if or because they are good* (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνδρῶπι ἐνέφυσεν (*a soul, as it is the most excellent*), X. C. 1. 4, 13. Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν (*a blacker skin; the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίου*), 4. 7, 7. Ἐνέπρησάν τε τὰς σκηνὰς ἐρημοὺς καὶ τὰ χρήματα διήρπασαν (*quia deserta erant*), Th. 1, 49. Ἀξιῶ (*postulo*) τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπτεσθαι (= ὥστε αὐτὰ ἄφθονα εἶναι), X. C. 2. 1, 9.

REM. 3. If a substantive having the article has a Gen. or a preposition and its Case connected with it, the position under (a) occurs, only when the substantive with its Gen., etc. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (*the Athenians in contrast with another people*); the emphasis here is on the Gen., e. g. Οὐκ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, ἀναμιμνήσκεται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίους προγόνους εὐεργεσίας, Dem. (Psephism.) 18, 186. Ἐδανατώδη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελεῶν, X. An. 2. 6, 4. On the contrary, the Gen. without the article, is placed either before or after the other substantive, when that substantive denotes only a part of that expressed in the genitive; the emphasis is then on the governing substantive, e. g. ὁ δῆμος Ἀθηναίων, or Ἀθηναίων ὁ δῆμος, *the people* and not the nobles. Hence, with this position, a partitive and not an attributive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz., the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. *the philosophy of SOCRATES, the SOCRATIC philosophy*, in contrast with the philosophy of another, e. g. Plato's, the Platonic, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φιλοσοφία, i. e. *the PHILOSOPHY of Socrates* and not something else of his, e. g. his life. Ὡςπερ οἰκίας τὰ κάτωθεν (*domus infimas partes*) ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποδέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει, Dem. 2. 10. Τοῦτον εὖ ἔδρεψε καὶ ἐπαίδευσεν, ὥς δοκεῖ Ἀθηναίων τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδός (contrasted with τοῦνομα τοῦ παιδός), Pl. Lysid. 204, c.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἑμαυτοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. Τὸν ἑμαυτοῦ πατέρα or τὸν πατέρα τὸν ἑμαυτοῦ, etc.; but the simple personal pronouns μου, σου, etc. stand without the article, either after or before the substantive with the article, e. g. ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σου ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν, or ἡμῶν, ὑμῶν, νῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. But when the substantive has another attributive joined with it, these pronouns can stand between the substantive and that attributive, e. g. Ἡ πάλα ἡμῶν φύσις. In the Sing. and Dual, the enclitic forms are always used; these never stand at the beginning of a sentence; but in connected discourse they can stand before the substantive which has the article. The Gen. of demonstrative and also of reciprocal pronouns, have the position of (a), e. g. ὁ τούτου (ἐκείνου) πατήρ or ὁ πατήρ ὁ τούτου (ἐκείνου). Τῇ ἀλλήλων εὐνοίᾳ. The demonstratives are sometimes also found without the article after the substantive with the article, e. g. Οἱ ἀναγκαῖοι ἐκείνου, Isac. 9. 10. Τὰ ἱερὰ ἐκείνου, ib. 36. Τοῦ πατρὸς τούτων, Idem. 3. Τῇ νῦν ὄβρει τούτου, Idem. 4, 3.

REM. 5. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned

under (a) occurs, the substantive with its attributive forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις or πόλις ἡ μέση, *the MIDDLE city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the MOST REMOTE island*, in contrast with other islands. Ἐς τὸ ἐσχατον ἔρυμα τῆς νήσου (in contrast with other ἐρύμασι), Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, the attributive then only defining it more fully. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain* (properly on the mountain where it is the highest); ἐν μέσῳ τῇ πόλει (seldom ἐν τῇ πόλει μέσῳ), *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε, X. H. 5. 4, 33. Κατὰ μέσον τὸν κύκλον, Cy. 2. 2, 3. Οἱ Πέρσαι περὶ ἄκραις ταῖς χερσὶ χειρίδας δασείας ἔχουσιν, 8. 8, 17.

REM. 6. In like manner, the word *μόνος* has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ *μόνος* παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς *μόνος* or *μόνος* ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνην τῶν ἀνδράπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) ὅταν ἀρδρῶν τὴν φωνήν, i. e. ἡ τῶν ἀνδρ. γλῶττα μόνη ἐστίν, ἣν ἐποίησαν ὅταν κ. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1. 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other (§ 264, 2), one position may be as an English, e. g. Οἱ ἄλλοι ἀγαθοὶ ἄνθρωποι, *the other good men*; or the limiting attributive with the article either stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Ὁ ναυτικὸς ὁ τῶν βαρβάρων στρατός. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις, Lys. 281. (When ὁ ἄλλος is joined with an adjective used substantively, the article is commonly repeated, e. g. τὰλλα τὰ πολιτικά, X. Hier. 9, 5. Οἱ ἄλλοι οἱ παρατυγχάνοντες, X. Apol. 11.) Ἡ οὐχ ἡκιστα βλάβασα ἡ λοιμώδης νόσος, Th. 1, 23. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ, Th. 1, 126. Ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένου τὸν ἕτερον πύργον, 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ, Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἱερόν, Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is used before each of the three parts, e. g. τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν, Th. 1, 108. (But the article is omitted with a limiting demonstrative standing between the substantive and the limited attributive, e. g. Τὴν τούτου ταυτηνὴν τὴν δαυμαστὴν κεφαλὴν, Pl. Symp. 213, c.) Finally, if the limiting attributive with the article is placed first, the limited substantive and its attributive follow, both without the article, e. g. Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας, Eur. Hel. 476. Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας, Ag. Acharn. 1210. Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων, X. H. 4. 3, 15. Τὰς ὑπὸ τῇ Θράκῃ οἰκούσας πόλεις Ἑλληνίδας, 4. 8, 26.

REM. 8. When an attributive participle has a more definite expletive belonging to it, their relative position is as follows:—

(a) Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός.

(b) Ὁ στρατηγὸς ὁ πρὸς τὸν πόλεμον αἰρεθείς.

When there are two of these more definite expletives, one stands either after the substantive or after the participle, e. g. Τὴν πρὸς Εὐβουλον γενομένην νίστιν ὁμῖν, Aeschin. 3, 25. Τῶν καθ' ὁμᾶς πεπραγμένων καλῶν τῇ πόλει, Dem. 18, 95. Τῆς νῦν ὑπαρχούσης αὐτῷ δυνάμεως, 4, 4. Τὰς παρ' ὁμῶν ὑπαρχούσας αὐτῷ τιμὰς, 20, 83.

(c) Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός. Τὴν ὑπάρχουσαν τῇ πόλει δύναμιν, Dem. 8, 10.

(d) Ὁ αἰρεθεὶς στρατηγός πρὸς τὸν πόλεμον. Τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι, Dem. 6, 8.

(e) Ὁ πρὸς τὸν πόλεμον στρατηγός αἰρεθεὶς (this position is most frequent, when the participle has two more definite expletives). Τὰς ὑπὸ τούτου βλασφημίας εἰρημένας, 18, 126. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, Th. 7, 23. Τὸ πρὸς Λιβύην μέρος τετραμμένον, 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. Τὴν τότε Θηβαίοις ῥώμην καὶ δόξαν ὑπάρχουσαν, Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. Οἱ παρὰ τούτου λόγοι τότε ῥηθέντες, Dem. 18, 35. Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφάλειαν ὑπάρχουσαν τῇ πόλει, 19, 84.

REM. 9. When a participle used substantively has predicative expletives joined with it, these are placed between the article and the participle. Thus, for example, πρότερος, πρῶτος, ὕστερος, ὕστατος (*he came first*, etc.), becomes: ὁ πρότερος (πρῶτος, ὕστερος, ὕστατος) ἀφικόμενος (*he who came first*); ἕκων ἀμαρτάνει becomes: ὁ ἕκων ἀμαρτάνων; ἀνδρείος νομίζεται: ὁ ἀνδρείος νομίζόμενος; αὐτὸς ἀδικεῖ: ὁ αὐτὸς ἀδικῶν (*one doing wrong of his own accord*); τοιοῦτός ἐστιν: ὁ τοιοῦτος ὢν; μόνος ἐστίν: ὁ μόνος ὢν. When the predicative expletive consists of an adjective and substantive, the substantive is usually placed directly after the participle, e. g. πρῶτος τεταγμένος ταξίαρχος (*he who had been placed as the first centurion*).

§ 246. Use of the Article with Pronouns and Numerals, with and without a Substantive.

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the *personality* is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to. On ὁ ποῖος, see § 344, Rem. 3.

Τὸν ἑαυτὸν δὴ λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων (*his important person*), Pl. Phaedr. 258, a. Δεῦρο δὴ, ἧ δ' ὅς, εὐθὺ ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς (i. e. καὶ τίνες εἰσὶν οὗτοι, οὓς λέγεις ἡμᾶς), Pl. Lys. 203, b.

2. The article is used with a substantive which has a possessive pronoun belonging to it, or the Gen. of a personal or reflexive pronoun (§ 245, Rem. 4), when the object is considered as a definite one or as relating *exclusively* to possession; the possessive is placed between the article and the substantive [§ 245, 3 (a)].

Ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, *thy word* (a definite or particular one), ὁ ἐμὸς παῖς, *my son* (a definite one of several, or even the only one); also ὁ λόγος σου; τὸν σεαυτοῦ πατέρα or τὸν πατέρα τὸν σεαυτοῦ; on the contrary, the article is omitted when it is to be denoted, that the object named belongs to the possessor in common with others of the same kind, or when the substantive with the posses-

sive is a predicate or in apposition: ἐμὸς ἀδελφός or ἀδελφός μου, *a brother of mine* (it not being determined which); ἐμὸς παῖς or παῖς μου: οὗτός ἐστι(ν) ἀδελφὸς σός or ἀδελφός σου; οὗτος, ἀδελφὸς ἐμὸς or ἀδελφός μου.

3. A substantive to which one of the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος, and even αὐτός, *ipse*, is joined, regularly has the article. As these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive [comp. § 245, 3 (b)]; thus:—

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ),
 ἦδε ἡ γνώμη or ἡ γνώμη ἦδε (not ἡ ἦδε γνώμη),
 ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος (not ὁ ἐκεῖνος ἀνὴρ),
 αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτὸς βασιλεὺς [seldom (ὁ) βασι-
 λεὺς ὁ αὐτός] signifies *idem rex, the same king*).

REMARK 1. The substantive does not take the article:—

- (a) When the pronoun is used as the subject, and the substantive as the predicate (§ 244, Rem. 1), e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή (*this is the virtue of a man*), Pl. Men. 71, e. Αὕτη ἐστὶ ἰκανὴ ἀπολογία, Apol. 24, b. Κίνησις αὕτη μεγίστη δὴ τοῖς Ἑλλησιν ἐγένετο (*this was the greatest agitation*), Th. 1, 1; hence a distinction must be made between τούτῳ τῷ διδασκάλῳ χρώνται (*they have this teacher*), and τούτῳ διδασκάλῳ χρώνται (*they have this man for a teacher*). Τεκμηρίῳ τούτῳ χρώμενος (which signifies τοῦτό ἐστι τεκμήριον, φ' ἐχρήτο), X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω), An. 2. 2, 12. If, however, the predicative substantive is to be represented as a definite object or one before-mentioned, it takes the article, e. g. Ὅποτε (Σωκράτης) τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου (*hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples*), X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης. Εὐθύδημος οὗτοσί, X. C. 4. 2, 3. Νικηράτου τούτου, Symp. 2, 3. Χαρμίδης οὗτοσί, 2, 19. Αὐτὸν Μένωνα, An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως, An. 1. 7, 11. Ἐπὶ γῆν τήνδε ἤλθομεν (with the variation ἐπὶ τὴν γῆν τ.), Th. 2, 74. The article occurs but seldom, and then with a demonstrative force. Τί δῆτ' ἐκεῖνον τὸν Θάλην θαυμάζομεν; Ar. Nub. 181. Τὸνδε τὸν Ἰππίην μετεπεμψάμεθα, Her. 5, 91. Comp. 8, 27.
- (c) When the idea of an object is to be expressed *absolutely*, the substantive without the article is joined with the pronoun αὐτός. Comp. § 244, 1. Αὐτὴ δεσποτεία αὐτῆς δουλείας, Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχομεν, 134, b. Οὐκ αὐτοῦ δεσπότης δῆπου, δ' ἐστὶ δεσπότης, ἐκείνου δούλος ἐστίν, 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially scorn or contempt, instead of the pronoun σύ. Οὗτοσί ἀνὴρ οὐ παύσεται φλυαῶν; Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνῃ ὀνόματα δηρεύων; (= *blockhead, why don't you cease?*) Pl. Gorg. 489, b. Οὐκ οἶδ' ἅττα λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλου τιὰ ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος (= *you, oh man can you not bear to be benefited?*) Ib. 505, c.

(e) In passages like Οὔτοι, οὓς δοᾶτε, βάρβαροι πολεμώτεροι ἡμῶν ἔσονται, X. An. 1. 6; 16, the relative clause supplies the place of the article. But there are few passages like: Φέρε λαβὼν χιτῶνας μὲν τουτουσί and the following τοὺςδε χιτῶνας, X. Cy. 8. 3, 6, where the demonstrative is used like a *deictic* (*that which points out*) adverb (*here, there*). The poets very often omit the article where the prose-writers must use it.

REM. 2. When the pronoun οὗτος or ἐκεῖνος belongs to a substantive having the article and an attributive, then these pronouns are often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες, Th. 3. 80. Ἡ στενὴ αὐτῇ ὁδός, X. An. 4. 2, 6. Ὁ Λιβὺς ἐκεῖνος λέων, Ad. H. A. 7, 48. So ὁ αὐτὸς οὗτος πόλεμος, Luc. de hist. conscr. c. 14. So also with the genitives μου, σοῦ, αὐτοῦ, etc. (§ 245, Rem. 4); likewise with πᾶς, ὅλος, e. g. ὁ ἀγαθὸς μου πατήρ; ἡ τῶν Ἀθηναίων πᾶσα (ὅλη) πόλις.

4. A substantive with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικούτος, are joined, takes the article placed according to § 245, 3 (a), when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named.

Ἄρ' οὖν δύναμις τὸν τοιοῦτον ἀμεμπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*), X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους (i. e. *talīs vir, qualem descripsimus Socratem*), C. 1. 2, 8. Τῶν τοσοῦτων καὶ τοιοῦτων ἀγαθῶν ὑμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes), Dem. Cor. 327, 305. Ὅρων τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding γεραῖφ, but at the same time designating the whole class of the γεραῖοι), X. R. L. 1, 7. So also when taken substantively: ὁ τοιοῦτος, τὰ τοιαῦτα. On the contrary, the article must be omitted, when the object is indefinite: any one of those who are of such a nature, or are so great, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης.

5. When πᾶς, πάντες, ὅλος, belong to a substantive, the following cases must be distinguished:—

(a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used.

Πᾶς ἄνθρωπος (seldom ἄνθρωπος πᾶς), every man (i. e. every one to whom the predicate *man* belongs; πάντες ἄνθρωποι, all men. So also ὅλη πόλις, a whole city, πόλις ὅλη, a whole CITY. Then πᾶς in the singular signifies each, every. Πᾶς may often be translated by *mere*, or *utter*, e. g. Ὁ Ἔρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν, Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται, Polit. 284, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3 (a). Here πᾶς, πάντες are emphatic.

Ἡ πᾶσα γῆ, *the whole earth*; οἱ πάντες πολῖται, *all citizens without exception*. This usage is more seldom than that under (a). This construction occurs also with ὅλος, but it is still rarer than with πᾶς, e. g. ἡ ὅλη πόλις, πόλις ἡ ὅλη, *the whole city*. Here the singular πᾶς always has the sense of *whole*. Πειρᾶσθαι (χρῆ) κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν, Th. 4, 61. Ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι, Pl. Theaet. 204, a. Ἀνθρώποισι γὰρ τοῖς πᾶσι κοινὸν τοῦ ξαμαρτάνειν, S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥστερ τὰ τοῦ προσώπου μόρια ἔχει πρὸς τὸ ὅλον πρόσωπον, Pl. Prot. 329, e. Hence it signifies, in *all*. Πέμπουσι χιλίους τοὺς πάντας ὀπλίτας, *a thousand hoplites in all*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, Th. 3, 66.

(γ) When the words πᾶς, πάντες, intended merely as a more definite explanation, without any special emphasis, belong to a word denoting a definite object and hence having the article, they are then placed according to § 245, 3 (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, in connection with a substantive and the article.

Οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν οἱ ἅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες οἱ πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. Διὰ τὴν πόλιν ὅλην οἱ διὰ ὅλην τὴν πόλιν (simply *through the whole city*, whereas διὰ τὴν ὅλην πόλιν, *through the whole city*). Διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται, X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, X. C. 2. 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as a general one; but when the idea contained in the substantive is to be made prominent, it takes the article which is always placed according to § 245, 3 (b).

Κατὰ τὴν ἡμέραν ἕκαστην, Dem. Cor. 310, 249, or καθ' ἕκαστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἕκαστην ἡμέραν (*quotidie, each day, every day, general*) τοιαῦτα ὁρᾷν τε καὶ ἀκούειν, X. C. 4. 2, 12. Ἀἕκαστη ἡλικία προστέτακται ποιεῖν, διηγησόμεθα, X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἕκαστῃ πόλει, H. 3. 5, 13; but Ὅτι ἂν ἐν τῇ γῇ ἕκαστη καλὸν ἢ ἀγαθὸν ᾖ, μεμνήσονται, in *every single land*, Cy. 8. 6, 6. Καὶ ἡγευῶν μὲν ἦν ὁ δεσπότης ἕκαστης τῆς οἰκίας, An. 7. 4, 14.

7. When ἕκτερος, *each of two*, ἀμφω and ἀμφοτέρως, *both*, belong to a substantive, the article is always used, since here

only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3 (b).

Ἐπὶ τῶν πλευρῶν ἐκατέρων, X. An. 3. 2, 36, or ἐπὶ ἐκατέρων τῶν πλευρῶν. Τὰ ὅτα ἀμφοτέρα or ἀμφοτέρα τὰ ὅτα. Ἀμφοῖν τοῖν χεροῖν or τοῖν χεροῖν ἀμφοῖν. Καθ' ἐκάτερον τὸν ἐσπλοῖν, Th. 4, 14. Τῷ ὅτι ἐκατέρῳ, X. Ven. 5, 32.

8. In respect to the pronoun αὐτός and the indefinite pronouns or numerals ἄλλος, ἕτερος, πολὺς, πλείων, πλείστος; the following points are to be observed:—

(a) Ὁ αὐτός signifies *the same, idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*; ταὐτόν, *the same*; but ὁ ἄνθρωπος αὐτός or αὐτὸς ὁ ἄνθρωπος, *homo IPSE*.

(b) Ἄλλος = *alius, another*, in contrast with *ipse (αὐτός)*; ὁ ἄλλος = *reliquus the other*; οἱ ἄλλοι = *reliqui, ceteri, the rest*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia the rest of Greece*, in contrast with some part before named; οἱ ἄλλοι ἄνθρωποι, *the other men or the others*, in relation to definite individuals. Ὡς Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, *Ariaeus and the rest*. But Ὁ Γλοῦς ἐπεφάνη μετ' ἑλλων, *Glus appeared with others*, in contrast with himself;—ἕτερος = *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference or contrast*;—ὁ ἕτερος = *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρῆται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of πολὺς, πολλοί are to be distinguished: (a) When πολὺς, πολλοί belong to a substantive without the article, as πολὺς πόνος, πολλὴ σπουδὴ, πολὺς λόγος, πολλοὶ ἄνθρωποι, an object is denoted as an indefinite one, e. g. Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται (*having much toil*), Pl. Phaedr. 243, b. Πολλοὶ ἄνθρωποι τοῦ πλοῦτου δρέγονται (*many men, general*); (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and πολὺς is then placed: (1) as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδίον (*magnum illud, de quo dixi, studium, that great zeal, of which I have spoken*), Pl. Phaedr. 248, b. Ἴδεν πέρι τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*), 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (*among the many generations mentioned*), Phaedon. 88, a; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named* or *a multitude of men belonging together*, in opposition to the parts of the whole, hence also οἱ πολλοί, *the many, the multitude, the populace, plebs*, or even *the most, the majority* (in contrast with the separate individuals), e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι (*what the few prescribe to the many [the majority] not by persuasion but by force*), X. C. 1. 2, 45; τὸ πολὺ, *the greater part*, e. g. Τῶν πολεμίων τὸ μὲν πολὺ ἔμενεν, μέρος δ' αὐτῶν ἀπῆντα τοῖς κατὰ τὰ ἄκρα (*most of the enemy remained*), X. An. 4. 6, 24. What is true of the Positive, is true also of the Comparative and Superlative. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δέη, ποτέρῳ ἢ πλείων σχολῇ τούτων ἐπιμελεῖσθαι, τῷ ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις διαιωμένῳ (*the greater leisure, considered as a definite thing, or as a definite whole*), X. C. 1. 6, 9. Εἰ ἐδίδου, ἐπὶ τούτῳ

ἐν ἐδίδου, ὅπως ἐμοὶ δοῦν μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον, An. 7. 6, 16. Ἐπεταὶ τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον, ἢ τῇ κακίᾳ, R. L. 9, 2; οἱ πλείους or τὸ πλεον signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ πλεῖστοι, *the most*, τὸ πλεῖστον, *the greatest part*, also to be considered as a definite whole. — Or, (2) πολὺς is joined with the substantive having the article, and is placed according to § 245, 3 (b); πολὺς is then to be taken in a predicative sense, e. g. Ἐπεὶ ἑώρα πολλὰ τὰ κρέα (*when he saw the flesh that it was much, the flesh in great abundance*), X. Cy. 1. 3, 6. Σφίσι πολλὰ τὰ ἔπορα ξυμβεβηκότα (sc. ὁρῶντες), Th. 1, 52. Πολλὰ ἦν τὴν αἰτίαν εἶχον (*they had censure in great abundance, i. e. were very severely censured*), 6, 46.

(d) Ὀλίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz., emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί, e. g. Πρέσβεις οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον, Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος, the article is omitted, e. g. Προδοθῆναι τὴν πόλιν ὑπ' ὀλίγων (*by oligarchs, not by the Oligarchs*).

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. τρεῖς ἄνδρες ἦλθον; but the substantive takes the article which is placed: (α) according to § 245, 3 (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions ἀμφί, περί, εἰς, ὑπέρ; but the article is here used most frequently, when a preceding substantive with a cardinal number agreeing with it, and without the article, is referred to.

Οἱ τῶν βασιλέων οἰνοχόοι διδῶσι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιδάην (*with the three fingers, i. e. the three generally used*), X. Cy. 1. 3, 8. Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πέντηκοντα ἔτη (*he had reached about the sum of fifty years*), X. An. 2. 6, 15. Ἰππεῖς εἰς τοὺς τετρακισχιλίους συνελέγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους, Cy. 3. 2, 3. Τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν οὐ παρουσῶν (referring to the preceding words οἱ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι, Th. 1, 49).

(β) But the article is placed according to § 245, 3 (b), when the numeral without any emphasis, is joined with the definite object, merely to define it more definitely, and when the numeral had not been previously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται, *the hoplites with Pericles, a thousand in number, fought*.

REM. 3. The article is frequently omitted with substantives which have an ordinal number joined with them, as the ordinal in a measure supplies the place of the article. Τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα (*he died the third year*), Th. 2, 103. Comp. 3. 25, 88.

§ 247. *The Article as a Demonstrative and Relative Pronoun.*

1. The article δ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun δ ἡ τό has almost wholly the sense both of a substantive and adjective demonstrative pronoun, which refers to an object, and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. δ (*he*) γάρ ἤλθε Δοῶς ἐπὶ νῆας Ἀχαιῶν. 29. τήν (*her*) δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γάρ μοι δέμυς ἐστὶ κομιζόμεν οὐδ' ἀποπέμπεω ἄνδρα τόν (*that man*), δ s κε Διοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many passages without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, e. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. δ ἄριστος, δ νικήσας, δ γεραίος; so also, τὸ πρὶν, τὸ πρόσθεν (*præ*); it is found in connection with a substantive and an attributive adjective or adverb, the attributive being placed between the article and substantive, e. g. Τῶν προτέρων ἐτέων, Il. λ, 691. Τὸν δεξιὸν ἵππον ψ, 336. Οἱ ἐνερθε Διοίξ, 274. Τὸ σὸν γέρας α, 185. Τὸ σὸν μένος α, 207; so it is used in case of apposition. e. g. Od. λ, 298. καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν. Od. ξ, 61. ἑνακτες οἱ νέοι; further, Ἄντυγες αἱ περὶ δῖφρον, Il. λ, 535. Ἀνδρῶν τῶν τότε ι, 559. Τίεῖς οἱ Δολίοιο, Od. ω, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε Λάβην (*of your father*), and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νηὶ μελαίνῃ (*the τεύχεα belonging to the ship*).

3. The use of the article as a demonstrative *adjective*, is not unfrequent in all the post-Homeric writers (§ 244, 6); but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus:—

(a) Τὸ δέ (*id autem*, or *on the contrary*), very frequently at the beginning of a sentence; δ μὲν (*is quidem*), δ δέ (*is autem*), οἱ δέ (*ii autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*πρὸ τοῦ*), *formerly*; often καὶ τόν, τήν, *et eum*, *et eam*, at the beginning of a sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κελεῦσαι δοῦναι. In connection with καί, the Greek says in the Nom.: καὶ δ s, καὶ η , καὶ οἱ (§ 334), but in the Acc. καὶ τὸν, καὶ τήν; seldom τό γε, *id quidem*, τῷ, *ideo*, and the like.

(b) In such phrases as, τὸν καὶ τόν, τὸ καὶ τό, *this man and that man*, *this thing and that thing*; τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by δ s, δ σος or οἶος, which sentence expresses periphrastically the force of an adjective, or

especially, an abstract idea. This usage is confined mostly to Plato Pl. Phaedon. 75, b. ὁρέγεται τοῦ ὅ ἐστιν ἴσον (= τοῦ ἴσου ὄντος), *he reaches after that which is equal*. Prot. 320, d. ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυνται. Soph. 241, c. εἴτε μμημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὅσαι περὶ ταῦτά εἰσι.

- (d) In such phrases as, ὁ μὲν — ὁ δέ, οἱ μὲν — οἱ δέ, *the one — the other some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες, *treating some with contempt, and being slaves to others*. Very frequently τὸ μὲν — τὸ δέ, τὰ μὲν — τὰ δέ, *partly — partly*, τῇ μὲν — τῇ δέ, *on one side — on the other side*.

4. In the Homeric language, the demonstrative ὃ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράδομεν, τὰ δέδασται: (*quae ex urbibus praedati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the Tragedians take this liberty, though very rarely. Her. 3, 81. τὰ μὲν Ὀδάνης εἶπε, λελέχθω κάμοι ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἀνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε. Comp. Larger Grammar, Part II. § 482.

§ 248. CLASSES OF VERBS.

In relation to the subject, the predicate can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms: —

(1) The subject appears as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει. — But the active form has a two-fold signification: —

(α) *Transitive*, when the object to which the action is directed, is in the Acc., and therefore appears as *passive* or as *receiving* the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν, — Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, as Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν, — Intransitive verb.

(2) Or the subject performs an action which is confined to, or is reflected upon itself, e. g. Τύπτομαι, *I strike MYSELF*; βουλεύομαι, *I advise MYSELF*, or *I deliberate*; τύπτομαι τὴν κεφαλὴν, *I strike MY OWN head*; καταστρέφομαι τὴν γῆν, *I subjugate the land for MYSELF*; ἀμύνομαι τοὺς πολέμους, *I defend myself against the enemies*.

ous, I keep off the enemy from MYSELF, — Middle or Reflexive verb.

REMARK 1. When the reflexive action is performed by two or more subjects on each other, as *τύπτονται*, *they strike each other*; *διακελεύονται*, *they exhort each other*, it is called a reciprocal action, and the verb, — Reciprocal verb.

(3) Or the subject appears as *receiving* the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*, — Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses: the Fut. and Aor. All the other passive forms are indicated by the Mid., since the passive action was considered as a reflexive one.

REMARKS ON THE CLASSES OF VERBS.

§ 249. A. Active Form.

1. Many active verbs, especially such as express *motion*, besides a transitive signification, have an intransitive or reflexive sense. (So in English, as *he leads, the birds move, the carriage breaks, the snow melts*, which have also a transitive sense; so the Lat. *vertere, mutare, declinare*, etc.)

Ἀχέρων ποταμὸς ἐςβάλλει ἐς τὴν λίμνην, Th. 1, 46. Ἡ Βόλβη λίμνη ἐξίησιν ἐς θάλασσαν, 4, 103. Ἐγγὺς ἦγον οἱ Ἕλληνες (comp. to draw near), X. An. 4. 2, 15. So also ἀνάγειν, to go back, to withdraw; διάγειν, perstare, to continue, are found in prose. — Ἐλαύνειν or ἐλαύνειν ἵππῳ (X. An. 1. 8, 1), to ride; προσελαύνειν, adequitare, to ride up to. — Many compounds of βάλλειν, e. g. ἐμβάλλειν and εἰςβάλλειν, to fall into, to empty (of a river); ἐκβάλλειν, to spring forth, to put forth (of plants, etc.); μεταβάλλειν (like mutare), διαβάλλειν, to cross over; προσβάλλειν τινί, to make an attack upon; συμβάλλειν τινί, manus conserere, to engage in combat with; ἐπιβάλλειν, to fall upon; ὑπερβάλλειν, to exceed, to be prominent. — Κλίνειν and its compounds, e. g. ἐπικλίνειν, to incline to something; ἀποκλίνειν, declinare. — Τρέπειν, like vertere; ἐπιτρέπειν, se permittere, to entrust one's self to. — Στρέφειν (like mutare) and its compounds. — Πτάλειν, to strike against, to stumble; προσπταίειν, as μεγάλως προσέπταισαν, they suffered a total shipwreck (Her. 6, 95). Ἀπαλλάττειν, to get off, escape. — Compounds of διδόναι, as ἐνδιδόναι, to discharge itself (of a stream); ἐπιδιδόναι, proficere, to increase, advance. — Compounds of ἵεναι, e. g. ἀνιέναι, to relax, be remiss; ἐφιέναι (sc. ἑαυτὸν) ἰσχυρῶ γέλωτι (indulgere), Pl. Rp. 388, e. Compounds of μίσγειν, μιγνύναι, as συμμίσγειν, commisceri; προσμιγνύναι, to fight with, also appropinquare, e. g. προσέμειξαν τῷ τείχει, Th. 3, 22. Αἵρειν, to get under way, set out (of ships, to weigh anchor), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (to set sail), Her. 6, 99; ἀνταίρειν (sc. χεῖρας) τινί, to fight with, to withstand. — Σινάπτειν, manus con-

serere.—Ἔχειν, to land; ἔχειν τῶς (*desistere*), Th. 1, 112; ἔχειν with adverbs, as εὖ, καλῶς, κακῶς, like *bene, male habere*; ἔχειν ἀμφί τι, in aliqua re occupatum esse; προσέχειν (sc. νοῦν), *attendere*, to give one's attention to, or *appellare*, to land; προέχειν, *praestare*; ἐπέχειν, *se sustinere*, or *expectare*, in mente habere, e. g. ἐπιχόν στρατεύεσθαι; κατέχειν, *se retinere*, also to land; παρέχειν, e. g. τῇ μουσικῇ, *musicæ se dare*; ἀπέχειν, to be distant from; ἀντέχειν, *resistere*.—Πράττειν with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλά, κακά, to fare well or ill.—Διατρίβειν (*consumere*), *versari*, to employ one's self.—Compounds of φέρειν, as διαφέρειν, to be different, *differre*; ὑπερφέρειν (*eminere*) πλούτῳ.—Ἀναλαμβάνειν, *refici, recreari*.—Οἰκεῖν, *administrari*, e. g. πόλις οἰκεῖ (the state is managed), Plat.—Τελευτᾶν, to end, to die.—Κατορθοῦν, to succeed.—Νικᾶν, to prevail, e. g. ἐνίκη ἡ χείρων τῶν γνωμέων (like *vincit sententia*), Her. 6, 109. Ἐλλείπειν, *officio suo deesse*; ἀπολείπειν, to remain behind, etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive. but in the second Aor. an intransitive sense:—

δύω, to wrap up,	first Aor. ἐδῦσα, I wrapped up,	second Aor. ἐδύν, I went in,
ἵστημι, to place,	ἔστησα, I placed,	ἔστην, I stood,
φύω, to produce,	ἐφῦσα, I produced,	ἐφύν, I was produced,
σκέλλω, to make dry,	(ἔσκηλα, poet. I make dry),	ἔσκλην, I withered.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive, but in the second an intransitive sense:—

ἐγείρω, to wake,	first Pf. ἐγήγερκα, I have awakened,	sec'd Pf. ἐγρήγορα, I am awake,
ὀλλύμι, perdo,	ὀλώλεκα, perdidi,	ὀλώλα, perii,
πείθω, to persuade,	πέπεικα, I have persuaded,	πέποιδα, I trust,
ἀνοίγω, to open,	ἀνέφχα, I have opened,	ἀνέφγα, I stand open (§ 187, 6),
πράττω, to do,	πέπραχα, I have done,	πέπραγα (sc. εὖ), I fare well.

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive sense:—

ἔγνῡμι, to break,	second Pf. ἔαγα, I am broken,
ῥήγνῡμι, to tear,	ἔρρωγα, I am torn,
τήκω, to smelt (iron),	τέτηκα, I am smelted,
πῆγνῡμι, to fasten,	πέπηγα, I am fastened,
σῆπω, to make rotten,	σέσηπα, I am rotten,
φαίνω, to show,	πέφηνα, I appear.

REMARK 1. The Pass. ἀλίσκομαι, to be taken, has an active form in the Perf. and Aor., viz., ἐάλωκα, I have been taken, ἐάλων, I was taken (§ 161, 1).

3. Intransitive active verbs are sometimes used in the place of the passive.

This is particularly the case with *πάσχειν*, *πίπτειν*, *φεύγειν*, *εἶδ*, *κακῶς ἀκούειν*, *δυνήσκειν*, more seldom *τελευτᾶν*. These active verbs with *ὑπὸ* and the Gen. are very commonly used instead of the passive of such verbs as *ἀδικεῖν*, *ρίπτειν* or *βάλλειν*, *διώκειν*, *κτείνειν*; *δυνήσκειν* in certain forms is always so used (§ 161, 13). *Μεγάλα πεσόντα* (*eversa, were destroyed by*) *πρήγματα ὑπὸ ἡσσόνων*, Her. 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν* (*audire, they thought it worse to be evil spoken of by the citizens*), ἢ *καλῶς ὑπὲρ τῆς πόλεως ἀποδυνήσκειν*, Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli ab aliquo*; very often *φεύγειν ὑπὸ τινος*, *fugari ab aliquo, to be put to flight by some one*, or in a judicial sense, *accusatum esse ab aliquo*, e. g. *ἀσεβείας φεύγειν ὑπὸ τινος*, *to be accused by some one of impiety*. *Εἶδ, κακῶς πάσχω ὑπὸ σου*, *I am benefited, injured by you*. *Ἐτελεύτησαν π' Ἀθηναίων* (*interfecti sunt*), Her. 6, 92.

REM. 2. It will be seen (§ 279, Rem. 5) that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σέλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κῦρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν*, *caused to be cut down*. So frequently *ἀποκτείνειν*, *δάπτειν*, *οἰκοδομεῖν* and similar examples; often also *διδάσκειν*, *παιδεύειν* (comp. Pl. Prot. 320, a. 324, d. Menon. 94, b).

‡ 250. B. Middle Form.

1. The Mid. denotes an action, which is performed by the subject, and is again reflected upon it or is confined to it. Two cases are here to be distinguished: —

(a) The Mid. denotes, first and most frequently, an action which the subject performs upon an object within its own sphere, i. e. upon an object belonging to the subject, connected with it, or standing in any near relation to it. In English, this relation of the Middle voice is expressed by a possessive pronoun, or by the preposition *to* or *for* with a personal pronoun.

Τύπτομαι, ἐτυψάμην τὴν κεφαλὴν, *I strike, I struck my own head* (*τύπτειν κ., to strike the head of another*); *λούσασθαι τοὺς πόδας*, *to wash one's own feet* (*λούειν τ. π., to wash the feet of another*); *ἀποκρύψασθαι τὰ ἑαυτοῦ*, *to conceal one's own affairs*; *περιβρῆξασθαι χιτῶνα*, *suam vestem, to rend one's own garment* (*περιβρῆξαι, alius, that of another*); *παρασχέσθαι τι*, *to give something from one's own means, to furnish of one's self*, as *ναῦς*, hence also *to show*, e. g. *εὐνοίαν παρέχεσθαι* (on the contrary *παρέχειν τινὶ πράγματα, φόβον*, etc., *to cause trouble, fear, etc., to some one*); — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, *to show one's own work, etc.*; *ἐπαγγείλασθαι τι*, *to promise*; in a reciprocal relation: *νείμασθαι τι*, *aliquid inter se partiri, to divide something with each other*, so *μερίσασθαι*; — *ποιήσασθαι τι*, *to do*

or make something for one's self, e. g. εἰρήνην, σπονδάς (ποιεῖν, to do or accomplish), ποιήσασθαι πόλεμον, to carry on war; ἐπιμέλειαν, to use care; ἄγεσθαι γυναῖκα, to take a wife for one's self, to marry; ἐλέσθαι τι, sibi sumere, hence to choose, prefer; ἄρασθαι τι, to take up for one's self, to lay on one's self (αἰρεῖν τι, to take up something in order to lay it upon another); αἰτήσασθαι τι, to ask for one's self (αἰτεῖν, to ask); πρᾶξασθαι χρήματά τινα, sibi ab aliquo pecuniam exigere; μισθώσασθαι, conducere, to hire for one's self (but μισθῶσαι, locare, to let out); μεταπέμψασθαι, to cause to come to one's self, to send for; καταστρέψασθαι, καταδουλώσασθαι γῆν, sibi subjicere terram; ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self; ἀπολύσασθαι τινα, to free for one's self, to ransom; πορίσασθαι τι, sibi aliquid comparare (πορίζειν τί τινι, alii aliquid comparare), κομίσασθαι, e. g. Πλαταιεῖς παῖδας καὶ γυναῖκας ἐκ κεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας, Th. 2, 78; κτήσασθαι, παρασκευάσασθαι τι, sibi comparare; θέσθαι and γράψασθαι νόμους are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, θεῖναι and γράφει νόμον are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. Ἐχούσιν ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἐθεύοντο; Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι, X. C. 4. 4, 19; — ἀμύνασθαι τοὺς πολέμους, propulsare a se hostes, hence to defend one's self against any one (ἀμύνειν, properly to ward off, then to help); τιμωρήσασθαι τι, to revenge one's self on some one, to punish him (τιμωρεῖν τινι, to help one); τρέψασθαι, to put to flight; ἀπώσασθαι κακὰ, a se propulsare mala; ἀποπέμψασθαι τινα, a se dimittere; ἀποσείσασθαι τι, a se depellere; παραιτήσασθαι, deprecari; διαδέσθαι, ἀποδόσθαι, to sell; ἀποτρέψασθαι, ἀποβαλέσθαι, ἀποκρούσασθαι. Several Deponent Middle verbs also belong here (§ 102, 3).

(b) The Middle denotes, second, but much more seldom, an action which the subject performs *immediately* on itself, so that the subject is at the same time, also, the *object* of the action. The English here uses the active verb with the Acc. of the reflexive pronoun, e. g. τύπτομαι, *I strike myself*; ἐτυψάμην, *I struck myself*. Here belong particularly the following verbs:—

Ἀπάγξαι τινά, to strangle some one; ἀπάγξασθαι, to strangle one's self, τύψασθαι, κόψασθαι, to strike one's self; κύψασθαι, to bend one's self down; οἰκίσασθαι, migrate; ἐπιβαλέσθαι, to apply or devote one's self to something; παρασκευάσασθαι, se parare; τάξασθαι, to place one's self in order of battle, e. g. οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; [but also to fix or establish for one's self according to No. (a), e. g. τάξασθαι φόρον, to agree to pay tribute;] προσθέσθαι, se adjungere, to agree with; ἵστασθαι (στήναι, ἐστάναι) and its compounds, to place one's self [but also according to No. (a), sibi ponere, to place for one's self, e. g. τρόπαιον]; ὀρμίσασθαι, καθορμίσασθαι, to land (comp. Th. 4, 15); κυκλώσασθαι, to encircle (comp. Th. 5, 72), but κυκλωθῆναι, to form a circle or place one's self in a circle; τραπέσθαι [not τρέψασθαι, see No. (a)], to turn one's self (Th. 5. 29, 73); ἐγγυήσασθαι, to pledge one's self:

παύσασθαι, to cease (from παύω, to cause to cease); δείξασθαι, to show one's self; particularly verbs which express an action performed by the subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλείψασθαι, χρίσασθαι, ζώσασθαι, γυμνάσασθαι, καλύψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, ἀπομόρξασθαι, se abstergere; ἀπομύξασθαι, se emungere; ἀποψήσασθαι, se abstergere; στεφανώσασθαι; στείλασθαι, to get ready, to fit one's self out; also some few verbs which in the Mid. express internal, mental action, e. g. φυλάξασθαι, to be on one's guard, to be cautious (but φυλάττειν τινά, to guard some one); ψηφίσασθαι, to determine or decree by vote (but ψηφίζειν, to put the vote); βουλευσασθαι, to deliberate, to advise one's self (but βουλευεῖν τινί, to advise some one); γεύσασθαι, to taste (γεύειν, to cause to taste, to give a taste of); τιμωρήσασθαι, to avenge; the reciprocals διακαταλύσασθαι πρὸς τινα, to be reconciled to any one; συνδέσθαι, to bind one's self, to agree with any one; σπείσασθαι, to make a treaty, peace with; ἀποσχέσθαι, to restrain one's self, to abstain from; several compounds of ἵμι, e. g. ἐφίεσθαι, to strive; ὑφίεσθαι, to yield, be remiss; μεδίεσθαι, to neglect, be remiss; ἀντιποιήσασθαι τινος, to strive for something; ἀντιλαβέσθαι τινός, to lay hold of something. Here belong, also, most Deponent Middle verbs (§ 197, Rem. 2).

REMARK 1. This immediate reflexive relation is expressed also: (a) by middle verbs with a Pass. Aor., e. g. διαλύειν, to separate, διαλυθῆναι, διαλύσεσθαι, to separate one's self, discedere (see § 197, Rem. 3); (b) by the active form, e. g. μεταβάλλειν, to change one's self (see § 249, 1); (c) by the active form with the Acc. of the reflexive pronoun, e. g. ἐπαινεῖν ἑαυτόν, ἀναρτᾶν ἑαυτόν, to attach one's self to, to make one's self depend on any one; ἀποκρύπτειν ἑαυτόν, ἐδίξειν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, to free one's self, ἀποσφάττειν ἑαυτόν, ἀποκτείνω ἑαυτόν; the Mid. then has the signification of the Pass.; thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and has for its Aor. and Fut. a Pass. form. Sometimes the active form with the reflexive pronoun is used, even when the verb has a middle form. This mode of expression is very natural in antithesis or contrast, e. g. Ἐδήρουν ἀπὸ ἵππου, ὅποτε γυμνάσαι ἑαυτόν τε καὶ τοὺς ἵππους, X. An. 1. 2, 7.

REM. 2. The Mid. in the same manner as the Act. (§ 249, Rem. 3), can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. Ὁ πατήρ τοὺς παῖδας ἐδίδάξατο (ἐπαιδεύσατο), which signifies either, the father educated the children for himself, or, if it is clear from the context, he caused them to be educated (as X. C. 1. 6, 2; on the contrary, διδάσκειν, παιδεύειν are used without referring back to the subject, § 249, Rem. 3); κείρασθαι, to shave one's self, or to get shaved. Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι (having caused to be made) ἀνέδεσαν ἐς Δελφοὺς, Her. 1, 31. Πανσανίας πρᾶπεζαν Περσικὴν παρετίθετο (caused to be set before him), Th. 1, 130. Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο (caused to be removed), 4, 38.

REM. 3. The reflexive relation of the middle to the subject, is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the advantage or disadvantage of the subject, e. g. Il. ο, 409. οὔτε ποτὲ Τρῶες Δαναῶν ἰδύναντο φάλαγγας ῥηξάμενοι (in suum commodum) κλισίῃσι μεγήμεναι. Hence the reflexive pronoun is not seldom used with the middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the middle only in a general and indefinite manner, e. g. Περσέων

βουλεύεται ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι (*to gain a name and power for himself*) X. An. 5. 6, 17. Ἐπεδείξαντο τὰς αὐτῶν ἀρετάς, Isocr. Paneg. 58, 85. Ῥάθυμον αὐτοῖς κατεστήσαντο τὸν βίον, 63, 108. Τὴν ἑμαυτοῦ γνώμην ἀποφαινόμενος, Id. Permut. 309, 22.

REM. 4. In many verbs, the active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the active expresses the action absolutely, or objectively, without any accessory idea; the middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence, the middle is employed when the literal meaning is changed into the figurative, e. g. διοικεῖν of an outward arrangement, διοικεῖσθαι of mental; ὀρίζειν literally, ὀρίζεσθαι figuratively; σταδμῶν only in a literal sense, *to measure*, but σταδμᾶσθαι also in a figurative signification, *to weigh or measure in one's mind, aliquid secum perpendere*; σκοπεῖν, *to look at something*, σκοπεῖσθαι, *to look mentally, to consider*; so in derivative verbs in -εύω and -εύομαι, the active form is used absolutely, *to be in a certain state*; the middle, on the other hand, signifies, *to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such*, e. g. πονηρεύω, *to be bad*, πονηρεύομαι, *to demean one's self badly*; πολιτεύω, *to be a citizen*, πολιτεύομαι, *to live and act as a citizen*; ταμεύω, *to be a manager*, ταμεύομαι, *to conduct business, to arrange*, especially in a metaphorical sense, e. g. τοὺς νόμους; στρατεύω, *to undertake an expedition*, used of a general or a state, στρατεύομαι, *to engage in an expedition*, used of the soldiers. Derivatives in -ίζομαι correspond in sense to those in -εύομαι, e. g. ἄσπερίζομαι, *to demean myself as a citizen*; χαριεντίζομαι, *to act in an agreeable manner*. Still, derivatives in -ίζω, from names of nations, reject the middle, e. g. δωρίζω, *to demean myself or to speak like a Dorian*.

REM. 5. Several verbs which in the active have a causative sense, in the middle have a simple intransitive sense, though some of them are constructed with an Acc., e. g. φοβῆσαι, *to cause to fear*, φοβήσασθαι, *to fear*; αἰσχύναι, *to make ashamed*, αἰσχυνεῖσθαι, *to be ashamed, to feel shame*; πορεύσαι, *to cause to go, to convey*, πορεύσασθαι, *to go*; περαιῶσαι, *to cause to pass over*, περαιώσεσθαι, *to pass over*; κοιμῆσαι, *to cause to sleep, lull to sleep*, κοιμήσασθαι, *to sleep*; παύσαι, *to cause to cease*, παύσασθαι, *to cease*; πλάγξαι, *to cause to wander*, πλάγξεσθαι, *to wander*, etc.

REM. 6. The middle form, as already stated (§ 248, Rem. 1), is often used to express reciprocal actions. This is particularly the case with verbs signifying *to contend, vie with, converse with, embrace, salute, to make an agreement or compact*, e. g. μάχεσθαι, *to fight with*; ἀμυλλᾶσθαι, *to contend with*; ἀγωνίζεσθαι, *to strive*; διαλέγεσθαι, *to converse with*; ἀσπάζεσθαι, *to salute*; ταῦτα συντίθεσθαι, *mutually to agree on these points*; σπονδὰς σπένδεσθαι or ποιεῖσθαι, *to make a treaty* (σπονδὰς ποιεῖν signifying *to make a libation*). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in *questions and answers*, e. g. πυνθάνεσθαι and ἔρεσθαι, *to inquire*; ἀποκρίνεσθαι and ἀπαμείβεσθαι, *to answer*; συμβουλευέσθαι, *to consult with one, ask his advice*, and ἀνακονοῦσθαι, *to consult one* (ἀνακονοῦν being especially used of consulting oracles).

§ 251. C. The Passive.

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another upon itself,—permits the action to be performed upon itself. Hence the subject always appears as a *passive* or *suffering* object.

Μαστιγοῦμαι, ζημοῦμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo; πείδομαι, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.

2. Yet, there are but two tenses, the Fut. and the Aor., which have special forms to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule: The Fut. and Aor. Mid. have a reflexive (or intransitive) sense only; but all the other tenses of the Mid. serve at the same time for the Passive also.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense also. The reason of this may be found in a great measure in the shorter form of this Fut. compared with that of the Fut. Pass. This passive use of the Fut. Mid. is found most frequently with Pure verbs; much more seldom with Mute verbs, and very seldom with Liquid verbs (probably not at all in Attic prose). *Μαστιγώσεται, στρεβλώσεται, δεδῆσεται, ἐκκαυθήσεται τῶφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται*, Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύσονται*, Th. 1, 142. *Ἦν τις βουλευτῇ κακὸς γενέσθαι, κολασθήσεται τῇ προπόσῃ (ἡμῖα· οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προσήκουσιν ἄλλοις τῆς ἀρετῆς) (but the brave shall be honored with the befitting rewards of valor)*, 2, 87. *Περὶ τῶν σφετέρων φρουρίων, ὡς ἐπιβουλευσομένων, πολλάκις πράγματα εἶχον*, X. C. 6, 1, 10. *Εἰρξόμεθα (includemur)*, X. An. 6. 6, 16. *Ἡ γῆ εὐφυλάξεται ὑπὸ τῶν φρουρούντων. Οὐκ ἀγνοοῦντες, ὅτι ἐνεδρεύουσιντο ὑπὸ τῶν πολεμίων*, H. 7. 2, 18. Very commonly *ἀδικήσομαι, ἔρξομαι* (from *ἄρχω, impero*), *βλάψομαι, θρέψομαι*. So always *ἀλώσομαι*. Some verbs have both forms of the future, as, e. g. *ὠφελεῖν, ζημοῦν, στερεῖν, φοβεῖν, ἄγειν*; then the Mid. form seems to denote a condition, the Pass. an action received. But in very many instances, the Pass. sense is only apparent, e. g. *Ἡ πόλις βραχεία ἦσθαισα μεγάλα ζημώσεται, shall suffer great loss therefor*, in contrast with *βραχεία ἦσθ.*, Th. 3 40. *Σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύονται (they shall grow up better and educate themselves)*, Pl. Crito. 54, a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. 3, 35. *κούρω δὲ δύο καὶ πεντήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select for themselves* (on the contrary, 48. *κούρω δὲ κρινθέντε δύο κ. πεντ.*, *the selected*). Hes. Sc. 173. *κάπροι δοιοὶ ἀπουράμενοι ψυχάς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ὀρθῶς μανέντι καὶ κατασχομένῳ*, “in fine frenzy” and in ecstasy.

REM. 3. It has been shown, § 197, and Rem. 3 (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβουλήθην, I willed; εὐφραίνω, I gladden, cheer. εὐφραίνομαι, I am glad, εὐφράνθην, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoice, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of the passive condition or state is generally expressed by the Prep. *ὑπό* with the Gen., e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολέμιων ἐδιώχθησαν*. Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος*. *Βαναν*

σικαὶ τέχνηαι εἰκότως ἀδοξοῦνται πρὸς τῶν πόλεων, X. O. 4, 2. also παρὰ with the Gen. is used, when the author is at the same time to be represented as the person from near whom, or from whose vicinity, or through whose means internal or outward, the action has proceeded; hence used specially with πέμπεσθαι, δίδωσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, ὁμολογεῖσθαι, σημαίνεσθαι, ἐπιδείκνυσθαι (*demonstrati*), e. g. Ὁ ἑγγεὺς ἐπέμφθη παρὰ βασιλέως (sent both by and from near the king). Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος, Her. 7, 106. Τὰ παρὰ τῶν θεῶν σημαινόμενα, X. Cy. 1. 6, 2. Παρὰ πάντων ὁμολογεῖται, An. 1. 9, 1. Οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι, Pl. Symp 175, e. Ἐκ is still stronger than παρὰ, used especially with verbs of giving; yet it is seldom used by the Attic writers, e. g. Ἐκείνῳ αὐτῇ ἡ χώρα ἐκ βασιλέως ἐδόθη, X. H. 3. 1, 6; in Her., however, ἐκ is very often used instead of ὑπό simply. The use of ὑπό with the Dat. is almost wholly poetic, e. g. δαμῆναι ὑπὸ τινι; in Attic prose only in certain connections, e. g. υἱὸς ὑπὸ τῷ πατρὶ τετραμμένος, Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος, Lach. 184, e. When the passive condition is not caused by persons, but by things, the Dat. is commonly used (= Lat. Ablative), e. g. Ἡ πόλις πολλαῖς συμφοραῖς ἐπίζετο, the city was distressed by great misfortunes. — The above usage corresponds with that of the Latin, the voluntary agent with a passive verb being put in the Abl. with the preposition *a* or *ab*, the involuntary agent in the Abl. without a preposition.

REM. 5. The Dat. of persons, however, is very often used, particularly with the Perf. tense, and regularly with verbal adjectives. The Pass. has in such instances an intransitive or reflexive sense, and the Dat. indicates the person by whom the action was performed, or for whom it was performed. While ἐπὶ with the Gen. denotes merely the author of the passive action, the Dat., at the same time, denotes that this action stands in relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. as the thing has been before pointed out by me, and for me now stands as pointed out, Her. 6, 123.

4. It is a peculiarity of the Greek, that the Act., not merely of transitive verbs with the Acc., may be changed into the personal Pass., like the Latin, but also the Act. of intransitive verbs with the Gen. and Dat.

Φθονοῦμαι ὑπὸ τινος (from φθονεῖν τινι, *invidere alicui*), i. e. *I experience envy from some one, am envied* (in Latin, on the contrary, *invidetur mihi ab aliquo*). X. Conv. 4, 29. κρεῖττόν ἐστι πιστεύεσθαι ὑπὸ τῆς πατρίδος μᾶλλον, ἢ ἀπιστεῖσθαι (from πιστεύειν and ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλεύομενοι διδάξουσι πάντα τὸν βίον. 8. 551, a. ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον. X. S. 4, 31. οὐκέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλους. So ἀρχθῆναι., κρατηθῆναι, ἡγεμονευθῆναι, καταφρονηθῆναι ὑπὸ τινος (from ἀρχεῖν, κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειρηθῆναι (from ἐπιχειρεῖν τινι). Ὁν κόπτομαι τὴν κεφαλὴν, ἐπιτρέπομαι τὴν φυλακὴν, see § 281, 3.

REM. 6. The Greek may form a Pass. from other intransitives also, yet, for the most part, only when the subject is a thing, particularly a Neut. pronoun, or a Part. used as a Neut. substantive, e. g. Καὶ μικρὰ ἁμαρτηθέντα (vel *parva peccata*), X. An. 5. 8, 20. Ἀτυχηθέντων (*rerum infelicitèr gestarum*), Dem. Cor. 298. 212. Ἐπὶ τούτοις ἐγὼ ἀληθευομένοις δίδωμί σοι τὴν ἐμὴν δέξιαν

(*ea conditione, ut haec vere dicantur*), X. Cy. 4. 6, 10. Ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύειν (in periculum vocari), Th. 2, 35. Οὐ βῆδιον τὰ ὑπὸ πολλῶν κινδυνεύοντα ὑφ' ἐνὸς ῥηθῆναι, Lys. 5, 112.

§ 252. Remarks on the Deponents.

It has been seen above (§ 102, 3) that Deponents are simply verbs which occur either in the Mid. only, or in the Mid. with a Pass. Aor., and have a reflexive or intransitive signification; and, also, that they are divided into Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form. The reflexive sense of many Deponents is so slight, that they seem to be, in our mode of regarding them, merely transitive verbs, e. g. δέχομαι τι, *I take* (namely, to myself) something, ἐργάζομαι τι, βιάζομαι τινα, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf., and Fut. in a Pass. sense are very rare, and are found only in such Deponents as have in single examples an active form, e. g. βιάζεσθαι, ἀνείσθαι.

Πάντα ἀπείργασται τῷ θεῷ, Pl. L. 710, d. Μεμιμημένος (*ad imitationem expressus, made like*), Her. 2, 78. Ἐδ' ἐντεθυμημένον (*well-considered*), Pl. Crat. 404, a. Νῆες οὐκ ἐχρήσθησαν (*adhibitae sunt*), Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. ἐδεξάμην, *excepti*, ἐδέχθην, *exceptus sum*; ἐβιάσάμην, *coēgi*, ἐβιάσθην, *coactus sum*; ἐκτησάμην, *mihi comparavi*, ἐκτηθήην, *comparatus sum* (*I was gained*); ὀλοφύρασθαι, *to lament*, ὀλοφύρῃην, *to be lamented*; ἀκέσασθαι, *to heal*, ἀκεσθῆναι, *to be healed*; ἀποκρίνασθαι, *to reply*, ἀποκριθῆναι, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning (§ 197, Rem. 1).

§ 253. Tenses and Modes of the Verb.

(a) Tenses denote the relation of *time* expressed by the predicate, this being designated either as Present, Future, or Past, e. g. the rose *blooms, will bloom, bloomed*;

(b) Modes denote the relation of what is affirmed in the predicate to the subject; this relation being denoted either as an actual fact, as a conception or representation, or as a direct expression of the will. The mode which expresses a fact, as the rose *blooms*, is called the Indicative; that which denotes a conception, as the rose *may bloom*, the Subjunctive; that which denotes the direct expression of the will, the Imperative, as *give*.

§ 254. A. More Particular View of the Tenses.

1. The tenses are divided, according to their form and meaning, into two classes: (a) into Principal tenses, which, both in the Ind. and Subj., always denote something present or future; (b) into Historical tenses, which in the Ind. always denote something past, in the Optative, something present or future.

2. The Principal tenses are:—

- (a) The Present: (a) Indicative, e. g. *γράφωμεν*, *scribimus*; (β) Subjunctive, e. g. *γράφωμεν*, *scribamus*;
- (b) The Perfect: (a) Indicative, e. g. *γεγράφαμεν*, *scripsimus*; (β) Subjunctive, e. g. *γεγράφωμεν*, *scripserimus*;
- (c) The Future Indicative, e. g. *γράψομεν*, *scribemus*, *we shall write*; Subjunctive wanting;
- (d) The Future Perfect Indicative, e. g. *βεβουλεύσομαι*, *I shall have advised myself*, or *I shall have been advised*; Subjunctive wanting.

The Subj. Aor. also belongs here, e. g. *γράψω*, *scripserim* or *scribam*. See § 257, 1 (a).

3. The Historical tenses are:—

- (a) The Aorist: (a) Indicative, e. g. *έγραψα*, *I wrote*; (β) Optative, e. g. *γράψαιμι*, *I might write*, or *I might have written*;
- (b) The Imperfect: (a) Indicative, e. g. *έγραφον*, *scribcbam*; (β) Optative, e. g. *γράφοιμι*, *scriberem*;
- (c) The Pluperfect: (a) Indicative, e. g. *έγεγράφειν*, *scripseram*; (β) Optative, e. g. *γεγράφοιμι*, *scripsissem*;
- (d) The Optative of the simple Future, e. g. *γράψοιμι*, *I would write*, and of the Fut. Perf., e. g. *βεβουλευσοίμην*, *I would have deliberated*, or *I would have been advised*, when in narration (and consequently in reference to the past), the representation of a future action, or of one to be completed at a future time, is to be expressed, e. g. *δ άγγελος έλεγεν, ότι οι πολέμοι νικήσοιεν*, *the messenger said, that the enemy WOULD conquer*; *έλεγεν, ότι πάντα υπό του στρατηγού εδ βεβουλεύσοιτο*, *he said that everything WOULD be well planned by the general*.

§ 255. (a) Principal Tenses: Present, Perfect, Future.

1. The Present Indicative represents the action as taking place in time present to the speaker. The Present is often used, in the narration of past events, for the purpose of a more vivid and graphic representation; past time is then viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνετα. Κύρον προελαύνοντα, X. An. 1. 7, 16. Ἦν τις Πριάμῳ νεώτατος Πολύδωρος, Ἐκάβης παῖς, δὲν ἐκ Τροίας ἐμὸν πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν, Eur. Hec. 1116. The Hist. Pres. is sometimes used even in passages which in themselves, aside from adverbs like ποτέ, πάλαι (poet. πάρος), are considered as involving past time, e. g. Ζῶντ' εἰσακούσας παῖδα, δὲν ἐκσώζει ποτέ, Eur. El. 419.

REMARK 1. An action is often viewed by the language as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particularly are used: (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἰσθάνομαι, γιγνώσκω, μανθάνω (like Lat. *audio*, *video*, etc., and Eng. *to hear*, *to see*, *to perceive*, *to observe*), when the object of these verbs is to be represented as still continuing in the present; (b) φεύγω, *I have given myself to flight*, and *I am now a fugitive*, hence *to live in exile*; νικῶ and κρατῶ (*I am a victor*, hence *have conquered*), ἡττῶμαι (*I am vanquished*, *have been vanquished*), ἀδικῶ (*I am in the wrong*, *have done wrong*), γίγνομαι (*I am descended*), etc.; (c) in poetry: φονεύω (*I am a murderer*, *have murdered*, e. g. S. Ant. 1174), θνήσκω (*I am dead*, *have died*, S. El. 113), τίκτω, γεννῶ (*I am a father or mother*, Eur. Ion. 356. Her. 209), etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα; Pl. Gorg. 503, c. Πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους, Her. 1, 69. Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείᾳ χώρα κατέχοντες ἐρυμνὰ πάνυ χωρία δύνανται ζῆν ἐλεύθεροι; — Καὶ τοῦτό γ', ἔφη, ἀκούω, *hast thou heard? ἀκούω, yes, I have knowledge of it*, X. C. 3. 5, 26. Ἀπαγγέλετε Ἀριαίφ, ὅτι ἡμεῖς γε νικῶμεν βασιλέα, καί, ὡς δρᾶτε, οὐδεὶς ἡμῖν ἐτι μάχεται, An. 2. 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν, 3. 2, 39. Δαρίου καὶ Παρυσάτιδος παῖδες γίγνονται δύο, 1. 1, 1.

REM. 2. Οἶχομαι and ἤκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἤκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἤκω, *I am here* (*adsum*), e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *that Araspas is gone, has departed (= transfugit) to the enemy*, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών, Eur. Hec. 1. Ὑμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἤκομεν, X. Cy. 1. 3, 4.

REM. 3. But the language often considers an action as present, which is not yet accomplished, but is either *actually* begun, or is begun in *our mind*, or *purpose*; such an action is virtually future, though considered as present. Compare the English: *I go to-morrow*, i. e. *I shall go*, *I intend to go*, and the like. This usage also belongs to all the Modes and Participials of the Pres. and the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes a Fut. meaning in itself (§ 257, Rem. 4); but the Inf. and Part. have both a Pres. and Fut. meaning. Ἐπειτα τὰ τε νῦν ὄντα ἐν τῷ παραδείσῳ δηρὰ δίδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω, X. Cy. 1. 3, 14 (δίδωμι, *I offer*). Ἐκαστὸς τις ἐπειδὴν ἑανοφῶντα ὑποστήναι τὴν ἀρχὴν (persuadere studebat), X. An. 6. 1, 19. Μιτυληναῖοι ἐπὶ Μίθυμναν ὡς προδιδομένην ἐστράτευσαν (putantes parati ibi prodicionem), Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἦ πάραλος ἐς τὰς Ἀθήνας ἔπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα (*for the purpose of announcing*), X. H. 2. 1, 29. Καὶ τῷ ῥίγει ἀπωλλύμεθα, καὶ χιῶν πλείστη ἦν (*we expected to perish*), An. 5. 8, 2. — Οὐκ εὐδὺς ἀφῆσθαι αὐτὸν, οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω, Pl. Apol. 29, c. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδείτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κύρον, X. Cy. 1. 3, 13.

REM. 4. But also actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears already present, e. g. Ἐν μῇ μάχῃ τήνδε τὴν χώραν προσκτᾷσθαι καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε (*you gain, will gain, and free*), Th. 4, 95. Ἦν θανῆς σὺ, παῖς δὲ ἐκφεύγει μόρον· σοῦ δ' οὐ δελοῦσης κατθανεῖν, τόνδε κτενῶ, Eur. Andr. 381.

2. The Perfect (Indicative) represents a past action in time present to the speaker; the action appears as already accomplished at the present time. Hence the Perf. represents not only a *past action*, but its *present effects* or *results*.

Γέγραφα τὴν ἐπιστολήν, I HAVE WRITTEN the letter, the letter is NOW WRITTEN, whether written now, or some time ago; the writing is the past act, the letter is the result still present. Ἡ πόλις ἐκτίσται, the city WAS BUILT (in past time), is NOW built, and there it now stands built. Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν, X. Cy. 1. 3, 18. Οὐδέν ἐστι κερδαλέωτερον τοῖς νικᾶν· ὁ γὰρ κρατῶν ἡμᾶ πάντα συνήρπακε, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας, 4. 2, 26.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its *result* as exhibited at the present moment; and hence they used the Perf., in order to indicate a *present condition* or *state* that was occasioned by the completion of the action. As such a use of the Perfect does not belong to the English, we translate many Greek Perfects by our Present, where the *present condition* is more prominent than the *past act*; the Plupf. of such verbs is then translated by our Impf., e. g. τέθνηκα (I have died), I am dead (Eur. Alc. 557. τεθνήκασιν οἱ θανόντες, those who died, are dead); κέκτημαι (I have acquired), I possess; τεθαύμακα (I have been wondering), I am astonished; βεβούλευμαι (I have taken counsel with myself), I am determined; πέφνηκα (I have shown myself), I appear; οἶδα, novi (I have seen), I know; τέθηλα (I have blossomed), I bloom; πέποιθα (I have convinced myself), I trust; βέβηκα (I have taken steps), I am going; μέμνημαι, meminī (I have called to mind), I am mindful, or remember; κέκλημαι (I have been named), I am called, etc. The Pres. and Impf. of many verbs, especially such as express the idea of *to sound*, *to call*, are not used at all, or but very seldom, so that the Perf. and Plup. seem to take entirely the place of the Pres. and Impf., e. g. κέκραγα, I cry, properly, I am a crier; μέμνηκα, I roar.

REM. 6. The transition from the completed action to the condition or state produced by it, is more obvious in the Pass. than in the active. Comp. ἡ θύρα κέκλεισται, the door has been shut, and it is now SHUT. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would command with emphasis, that the thing spoken of should remain fixed and permanent in its condition, i. e. not only that the action should be performed, but *particularly* that the result should *continue*, e. g. τὸ ἀγκύριον ἀνεσπείσθω, let the anchor be drawn up and remain so; λελεῖφθω, reliquum esto, let it remain permanently; πεπειράσθω, let it be tried; νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. ἐξιώντες δὲ εἶπον, τὴν θύραν κεκλείσθαι, that it be shut, and remain shut.

REM. 7. The Perf. is used with special emphasis, even of future actions, the occurrence of these being affirmed with the same definiteness and confidence, as if they had already taken place. Il. ο, 128. δειέφθορας! you are lost, will be

lost. So δλωλα, like *perii, interii, actum est de me*, it's all over with me, will be etc. Pl. Phaed. 80, d. ἡ ψυχὴ ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσηται καὶ ἀπδλωλεν.

3. The Future (Indicative) denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *shall, should, must, or can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξει δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντίμος καὶ εὐεχέστερος ὁ βίος παρασκευασθήσεται (*should be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγευδός καὶ ἀβίωτος ὁ αἶων ἐπανακείσεται (*should be imposed upon them*), X. Cy. 3. 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθόντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνήσουσι (*if they must hunger, etc.*), C. 2. 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατέρας νόμους ξυγγράψουσιν, καθ' οὓς πολιτεύσουσι (*who should draw up laws, according to which they should live*), H. 8. 2, 3.

4. The second person of the Fut. Ind. is often used to express commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions; here the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is left to the choice of the person addressed, and is only expected. This differs chiefly from the Imp. only in being a milder form of expression. On the contrary, the Fut. is used with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of the action is expected *necessarily*.

Ὅρα οὖν καὶ προθυμοῦ κατιδεῖν, ἐάν πως πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις (*you will communicate it to me = communicate*), Pl. Rp. 432, c. Ὡς οὖν ποιήσετε καὶ πείθεσθε μοι (*you will do thus, etc. = do thus*), Prot. 338, a. Οὐ δρᾷσεις τοῦτο, *thou wilt not do this, as I hope = do it not*; but οὐ δρᾷσεις τοῦτο; *wilt thou not do this? = do it*. Οὐ παύσῃ λέγων; *non desines dicere?* instead of *desine dicere*. Pl. Symp. in. οὐ περιμενεῖς; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φυλάξειςδ', ἔφην, ὅπως μὴ δεσπότῃν εὖρητε; But when in this manner, a negative command is to be expressed, the negative μή is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μή in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, Ar. Nub. 505 (instead of μὴ φλυαρεῖ, μὴ ἀλλεῖ, ἀλλ' ἀκολούθει). Pl. Symp. 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις.

5. The Future Perfect (Indicative) represents a *future* action as *past* (completed) in relation to another future action; hence a future prior to another future. Such an action is future with reference to the present, past with reference to another future.

Καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν (*the good shall have been mixed with evil*), Hes. Op. 177. Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων, Pl. Rp. 506, a. As the Greek Perf. frequently denotes the *present* condition or result of a completed action, so the Fut. Perf. frequently denotes the *future* condition or result of a completed action. Hence the Fut. Perf. of those verbs whose perfects are translated by the present tense of other verbs (see Rem. 5), must be translated by the simple Fut., e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful, shall remember* (but μνήσομαι, *I shall remind myself*); κекτήσομαι (*I shall have acquired*), *I shall possess* (but κτήσομαι, *I shall acquire*), etc.

REM. 8. The Fut. Perf., like the Perf. (Rem. 7), is used instead of the simple Fut., to express a thing emphatically. Here as in the Perf. used for the Fut., the speaker looks upon the action as already accomplished; hence the Fut. Perf. often denotes the *rapidity* and *certainly* of the action, the process or progress being left wholly out of view, e. g. φράζε, καὶ πεπράξεταί (and it shall be [CERTAINLY, IMMEDIATELY] done), Ar. Plut. 1127; φίλος ἡμῶν οὐδεὶς λελείψεται (*no friend will [CERTAINLY] be left us*), X. An. 2. 4, 5. So also in the Inf. Δυσὶν ἢ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι, Dem. 19, 74. In the Act. the periphrasis βεβουλευκὼς ἔσομαι is found.

REM. 9. The Fut. Perf. is used in Greek only in principal clauses, and in subordinate clauses introduced by ὅτι and ὥς (*that*), by εἰ used instead of ὅτι, and by ὥστε (*so that*), all with the Ind. In all other subordinate clauses, the Aor. Subj. (more seldom the Perf.) is used instead of it, in connection with a conjunction compounded of ἄν, as ἐάν, ἐπεί, ἐπειδάν, ὅταν, πρίν ἄν, ἔστ' ἄν, ὅτε ἄν, etc., e. g. Ἐάν τοῦτο λέξῃς (*si hoc dixeris*), ἀμαρτήσῃ.

† 256. (b) *Historical Tenses: Aorist, Imperfect, and Pluperfect.*

1. The Aorist (Ind.) expresses past time, in a wholly indefinite manner, with no other relation, e. g. ἔγραψα, *I wrote*, Κύρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. (Ind.) represent an action as past, but always as having relation to another past action. But the Impf. expresses the action as contemporary with this other past action; the Plup. expresses the action as already past before this other past action.

Ἐν ᾧ σὺ παίζεις, ἐγὼ ἔγραφον, *while you were playing, I was writing*. Ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (οἱ ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαρραλεώτατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν, οἱ πολέμοι ἀπεπεφεύγесαν. Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν. Ἐγγεγράφειν τὴν ἐπιστολὴν, *I had written the letter (before the friend came)*.

REMARK 1. It is to be noted that the Greeks freely use the Aor. instead of the Plup., when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, e. g. Ἐπειδὴ οἱ Ἕλληνες ἐπὶ ἤλθον (quum Gracchi venissent), οἱ πολέμοι ἀπεπεφεύγесαν. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aorist (Ind.) is used in historical narrations, in order to indicate the principal events, while the Impf. (Ind.) is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often interchanged with the Impf., which describes and paints; often, also, with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; not seldom, also, with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' Ἐωςφόρος εἰσι φῶς ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ (*the fire upon the funeral pile began to abate, and the flame ceased*), Π. ψ, 228. Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο (*the barbarians withstood the peltasts and continued to fight with them; but when the hoplites drew near, they fled, and immediately the peltasts set out in pursuit*), X. An. 5. 4, 24. Ἐυνέβη τῷ ἀδοκῆτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους δορυβηθῆναι· καὶ τὸ μὲν εὐώνυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐθὺς ἀποβίαγεν ἔφυγε· καὶ ὁ Βρασίδας, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπιπαριῶν τῷ δεξιῳ, τιτρώσκεται· καὶ πεσόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραυτες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὥς τὸ πρῶτον οὐ διεννοεῖτο μένειν, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρκινίου πελταστοῦ, ἀποδυνήσκει· οἱ δὲ αὐτοῦ ξυστραφέντες ὀπλῖται ἡμύνοντο κ. τ. λ., Th. 5, 10. Ὁ μὲν πόλεμος πάντων ἡμῶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γὰρ τοι πενεστέρους πεποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμῶς, Isocr. Pac. 163, a. (The Perfects denote the result, the Aorist the event.)

Rem. 2. Inasmuch as the Aor. Ind. represents a past action independently and absolutely, unconnected with any other past time, while the Impf. Ind. represents a past action as always connected with another past action, being,

consequently, employed in exhibiting an action in its *duration* and *progress*, and hence used in *description*; accordingly the Aor. expresses a *moment* or *point of time*, while the Impf., denotes *duration* or *continuance*. The Aor. therefore describes a *momentary* action or a *single* action; the action, however, described by the Aor. may be a continued or protracted one, but the writer in using the Aor. presents no such view of it, communicating merely the fact of the occurrence. The Impf., on the other hand, describes an action in its *continuance* and *progress*, — not merely a *single* act, but a *series* of acts. It often depends on the choice of the writer whether the Impf. or Aor. is used. An action graphically presented in its duration and progress by the Impf., can be stated historically as a mere past act, by the Aor. And so, many actions stated in the Aor. might be more vividly described by the Impf., if the writer wished it.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted: —

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κῦρος ἐξελαύνει — ἐπὶ τὸν Χάλεον ποταμόν, ὄντα τὸ εὖρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶτων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων* (*which the Syrians CONSIDER as gods, namely, as I then saw*), X. An. 1. 4, 9. *Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος* — *ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ*, 2. 4, 12. *Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοιτο ἐπὶ τὸν ποταμόν, ὃς ὠρίζε τὴν τε τῶν Μακρόνων [χώραν] καὶ τὴν τῶν Σκυθικῶν*, 4. 8, 1. *Ἀτὰρ, ὃ ἐταῖρε, ἄρ' οὐ τόδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμῶς*; Pl. Phaedr. 230, a. *Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικὰ Περικλῆς ἦν ἐκ τούτου τοῦ λόγου* (*namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθὸς ἐστίν, ὥς ἐφαίνετο, he is not therefore distinguished, as he then seemed to be*), Gorg. 516, d. — From the idea of *duration* or *continuance* contained in the Impf. several other relations originate: (a) The *beginning* of an action, e. g. *ἐπεὶ ἐγγὺς ἐγένοντο, ἐξαπλῆς οἱ μὲν αὐτῶν ἐτόξευον*, *some of them began to shoot their arrows*; — (β) *habit* or *custom*, e. g. *αὐτὸν οἷπερ πρόςθεν προσεκύνουν, καὶ τότε προσεκύνησαν*, *those who were before accustomed to do obeisance to him, did it then also*; — (γ) *wish*, *endeavor* or *attempt*, e. g. *πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι*, *Clearchus endeavored to compel his soldiers to advance*.

(b) The Aor. is often used in general propositions which express a fact borrowed from experience, and hence what is *customary*; here a single fact which has been observed to be true in many instances, but not established as universal, is stated to be *generally* true, — the truth frequently observed in regard to a single event, is considered as holding in the case of other similar events. In such cases the Aor. is usually translated into English by the present, or by the verb *is wont*, *is accustomed*, with the Inf. Il. ρ, 177. *αἰεὶ τε Διὸς κρείστων νόος αἰγιόχοιο, ὅστε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην βηϊδίας* (*who inspires the brave man with fear, and bears off the victory*). X. Cy. 1. 2, 2. *αἱ μὲν γὰρ πλείστα πόλεις προστάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἄρπάζειν, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως* — *ἦν δὲ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέδεσαν* (*were accustomed to impose a penalty upon them*). Dem. Ol. 1(2). 20, 9. *ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ οὗτος (Φίλιππος), ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα πάντα ἀνεχαίτισσε καὶ διέλυσεν*.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Hec. 7. 10, 5. φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦεν. 157. τῷ εὖ βουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, the Aor. is often used in comparisons, instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν καλίνοστος ἀπέστη οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα, ἅψ τ' ἀνεχώρησεν, ὄχρος τέ μιν εἶλε παρειάς· ὡς αὖτις καδ' ὀμίλον ἔδυν Τρώων ἀγερῶχων (sc. Πάρις). Il. π, 482. ἤριπε δ', ὡς ὅτε τις δρύς ἤριπεν.

(d) The Tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a decision or determination, which has respect, indeed, to the present time, but which the speaker wishes to represent as having been previously established and settled in his own mind. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing strong feeling or passion, e. g. ἀπέπτυσσα (*I do abhor*), ἐγέλασα (*I cannot help laughing*), ἐπήνεσα, ᾤμωξα, ἐθαύμασα, ἀπώμοσα, ἤσθην. S. Phil. 1434. ἂν δ' ἂν λάβης σὺ σκῦλα τοῦδε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν κόμιζε· καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, *this I counsel thee, this I have counselled thee*. Eur. Med. 223. χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν (sc. accommodate) πόλει οὐδ' ἄστυν ἦνεσ', ὅστις αἰδᾶδης γεγὼς πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο (*nec laudo, nec unquam laudavi*). Hec. 1276. Polym.: καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. Hecuba: ἀπέπτυσσα, *this thought I do abhor = a thought which I have abhorred*.

(e) With like effect the Aor. is often used by Attic writers, apparently instead of the Pres. in urgent appeals or commands, expressed in the form of a question introduced by τί οὖν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι (*quin igitur mihi recensens? why hast thou not yet told me of the forces? instead of tell me forthwith!*) S. 4, 37. τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τειχὴ φυλακῇ ἐχυρὰ ἐποίησας (*why therefore have you not made the walls strong by a guard? = at once make them, etc.*); Pl. Phaedon. 86, d. εἰ οὖν τις ὑμῶν εὐπορότερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; (*is quam celerrime respondeat, let him answer at once*). The Pres. is also so used; yet the expression is then far weaker, e. g. Τί οὖν, ἦ δ' ὅς, οὐκ ἐρωτᾷς; (*stronger than ἐρώτα, but weaker than Τί οὖν οὐκ ἠρώτησας or ἤρου;*) Pl. Lysid. 211, d. Τί οὖν οὐ σκοποῦμεν, X. C. 3. 1, 10.

(f) The Aor., like the Perf. (§ 255, Rem. 7) is used, when the speaker confidently considers a future event as already taken place. Il. δ, 160—162. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὧς τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν σὺν σφῆρσιν κεφαλῇσι γυναῖξί τε καὶ τεκέσσω (*then have they paid a heavy penalty, then shall they pay*). Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προείσομεν νέον παλαιῷ (*then we shall perish, if, etc.*).

(g) The Aorist is very often used in all its forms to denote the *coming into a condition*; this the Ind. always represents naturally in the past. Βασιλεύω, *I*

am a king, ἐβασίλευσα (not I was a king, but) I came to be a king, was made a king, βασιλεύσας, having been made king, rex factus. Βουλευέω, I am a senator (X. C. 1. 2, 35), βουλευέσας, having been made a senator, senator factus (ib. 1. 1, 18). Σοῦ στρατηγήσαντος, te duce facto (ib. 3. 5, 1). Ἰσχύω, I am strong, ισχύσας, having become or been made strong, potens factus (Th. 1, 3). Δυνήθεϊς, potentiam nactus. Ἀσθενῆσαι, to have become sick, in morbum incidisse. Κύρος ἡγάσθη αὐτόν (Κλέαρχον), X. An. 1. 1, 9. Cyrus came to admire him, ejus admiratione captus est.

§ 257. Subordinate Modes.

1. As the Aorist Indicative expresses a past action as independent and completed, having no relation to another past action; while the Imperfect, always representing a past action in relation to another past, and being used in describing and painting, presents the action in its *duration* and *progress*, so the same distinction holds in regard to the subordinate modes of the Aorist and Present:¹ The subordinate modes of the Aor. (Subj. Opt. and Impr.) together with the Infinitive and Participle, are used, when the speaker wishes to represent the action by itself, as completed; the subordinate modes of the Present together with the Infinitive and Participle, and also the Imperfect Opt. are used, when the speaker, considering the *performance* of the action, wishes to represent it *descriptively* in its *duration* and *progress*. In this way the following modes stand in contrast with each other:

- (a) The Subjunctive and Optative Aorist with the Subjunctive Present and the Optative Imperfect, e. g. *φύγωμεν* and *φεύγωμεν*, *let us flee*. With *φύγωμεν*, the idea of fleeing itself is urged and is had in mind; with *φεύγωμεν*, I rather have reference to the performance and progress of the action; the Aor. expresses the action with more energy, as it denotes an instantaneous, momentary act. The same distinction exists in all the following examples. *Τί ποιήσωμεν* and *ποιῶμεν*; *what shall we do?* *Λέγω, ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *ut discas*; *ἔλεγον, ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *ut disceres*. The Greek Subj. always refers to the *future*, and hence is never used, as in Latin, of the present and past, e. g. *Laudat puerum, quod diligens sit or fuerit, because he is or has been*. In subordinate clauses with *ὅς ᾔσ, ἔαν, ὅταν*, etc. [§ 260. (a)], the Subj. Aor. corresponds with Latin Fut. Perf. (§ 255, Rem. 9). *Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ* (*si hoc dices or quotiescunque hoc dicis, errabis*). *Ἐάν τοῦν*

¹ The subordinate modes of the Imperf. are supplied by those of the Pres

λέξης, ἁμαρτήσῃ (*si hoc dixeris, if you shall have said*). Comp. the examples under §§ 333, 3. 337, 6. 339, 2, II. (b). The Impf. and Aor. Opt. has the sense of the present or future in clauses which express a supposition, conjecture, or undetermined possibility, in prose commonly with ἄν, in hypothetical clauses with εἰ; the Opt. in this sense is found in clauses denoting a wish, in final clauses, and in direct interrogative clauses, particularly in deliberative questions. Τοῦτο ῥαδίως ἄν γίγνοιτο or γένοιτο, *this might easily be done*. See §§ 259, 3 and 6, and 260, 4. Εἰ τοῦτο λέγοις or λέξεις, ἁμαρτάνοις or ἁμάρτοις ἄν, *if you should say this, you would err*. See § 339, II, (a). Εἴθε τοῦτο γίγνοιτο or γένοιτο, *O that this might be!* See § 259, 3. (b). Ἐλεγον, ἵνα μανθάνοις or μάθοις, *ut disceres*. See § 330, 2. Τίς τοιαῦτα ὑπολάβοι or ὑπολάβοι; *who would suppose such things?* See § 259, 3, (c). Οὐκ εἶχον, ὅποι τρεποίμην or τραποίμην, *I knew not what I should do*. See § 259, 2. The following case also belongs here: When the subordinate clauses in §§ 333, 3. 337, 6. and 339, II, (b), are made to depend on an historical tense, and the Opt. without ἄν takes the place of the Subj. with ὅς ἄν, ὅταν, ἐπειδάν, ἕαν, etc., the Opt. has a future sense. Οὅς ἄν ἴδω τὰ καλὰ ἐπιτηδεύοντας, τιμήσω (*quos videro*). Ἐφην οὅς ἴδοιμι τὰ καλὰ ἐπιτηδεύοντας, τιμήσειν (*quos visurus essem*). Ἐπειδάν σὺ βούλῃ διαλέγεσθαι, σοὶ διαλέξομαι (*si or quotiescunque vis*). Ἐφην, ἐπειδὴ σὺ βούλοιο διαλέγεσθαι, σοὶ διαλέξεσθαι (*si or quotiescunque velles, of the future*). In other kinds of clauses, the Opt. of the Impf. and Aor. has a *past* sense, so that it corresponds with the Ind. of each of these tenses. Τισσαφέρνῃς διέβαλε τὸν Κῦρον, ὥς ἐπιβουλεύοι αὐτῷ (*that he was plotting against him*). Ἐλεξαν, ὅτι Κῦρος ἀποθάνοι (*that C. was dead*). Ὅποτε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίλοιον or ἐπέλθοιεν, ἀπέφηνον, *quotiescunque impetum faciebant*). Ἀναβιοὺς ἔλεγον, ἃ ἐκεῖ ἴδοι (*what he had there seen, a dependent question*). Comp. No. 2, (b).

- (b) The Imperative Aorist with the Imperative Present, e. g. Φύγε and φεύγε, *flee*. Δός and δίδου μοι τὸ βιβλίον, *give*. Μὴ δορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι, ὅς ἐδεήθην ὑμῶν, μὴ δορυβεῖν ἐφ' οἷς ἄν λέγω (*the principal fact is here ἐμμείνατε, the more definite explanation δορυβεῖτε*) Pl. Apol. 30, c. Ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε, μὴ πρότερον προλαμβάνετε. Dem. Ph. 1. 44, 14. Ἀλλ', ὦ Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σῶθητι Pl. Crito 44, b (= ἐμοὶ πειθόμενος σῶθητι, i. e. by a process of persuasion, save yourself). In precepts respecting the rules of life, etc. the Pres. is the natural and usual tense. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου, Isocr. Demon. 16. Comp. § 259, 4.

- (c) The Infinitive Aorist with the Infinitive Present, e. g. Ἐθέλω φυγεῖν and φεύγειν, *I wish to flee*. Ἰκανός εἰμι ποιῆσαι and ποιεῖν τι ('Ἡ γεωργία) μαθεῖν τε ῥάσστη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι, X. Oec. 6, 9. Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν, ἢ ζῆν αἰσχροῦς, Isocr. Pan. 95. Οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα

στερηθῆναι λυπηρόν, X. Cy. 7. 5, 82. *Κελεύω σε δοῦναι* and *διδόναι* μοι τὸ βιβλίον. *Καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν*, X. Cy. 5. 1, 2, with which compare in 3. following: *ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ* (*to continue to guard, the subordinate clause necessarily implying duration in διαφυλάττειν*). In the *oratio obliqua* after verbs of saying and thinking, the Inf. Aor. and Pres. is frequently used to denote what is *past*; then the Inf. Aor., like the Ind. Aor., is used to denote the principal events, the Inf. Pres., like the Ind. Impf., to denote the accompanying subordinate circumstances, e. g. *Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελασγούς)· κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῇ Ὑμησσοῦ ἐνδεῦτεν ὀρμεωμένους, ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐκ' ὕδαρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγούς ὑπὸ ὕβριος βιάσθαι σφεας κ. τ. λ.* (*Oratio recta: ἐξελάσαμεν· αἱ γὰρ Πελασγοὶ ἠδίκουν τάδε· ἐφοίτων, etc.*) Her. 6, 137. The Inf. Aor. has a *past* relation only after verbs of *saying* or *thinking*, and in the construction of the Acc. with the Infinitive with the article. *Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἑντρῷ*, X. An. 1. 2, 8 (*culem detraxisse — suspendisse, to have flayed, and hung up*). Comp. No. 2, (c). *Θαυμαστὸν φαίνεται μοι τὸ πεισθῆναί τινες, ὡς Σωκράτης τοὺς νέους διέφθειρεν*, X. C. 1. 2, 1 (*persuasion esse quibusdam, that certain individuals had been persuaded*). *Τὸ μεδεμίαν τῶν πόλεων ἁλῶναι πολιορκίᾳ, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ταῦτα παθεῖν*, Dem. 19, 61. (But when by the Acc. with the Inf. with the article, a *purpose* is expressed, the Inf. Aor. has naturally something of a future relation, e. g. *Ἐπεμελήθη τοῦ διδάσκαλόν μοι τινα γενέσθαι*, *I took care that I might have some one as a teacher*, X. C. 4. 2, 4.) In all other cases the Inf. Aor. has the relation of *present* time.

- d) The Participle of the Aorist with the Participle of the Present; comp. *λᾶθε φεύγας* with *λάνθανε φεύγων*. *Περίεπλουν Σόονιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ* (*wishing to come into the city sooner*) Her. 6, 115. *Τοὺς ἀνδρώπους λήσομεν ἐπιπесόντες* (*will secretly attack*), X. An. 7. 3, 43. In all such examples the Aor. does not express the relation of past time, but merely the action of the verb taken by itself; the time is denoted by the finite verb with which the Part. is connected; the Aor. Part., therefore, denotes only that the subordinate action (expressed by the Part.) is contemporaneous with the principal action (expressed by the verb). Yet it is to be observed, that the Aor. Part. is commonly used to designate *past* time, e. g. *Ταῦτ' εἰπὼν ἀπέβη* = *ταῦτ' εἶπε καὶ ἀπέβη*. — It may be added here as a general principle, that while the Aor. Part. generally denotes past time, the subordinate modes of the Aor. and Present, of themselves denote no relation of time, the Aor., however, designating a *momentary*, the Pres. a *continued* action.

2. The subordinate modes and participials of the Aorist, form a contrast also with the subordinate modes and participials of the Perfect and Pluperfect; the former denote an action *absolutely*, as past or completed; the latter, on the contrary, in relation to the subject of the finite verb; by this relation the subordinate idea of the *duration of the result* of what is denoted by the verb, is naturally derived. In this way the following forms stand in contrast with each other:

- (a) The Subjunctive Aorist with the Subjunctive Perfect, e. g. Ἐὰν σπονδαὶ γένωνται, ἄξουσιν (ἐκέϊσε), ἔνθεν ἔξουσιν τὰ ἐπιτήδεια (if a treaty shall have been made), X. A. 2. 3, 6. Ὅν ἂν γνῶρμιον (κύνων Ἰδῇ), ἀσπάζεται, κἂν μηδὲν πρόποτε ὑπ' αὐτοῦ ἀγαθὸν πεπρόνθῃ (whomsoever he recognizes, he greets, even if he shall have received no favor from him), Pl. Rp. 376, a. Ἀπέχεσθε τῶν ἀλλοτρίων, ἵν' ἀσφαλέστερον τοὺς οἴκεις τοὺς ὑμετέρους αὐτῶν κερτήσθε, Isoc. Nic. 49. (Comp. § 255, Rem. 5.) It has already been stated No. 1. (a) that the Greek Subj. always refers to the future.
- (b) The Optative Aorist with the Optative Pluperfect, e. g. Οἱ Ἴνδοι ἐλεξαν, ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς (had sent), X. Cy. 2. 4, 6. Ἔβεισαν, μὴ λύττα τις ὥσπερ κυσὶν ἡμῶν ἐμπεπτῶκοι (that some madness had fallen upon us, the effects still continuing), X. An. 5. 7, 26. Ἀγησίλαος ἐβήθη τῆς πόλεως ἀφείσαι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπηρετήκοι ἢ τῶν Μωσινέων πόλις ἐν τοῖς πρὸς Μεσσήνην πολέμοις, H. 5. 2, 3. In what instances the Opt. Aor. is used of the present or future, and in what of the past, has been stated in No. 1, (a).
- (c) The Infinitive Aorist with the Infinitive Perfect; comp. ἀποθανεῖν with τεθνηκέναι. Πατρὸς Κῦρος λέγεται γενέσθαι Καμβύσεω, Περσῶν βασιλέω X. Cy. 1. 2, 1. Λέγεται ἄνδρα τινα τῶν Μήδων ἐκπεπλήχθαι πολὺν δὲ τινα χρόνον ἐπὶ τῷ κάλλει τοῦ Κῦρου (stood or continued amazed), ib. 1. 4, 27. Comp. § 255, Rem. 6.
- (d) The Aorist Participle with the Perfect Participle; comp. ἀποθανόν with τεθνηκώς, Plut. Aem. Paul. c. 36. extr. Περσεὺς μὲν ἔχει καὶ νενικημένος (even though vanquished, in the condition of one vanquished) τοὺς παῖδας, Αἰμίλιος δὲ τοὺς αὐτοῦ (sc. παῖδας) νικήσας ἀπέβαλεν = νενίκηται μὲν — ἔχει δέ —, ἐνίκησε μὲν — ἀπέβαλε δέ. Perseus even though conquered still has his children; Aemilius in his otherwise successful war, lost his.

REMARK 1. From the above explanation, it is evident why the Aor., though an Historical tense, has besides an Opt. a Subj. also; the Aor. Subj. stands in contrast, on the one hand, with the Subj. Pres.; on the other, with the Subj. Perf. The Greek Fut. has no Subj. as in Latin (e. g. Gaudet, quod pater venturus sit), because the Greek Subj. of itself denotes future time. But the Aor. has an Opt., which stands in dependent sentences after an historical tense, and consequently, in direct discourse, takes the place of the Ind. Future, e. g. Ἐγγεῖλεν, ὅτι πολέμοι νικήσοιεν (that the enemy would conquer). X. An. 7. 1, 33. ἔλεγεν, ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον, ἔνθα πολλὰ

καὶ ἀγαθὰ λήψοιντο (*where they would receive*). X. Cy. 8. 1, 43. ἐπιμελεῖται ὅπως μήτε ἔσονται, μήτε ἀποτοί ποτε ἔσονται. (But ἐπιμελεῖται, ὅπως . . . ἔσονται). X. An. 4. 1, 25. ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. (*Oratio recta*: εἰ προκαταλήψεται, ἀδύνατον ἔσται παρελθεῖν.)

REM. 2. Verbs of willing, refusing, delaying, entreating, persuading, commanding, forbidding, hindering, of being able, and unable, expecting (*προσδοκῶ, ἐπίδοξός εἰμι, εἰκός ἐστιν, it is likely, to be expected*), when they relate to a future object, are sometimes connected with the Fut. Inf., sometimes with the Pres., sometimes with the Aor. The Fut. Inf. is used, when the idea of *futurity* is to be made specially prominent, e. g. a condition continuing in the future; the Inf. Pres., to denote a continuing or permanent condition, the idea of *futurity*, evident of itself, being left out of sight; this Inf. is also used to denote the *immediate occurrence* of the action; the Inf. Aor., when the idea of the *action* itself is made prominent. In English all three forms of the Inf., when the subject of the Inf. is the same as that of the governing verb, are translated by the Pres. Inf.: Μέλλω γράψειν, γράφειν, γράψαι (*I am now about to write, intending to write*). Ἀδύνατοί εἰσιν ἐπιμελεῖς ἔσεσθαι (*unable to become and continue careful*), X. Oec. 12, 12. Ἀδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι, ib. 12, 15. Ἀδύνατοι ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδασθῆναι, ib. 12, 13. Ἀναβάλλεται πονήσειν τὰ δέοντα, Dem. 31, 9. Ἀθηναῖοι ἀνεβάλλοντο τὸ πᾶν μηχανήσασθαι, Her. 6, 58. Ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσειν, Dem. 860, 54 (*he hopes to deceive you*). Ἐλπιδας παρέχεται ἡμᾶς εὐδαίμονας ποιῆσαι, Pl. Symp. 193, d. (*he gives hope that he will make us happy*). With verbs of willing or being able, the Fut. Inf. is more seldom than the Aor. or Pres. After verbs of saying, promising, swearing, thinking, the above threefold construction (Inf. Fut., Pres., Aor.) is used, but the Inf. Aor. regularly expresses something *past* (see No. 1), seldom what is future, e. g. Οἱ Πλαταιῆς ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι, Th. 2, 3, (*se victores fore*). Ἀποκρίναι, ὃ Ἀγόρατε· οὐ γὰρ οἶμαί σε ἔξαρνον γενέσθαι, ἃ ἐναντίως Ἀθηναίων ἀπάντων ἐποίησας, Lys. Agor. § 32 (*credo te negaturum*). After verbs of saying, thinking, hoping, the Inf. Aor. and Pres. with εἰ, is often used in nearly the same sense as the Inf. Fut. without εἰ. See § 260, (5), (a).

† 258. B. A more particular View of the Modes.

The Indicative, the Subjunctive (Optative) and the Imperative Modes [† 253, (b)], are distinguished as follows:

(a) The Indicative expresses a direct assertion, an actual fact.

Τὸ ῥόδον θάλλει. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολεμίους νικήσουσιν.

(b) The Subjunctive denotes a supposition, conception, or representation. The Subj. of the Hist. tenses is called the Optative.

Ἴωμεν! εἰμυς! — Τί ποιῶμεν; *quid faciamus? what shall we do?* Οὐκ ἔχω, ὅποι τράπωμαι, *nescio, quo me vertam*. Οὐκ εἶχον, ὅποι τραπεζοίμην, *nesciebam, quo me verterem*. Λέγω, ἵν' εἰδῇς, *dico, ut scias, in order that you may know it*. Ἐλεξα, ἵν' εἰδείης, *dixi, ut scires, in order that you might know it*.

(c) The Imperative denotes the immediate expression of the will, being used in commands, entreaties, etc.

Γράψον and γράφε, *write*. Βραδέως μὲν φίλος γίγνου, γενόμενος δὲ πειρῶ διαμέρειν, Is. Dem. 7. Γραψάτω and γραφέτω, *let him write* (§ 257, 1. b). The command expressed by the Imp. is not always to be understood as a strong command, entreaties, exhortations, and counsels, being also expressed by the Imp.

REMARK. The Modes exhibit the relation of an expressed thought to the mind of the speaker. Hence they denote nothing objective, i. e. they never show the *actual* condition of an action; the Ind., in itself, does not denote something actual; nor the Subj., in itself, something possible; nor the Imp., something necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρή, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, showing how he conceives of an action. A mental operation is either an act of perception, an act of supposition or conception, or an act of desire. The Ind. expresses an actual perception; it indicates what the speaker conceives and represents as a *reality*, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a reality, and hence is expressed by the Fut. Ind. The Subj. expresses a conception; it indicates what the speaker conceives and represents as a *conception*, whether it has an actual objective existence, or is a mere mental conception. The Imp. expresses desire; it denotes what the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

‡ 259. Use of the Subjunctive, Optative and Imperative.

1. The Subj. of the Principal tenses, the Pres. and Perf., as well as the Sub. Aor., alway relates to *future* time [‡ 257, 1, (a)], and is used in Principal clauses:

(a) In the first Pers. Sing. and Pl. in exhortations¹ and warnings, where the Eng. uses *let*, *let us*, with the infinitive; the negative is here μή.

(b) In the first Pers. Sing. and Pl. in deliberative² questions, when the speaker deliberates with himself what he is to do, what it is best to do; here also the negative is μή.

Ἴωμεν, *eamus! let us go, suppose we go!* Μὴ Ἴωμεν. Ἄγε (φέρε, ἔα) Ἴωμεν. Φέρε Ἴδω (come now, let me see), Her. 7, 103. Φέρε δὴ, ἥ δ' ὅς, πειραδῶ πρὸς ὑμᾶς ἀπολογήσασθαι, Pl. Phaedon. 63, b. Such an exhortation is very often expressed in the form of a question preceded by βούλει; yet in this case, the subjunctive is a subordinate clause dependent on βούλει, e. g. Βούλει οὖν, δύο εἶδη δῶμεν πειδούς; (*do you then wish that we propose two kinds of persuasions = let us propose*), Pl. Gorg. 454, c. Τί ποιεῖμεν; *quid faciamus? what shall we do?* Εἰπώμεν, ἢ σιγῶμεν; Eur. Ion. 771. In Ποῖ τις φροντίδος ἔλθῃ; S.

¹ This use of the Subj. is called *Conjunctivus adhortativus*.

² *Conjunctivus deliberativus*.

Ἦ. C. 170, τίς is used instead of the first Pers., *where shall one go?* (= ποῖ ἔλθω or ἔλθωμεν, like ποῖ φρενῶν ἔλθω; 310). Μὴ ἔρωμαι; *shall I not ask?* X. C. 1. 2, 36. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πέντερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; 45. So also in indirect discourse, and in all persons. Οὐκ ἔχω, ὅποι τράπωμεν (*I know not, whither I shall turn myself, what I shall do*). Οὐκ ἔξουσιν ἐκεῖνοι, ὅποι φύγωσι, X. An. 2. 4, 20. Οὐκ οἶδ' εἰ δῶ (τὸ ἔκπωμα), *I do not know whether I shall give the cup*, Cy. § 8. 4, 16.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. ἔλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὠκίστα γένοιτο. Yet there are also passages in which the second Pers. Subj. stands in connection with ἔγε and φέρε instead of the Imp., e. g. φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθησ', S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with μὴ to express a prohibition, e. g. μὴ γράψης, *ne scripseris, do not write*, see No. 5.

REM. 3. A wish is very seldom expressed by εἴθε with the Subj. instead of the Opt. Εἴθ' αἰθέρος ἄνω πτωκᾶδες ὀξύτονον διὰ πνεύματος ἔλωσ' ἡμ' (οἱ *aves me sursum in aetherem per auras stridentes cariant*), S. Ph. 1094 (without variation). Comp. Εἴθε τινὲς εὖναι δικαίων ὑμεναίων ἐν Ἀργεὶ φανῶσι τέκνοισιν Eur. Suppl. 1028. Εἴθ' — αἰσχίον εἶδος ἀντὶ τοῦ καλοῦ λάβω (in some MSS. λαβεῖν), Hel. 262.

REM. 4. In the third place, the Subjunctive is somewhat frequently used in principal clauses, in the Epic language, instead of the Fut. Ind., though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. καὶ ποτέ τις εἴπῃσιν (and one MAY say, it may be expected or conceded that one will say). Il. η, 197. οὐ γὰρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται (one will not force me away = *I will not admit that one will*, etc.). α, 262. οὐ γὰρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι (nor do I expect that I shall see such men, nor am I to see; οὐδε ὄψομαι, would mean, *I certainly shall not see*). Od. ζ, 201. οὐκ ἔσθ' οὗτος ἀνὴρ διεπρὸς βροτόν, οὐδὲ γένηται. π, 437. οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οἷός γένηται (nor is it to be expected that he will be). The frequent use of the Subj. with οὐδὲ μὴ in the Attic writers, is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions* (i. e. such as express doubt and propriety), but differs from the Subj. in such questions in referring to past time.

Theocr. 27, 24. πολλοὶ μ' ἐμύοντο, νόον δ' ἐμὸν οὐ τις ἔαβε· — καὶ τί, φίλος, βέξαιμι; γάμοι πλήθουσιν ἀνίας, i. e. *quid FACEREM? sc. tum, quum multi partias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?* The deliberative Opt. is very frequently used in indirect questions, in relation to an historical tense in the principal clause. Ἐπῆρετο δ' Ἀεΐδης τὸν παῖδα, εἰ παύσειν αὐτόν, X. An. 7. 4, 10 (*whether he should put him to death*). Οἱ Ἐπιδάμνιοι πέψαντες ἐς Δελφοὺς τὸν θεὸν ἐπῆροντο, εἰ παραδοίεν Κορινθίους τὴν πόλιν, Th. 1, 25 (*whether they should surrender the city*).

REM. 5. In the principle given in No. 2, the act of supposition or conception belongs to the past, and this is the common use of the Opt. (the Subj. of the historical tenses), in subordinate clauses. But the Opt. is also used, where the act of supposition or conception is a present one. When a present conception is expressed by the subjunctive, e. g. *ἴωμεν, eamus, τί εἰπώμεν; quid dicamus?* then the realization of the conception may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself back, as it were, out of the present and the vivid connection, which exists between the present and the actual accomplishment, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way, very naturally suggests the subordinate idea of *uncertainty*. Thence arises the following use:

3. The Opt. Aor. and Impf. (Subj. of the historical tenses), is used, in principal clauses, of *present* or *future* time in the following cases:

(a) To express, in a general manner, a supposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb *ἄν* with the Opt., † 260, 2, (4), (a), but the poets very frequently use the Opt. without *ἄν*. A negation is here expressed by *οὐ* (*οὐκ*).

*Ο δὲ αὐτὸ αὐτῷ ἀνόμοιον εἶη καὶ διάφορον, σχολῇ γέ ποῦ τῷ ἄλλῳ ὁμοιον ἢ φίλον γένοιτο (*that would scarcely be like or friendly to another, as one would readily admit*), Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο (*animo extincto tum vero corpus imbecillitatem suam ostendat et intercizat, it is natural to suppose or assume, that the body would give signs of weakness*), Phaed. 87, e.

(b) To express a wish. A negation is here expressed by *μή*.

Il. χ, 304. μή μὲν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, *may I not perish!* S. Aj. 550. ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὁμοιος! καὶ γένοι' ἂν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἄλλ', ὦ Ζεῦ μέγιστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι, *may I be able to take him.* The wish is commonly introduced by *εἴθε*, *εἰ γάρ* (in the poets also by *εἰ* alone). Od. γ, 205. εἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν! X. Cy. 6. 1, 38. εἰ γὰρ γένοιτο! (In poetry *ὥς* is used like Lat. *utinam*. Eur. Hipp. 407. ὥς ἀπόλοιτο παγκακῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἴθε τοῦτο ἐγίγνετο! εἴθε τοῦτο ἐγένετο! utinam hoc factum esset! O that this were done, or had been done!* So *ὦφελος γράψαι! O that you had written!* (but I know that you have not). X. An. 2. 1, 4. ἄλλ' ὦφελε μὲν Κῦρος ζῆν! *O that Cyrus were still alive!* (but I know that he is not). Also *εἴθε*, *εἰ γάρ*, *ὥς ὦφελον*, *ες*, *ε(ν)* with

the Inf., particularly in poetry. On the wish expressed by πῶς ἄν with the Opt., see § 260, 2, (4), (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔνδον ἑταῖροι εἶεν, *let my companions come within*. Il κήρυξ τίς οἱ ἐποίτο γεραίτερος, *let some herald follow*. Arist. Vesp. 1431. ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο.

(d) The Optative is used to express a desire, wish, and inclination, in a general manner, without expecting the realization. A negation is here expressed by μή.

Theocr. 8, 20. ταύταν (τὴν σύριγγα) κατθείην (*I would be willing or desire to place*): τὰ δὲ τῷ πατρὶς οὐ καταδησῶ. Her. 7, 11. μὴ γὰρ εἶην ἐκ Δαρείου γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους, *I should not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or supposition is expressed.

(α) In Homer the interrogative clause then forms, in a measure, the protasis to the conditioned clause, i. e. to the clause depending on the condition expressed by the question. Il. δ, 93, seq. ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος νιὲ δαΐφρον; Τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, *will you now listen to me, i. e. if you will, you would dare, etc.* (the same as εἰ τί μοι πίθοιο, τλαίης κεν, etc.). Here πίθοιο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. without ἄν, contains the condition, the last, expressed by the Opt. with ἄν, contains the conditioned clause. Il. ξ, 191. ἦ ῥά νύ μοι τ πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἥ κεν ἀρνήσαιο κοτεσσαμένη τόγῃ θυμῷ; *will you be persuaded by me, — or will you refuse?* (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could describe? — no one, i. e. who can you suppose could describe?* S. Ant. 604. τεῖν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατὰσχοι; *who could restrain? i. e. who can be supposed to restrain?* Arist. Plut. 438. ἄναξ Ἀπολλὸν καὶ θεοί, ποῖ τις φύγοι, *where could one fly?* Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἀδ' ἐψεύσατο τὸ ὕστερον, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *haec vos veriora existimatueros quis putet!* Pl. Rp. 437, b. ἄρ οὖν — πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης; *can you consider all such things to be opposite to each other? i. e. can I assume that you, etc.*

REM. 7. The *deliberative* Opt. (No. 2) differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e), are to be regarded as elliptical sentences, which have originated from a conditional sentence like εἴ τι ἔχοις, δοίης ἔν [§ 339, II, (a)], *if you had, you would give*.

(4) The following points in addition are to be observed respecting the Imp., [§ 258, 1, (c)]: Though the Imp. always refers to time *present* to the speaker, yet the Greek has several Imp. forms, viz., a Pres., Perf., and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstances of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres., with the accompanying idea of the *permanence or continuance of the result*, e. g. μέμνησο, *memento, be mindful, remember*; ἡ θύρα κεκλείσθω, *let the door be shut (and remain shut)*. See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp.; but instead of the Aor. Imp., the Aor. Subjunctive is used.

Μὴ γράφε or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράψον). Μὴ γραφέτω or μὴ γράψῃ, *ne scribito* (but neither μὴ γράφῃ, nor μὴ γραψάτω). Μὴ μοι ἀντίλεγε or μὴ μοι ἀντιλέξῃς, *do not speak against me* (but neither μὴ ἀντιλέγῃς nor μὴ ἀντίλεξον). Isoc. Dem. 24. Μὴδένα φίλον ποιοῦ κρὶν ἂν ἐξετάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις. 36, 29. μὴδενὶ συμφορὰς δυνειδίσῃς· κοινὴ γὰρ ἡ τύχη καὶ τὸ μέλλον ἀόρατον. Th. 3, 39. κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε.

REM. 9. Ye: sometimes in the Epic poets, though very seldom in other poets, μή is found with the second Pers. of the Aor. Imp., e. g. Il. δ, 410: τῷ μὴ μοι πατέρας ποθ' ὁμολῇ ἐνθεο θυμῷ. The third Pers. is frequently found even in the Attic prose writers. X. Cy. 8 7, 26. μηδεὶς ἰδέτω.

6. The third Pers. Imp. is very often used (the second more seldom), to denote that the speaker *admits* or *grants* something, the correctness or incorrectness of which depends upon himself. This is called the *concessive* Imp.

Οὕτως ἐχέτω, ὡς σὺ λέγεις (*admit that it is as you say*), P. Symp. 201, c. Ἐοικέτω δὴ (ἡ ψυχὴ) ξυμφύτῃ δυνάμει ὑποπτέρου ζεύγους τε καὶ ἡνιόχου (*grant that the soul is like, etc.*), Phaedr. 246, a. Λεγέτω περὶ αὐτοῦ, ὡς ἕκαστος γιγνώσκει (*admit that each one speaks of it*), Th. 2, 48.

REM. 10. In the interrogative formula of the Attic poets: *οἴσθ' ὃ δρᾶσον*, — *οἴσθ' ὥς ποιήσον*; (*do you know what you are to do?*), the Imperative is to be explained as a transition, easy to the Greeks, from the indirect to the direct form of speech. It is also explained by considering it the same as *δρᾶσον*, *οἴσθ' ὃ*; *do*, — *do you know what?* The formula is a softer mode of expression than the Imp. *δρᾶσον* or *ποιήσον*. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. *νῦν ἄν ποιήσον ὧδε, εἴ τοι ἀρέσκει, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους οἱ λεγόντων* —, *ὧς σφεία* (sc. *χρήματα*) *ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διὶ* (*οἱ λεγόντων* = *καὶ οὗτοι λεγόντων*, *who should say, or and let them say*). Th. 4, 92. *δειξάε, ὅτι—κατάσθωσαν*, *they might obtain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4, and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

§ 260. *The Modes in connection with the Modal Adverb ἄν (κέ, κέν).*

1. The Modal adverb *ἄν* (Epic *κέ(ν)*, Doric *κᾶ, κάν*), denotes the relation of a conditioning expression or sentence to a conditioned one; indicating that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. By the particle *ἄν*, the realization of the predicate is made to depend upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate is represented as *conditioned* by another thought; *ἄν* always refers to a condition.

2. A complete view of the use of *ἄν* cannot be presented except in connection with conditional sentences. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected:

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on *conditions* and *circumstances*. Whenever this idea of dependence is to be made specially prominent, *ἄν* (Epic *κέ*) can be joined with the Fut.; yet this construction is rare in the Attic dialect.

Od. ρ, 540. *εἰ δ' Ὀδυσσεὺς ἔλθοι—, αἰψὰ κε σὺν ᾧ παιδί βίας ἀποτίσεται ἀνδρῶν*, *he would punish*. Il. ξ, 267. *ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὀπνιέμεναι*, *dabo, scil. si tibi lubuerit*. X. Cy. 6. 1, 45. *ὕβριστήν οὖν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, αἶος σὺ εἴ, ἀπαλλαγήσεται* (so the MSS.). 7. 5, 21. *δταν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι* (*ἄν* is wanting in only two MSS.).

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. or Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσαιμι (instead of εἰ πείσαιμι ἄν), Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτὸς εὕρισκω, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses: the Aor., Impf. and Plup.:

(a) To denote that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by εἰ with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡ μάρτανες (ἡμαρτες) ἄν, i. e. *if you said this, you were wrong, or if you had said this, you would have been wrong, but now I know that you did not say it, consequently you are not wrong; Lat. si hoc dixisses, errasses (at non dixisti; ergo non errasti).* Εἰ τι εἶχομεν, εἰδίδομεν (ἔδομεν) ἄν, *if we had anything, we would give it to you, or if we had had anything, we would have given it to you; si quid habuissemus, dedissemus.* Also without an antecedent clause, e. g. ἐχάρης ἄν, *laetatus fuisses (scil. si hoc vidisses).*

REM. 2. Here belong also the expressions, φόμην ἄν, ἔγνω τις ἄν, ᾔσθετό τις ἄν, φετό τις ἄν, and the like, as in Latin, *putares, crederes, diceres, cerneres, videres, you (one) would think, or you (one) would have thought.* Here εἰ παρῆν, εἰ ἔλεγεν, εἰ εἶδεν, εἰ ἐδύνατο, and the like, as conditioning antecedent clauses, are to be supplied. Ἐνθα δὲ ἔγνω τις ἄν τοὺς δημοτίμους πεπαιδευμένους, ὥς δεῖ (tum verò *videres, then one might see, were he present*), X. Cy. 3. 3, 70. Ἐνθα δὲ ἔγνω τις ἄν, ὅσου ἔξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων, 7. 1, 38. Εὐθὺς σὺν τούτοις εἰσηδήσαντες εἰς τὸν πηλὸν δῆττον, ἢ ὥς τις ἄν φετο, μετεώρους ἐξεκόμεσαν τὰς ἀμάξας (*celerius, quam quis crederet*), An. 1. 5, 8. Ἐπερβώσθη δ' ἄν τις κακείνα ἰδὼν (*one might be encouraged if he saw those things*), Ag. 1, 27

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. Εἴποι δὲ τις ἄν· Οὐκ οὐν αἰσχύνῃ οὕτω μωρῶς ἐξαπατῶμενος; Ναὶ μὰ Δία ἡσχύνόμην μέντοι, εἰ ὑπὸ πολεμίου γε δντος ἐξηπατήθην· φίλφ δ' ὄντι ἐξαπατῶν αἰσχίον μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι. Lycurg. Leocr. p. 154, 23. εἰ μὲν οὖν ζῶν ἐτύγχανεν δ' Ἀμύντας, ἐκείνον αὐτὸν παρειαχόμεν· νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότες. The ellipsis of ἄν is most frequent in expressions which denote the idea of necessity, duty, reasonableness, possibility, liberty, and inclination, e. g. χρῆν, ἔδει, ὀφελον; with verbal adjectives in τέος; with προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχροδὸν ἦν.

ἄξιον ἦν, καλῶς εἶχε, ἐξῆν, ὀπῆρχεν, ἐμελλεν, ἐβουλόμην. Lys. 123, 3. χρῆν δέ σε, εἴπερ ἦσθα χρηστός, πολὺ μᾶλλον μηνυτὴν γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γεγένηται κ. τ. λ., you ought or you ought to have been (*oportebat*). X. C. 2. 7, 10. εἰ μὲν τοίνυν αἰσχρὸν τι ἐμελλον ἐργάσασθαι, δέοντον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστερα γυναιξὶν εἶναι ἐπίστανται, ὥς ἔοικε κ. τ. λ., *potius praeferenda erat*. So also with the Inf. X. C. 1. 3, 3. οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις δυσταῖς μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον, *for he said it would not be proper for the gods, if, etc.* Very often without an antecedent sentence, e. g. αἰσχρὸν ἦν ταῦτα ποιεῖν, *turpe erat, it would be base, would have been*; ἐξῆν ταῦτα ποιεῖν *licebat, it would be lawful*; καλῶς εἶχε. Comp. with the above the use of the Ind. in Latin, where the Subj. might have been expected, in such expressions as *aequum, justum, rectum est, it would be proper, longum est, it would be tedious*, and the participle in *dus* in the conclusion of a conditional clause, as *Si Romae Cn. Pompeius privatus ESSET, tamen is ERAT DELIGENDUS*.

REM. 4. In all the above expressions, however, ἂν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὁμᾶς νῦν εἰδεῖ βουλευέσθαι. So also in Lat. the Subj. is used instead of the Ind.

REM. 5. The Pres. tense of *χρή, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things which can yet take place. Comp. *possum commemorare*, which implies that I still can do the act, and *poteram commemorare*, which implies that I cannot do it.

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν, to be in danger, to seem*, since the verb by itself implies that the action expressed by the Inf. connected with it, did not take place; for what is only in danger of occurring, *actually* does not occur. Th. 3, 74. ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαῖναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν, *the whole city was or would have been in danger of destruction, if*. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So if in the apodosis, ὀλίγον, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense in the concluding clause; for what only *nearly* takes place, *actually* does not take place, hence the Ind. without ἂν is appropriate in both these cases. Plat. Symp. p. 198, C. ἔγωγε ἐνδυμούμενος, ὅτι αὐτὸς οὐχ οἶός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδράς φρόνην, εἴ πη εἶχον, *I had almost fled for shame, if*. Without a protasis, e. g. X. Cy. 1. 4, 8. καί πως διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκεινον ἐξετραχέλισεν. Comp. the Lat. *prope (paene) cecidi, I came near falling*.

(β) To denote that an action takes place (is repeated), in certain cases, and under certain circumstances. The historical tense in the principal clause is then commonly the Impf. The condition under which the action is repeated, is expressed by a subordinate clause with *εἰ, ὅτε*, etc. and the Opt.; the condition, however, is often omitted.

Εἶπεν ἂν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary*, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἂν πάντα τὸν λόγον, *as often as one contradicted him, he would (he was accustomed to) carry back the whole argument to the original proposition*. 1. 3, 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεισ-

δοῖαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπέισθῃ παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τι. αὐτὸν ἐπειδὴν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν — ἀντὶ βλέποντος. An. 2. 3, 11. εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐπαιεν ἂν, *he would beat him*. 1. 5, 2. οἱ μὲν ὕνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν ἔστασαν, *as often as any one pursued them, they would stop* (the Plup. having the sense of the Impf. ‡ 255, Rem. 3). 3. 4, 22. ὁπότε δὲ διδάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν ἐξεπίπλασαν.

3. With the Subjunctive, to represent the future conception, which the Greek expresses by the Sub. [‡ 257, 1, (a)], as *conditional*, and *depending on circumstances*. The following cases are to be distinguished:

(a) The *deliberative* Subj. [‡ 159, 1, (b)], takes ἄν, though but seldom in direct, more frequently in indirect questions, when a condition is to be referred to.

τί ποτ' ἂν οὕτως λέγωμεν; (*what shall we therefore say, if the thing is so?*) etc. Pl. L. 655, c. ἐγὼ γὰρ τοῦτο, ὃ Προταγόρα, οὐκ ᾔμην διδασκὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ (i. e. εἰ σὺ λέγεις), *I know not how I could disbelieve it, if you say so*, Prot. 319, b. Ἄν' δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι, ὅπου ἂν φύγωσιν, X. An. 2. 4, 20. Εἰ δέ σοι μὴ δοκεῖ, σκέψαι, εἰ ἂν (i. e. εἰ ἂν) τόδε σοι μᾶλλον ἀρέσκη, C. 4. 4, 12.

(b) The Subj., which is often used in the Homeric language instead of the Fut. Ind. (‡ 259, Rem. 4), is frequently found with ἄν, which is to be explained in the same manner as with the Fut. Ind. [No. 2, (1)]. Εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι Il. α, 137, *then I myself will (without doubt) take it*, less direct than the Fut. Οὐκ ἂν τοι χραίσμῃ κίθαρις, Il. γ, 54.

(c) In subordinate clauses. In this case, ἄν usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word.

In this way originate ἐάν (from εἰ ἄν), ἐπάν (from ἐπεὶ ἄν), ὅταν (from ὅτε ἄν), ὁπότεν (from ὁπότε ἄν), πρὶν ἄν, ἔνθ' ἄν, ὅθι ἄν, οὐ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἥ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (*quicumque* or *si quis*), ὅσος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, etc. In all these expressions, a *possible assumption* is denoted; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, i. e. the speaker assumes and expects that it will be, e. g. ἐάν τοῦτο λέγῃς, *if you say, shall say this* (viz. according to my assumption, or as I expect you will), ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., but not with the Opt. Fut.

(a) The Opt. with ἄν must always be considered as the principal clause of a conditional sentence, even if the condition is omitted, e. g. εἴ τι ἔχῃς, δοίης ἄν,

if you had anything, you would give it (you may perhaps have something, and then you may give it to me). The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to denote actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ). Her. 3, 82. ἀνδρὸς ἐνός, τοῦ ἀρίστου (i. e. εἰ ἄριστος εἴη) οὐδὲν ἡμῶν ἂν φανείη, *nothing would seem better than*. 7, 184. ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι, *there may have been two hundred and forty thousand men*. 5, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1, 2, 11. θηρῶντες οὐκ ἂν ἀριστῆσαιεν, *while hunting they would not breakfast = they do not breakfast*. 13 ἐπειδὴν τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴσαν μὲν ἂν οὗτοι πλεῖον γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς. Pl. Gorg. 502, d. Δημηγορία ἢρα τίς ἐστιν ἢ ποιητική. Call. φαίνεται. Socr. Οὐκοῦν ἢ ῥητορικὴ δημηγορία ἂν εἴη. By the Opt. with ἂν, Homer [§ 339, 3, (a) (β)] and Herodotus often denote a supposition respecting something that is past. Her. 9, 71. ταῦτα μὲν καὶ φθόγγῳ ἂν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴσαν δ' ἂν οὗτοι Κρήτες, *these might have been Cretans*.

REM. 7. If the Opt. is used without ἂν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσει, *the propitious deity, I THINK, CAN save*, Od. γ, 231, and σώσσει ἂν, *COULD, MIGHT save*, if he wished. Hence the omission of ἂν in the freer language of poetry, is far more frequent than in prose, which has more regard to the actual relation of the things described.

(b) So also the Opt. is used with ἂν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is thereby made conditional. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λέγοις ἂν instead of λέγε (properly, *you may speak, if you choose*). Tim. 19, v. ἀκούοιτ' ἂν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας, *you might hear then*, instead of *hear then*. S. El. 1491. χωροῖς ἂν, *you might go*. Il β, 250. with a degree of irony, Θεσῖτ' — Ἰσχεο —! οὐ γὰρ ἐγὼ σέο φημὶ χειρότερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ὀνειδέει τε προφέροις, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc., *you should not harangue, nor be hearing up reproaches*, etc. In the form of a question, X. Hier. 1, 1. ἂρ' ἂν μοι ἐδελήσαιο, ὦ Ἰέρων, διηγῆσασθαι, εἰκὸς εἰδέναι σὲ βέλτιον ἐμοῦ; *would you be inclined, viz., if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιε μετελθών; *might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ' ἂν δὴ μοι ἁμαξάν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσωμεν ὁδοῖο; *would you not get ready the chariot, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

Il. ω, 367. εἰ τίς σε ἴδοιτο . . , τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?*
Il. τ, 90. ἀλλὰ τί κεν βέξαιμι; *what could I do?* S. Ph. 1393. τί δῆτ' ἄν ἡμεῖς
δρῶμεν; Dem. Phil. 1, p. 43, 10. λέγεται τι καινόν; γένοιτο γὰρ ἄν τι καινότερον,
ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *can there be any stranger news than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ
τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598.
ποῖ τις ἄν φύγοι; *whither would one flee? whither could one flee? where in the
world could he flee?* S. Aj. 403. ποῖ τις οὖν φύγη; *whither shall one flee or is one
to flee?*

(d) The Dramatists, particularly, often express a wish, in the form of a question, by πῶς and the Optative with ἄν, it being asked how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμυλώτατον . . ὀλέσας τέλος θάνοιμι.
καὶ τὸς; *how might, could, would I die? instead of, O that I might die!* Eur. Alc.
867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγησάι-
μην; *how can I appropriately describe to you? O that I could!*

REM. 9. But the Opt. in itself, as the expression of a wish, does not take the conditioning adverb ἄν [‡ 259, 3, (b)]. Il. ζ, 281. ὣς κέ οἱ αἰεὶ γαῖα χάνοι
is not properly expressed as a wish, but as a doubtful condition, thus (ὣς = οὕτως) *the earth should then open for him*.

(5) The Inf. and Part. take ἄν (κέ), when the finite verb, which stands instead of the Inf. and Part., would take it:

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, consequently the Inf. Pres. and Aor. with ἄν, instead of the Ind. Pres. and Aor. with ἔν, or instead of the Opt. Impf. and Aor. with ἄν in direct discourse; the same principle holds when the Inf. is used as a substantive. The *Inf. Perf.* with ἄν instead of the Ind. and Opt. Plup. with ἄν, is more seldom. The *Inf. Fut.* with ἄν is rare in Attic; instead of it the Inf. Aor. or even the Pres. with ἄν is commonly used.

Εἰ τι εἶχεν, εἶφη, δοῦναι ἄν (*Oratio recta*: εἰ τι εἶχον, εἶδον ἄν), *he said that if he had anything, he would have given it, dixit, se, si quid habuisset, daturum fuisse*.
Εἰ τι ἔχοι, εἶφη, δοῦναι ἄν (*Or. recta*: εἰ τι ἔχομι, δοίην ἄν), *dixit, se, si quid haberet, daturum, esse*. Ἐγὼ δοκῶ δεκάκις ἄν κατὰ τῆς γῆς καταδύναι ἥδιον, ἢ ὀφθῆ-
ναι οὕτω ταπεινός, X. Cy. 5, 5, 9 (*Or. recta*: δεκάκις ἄν ἀποθάνοιμι ἥδιον, ἢ ὀφθείην), *methinks I would rather sink ten times beneath the earth, than to be seen in this humble condition*. Ἡγοῦμαι . . οὐκ ἄν ἀκρίτους αὐτοὺς ἀπωλόλιναι, ἀλλὰ τὴν
προσέηκουσαν δίκην δεδωκέναι, Lys. 27, 8 (*Or. recta*: οὐκ ἄν ἀπολώλε-
σαν — ἐδεδώκεσαν ἄν). Οἶμαι γὰρ οὐκ ἄν ἀχαρίστως μοι εἴξιν, *I think you would not be unthankful to me, if I entreated the king, etc., (Or. recta: οὐκ ἄν ἀχα-*

ρίστως μοι ἔχοιτε or σχοίητε, but not ἔξοιτε, see No. 4). Ὅσφ γὰρ μέλλω δύναμιν ἔχει ἡ ἀρχή, τοσοῦτφ μᾶλλον ἂν ἡγήσατο αὐτὴν καὶ καταπλήξειν τοὺς πολίτας, R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ ἐδέλιν ἂν ἰέναι ἄκλητος ἐπὶ δεῖπνον; (the same as πῶς ἔχεις πρὸς τοῦτο ὅτι ἐδέλοισ ἂν ἰέναι ἄκλητος ἐπὶ δεῖπνον;) Pl. Symp. 174, b. Εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν ἂν με φαίης, Pl. R. 350, c.

REM. 10. In Latin the conditioned Inf. is expressed as follows:

γράφειν ἂν = *scripturum esse*, γεγραφέναι ἂν = *scripturum fuisse*,
 γράψαι ἂν = (a) *scripturum fuisse*, or (b) as Pres., *scripturum esse*,
 γράψειν ἂν = *scripturum fore*.

(b) The Participle with ἂν after *verba sentiendi*, or when the Participle takes the place of an adverbial subordinate clause. The same principles hold here as with the Inf. The Fut. Part. with ἂν is rare in Attic Greek (the reading is commonly doubtful when it occurs); instead of the Fut. Part., the Aor. or even the Pres. with ἂν, is generally used.

Hec. 7, 15. εὕρισκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευὴν (*reperio, sic haec FUTURA ESSE, si sumas vestes meas*). X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιθήκασιν, ὥς οὐκ ἂν μέζονος κακοῦ φόβφ τὴν ἀδικίαν παύσοντες (*existimantes se non gravius mali metu injuriarum COERCITUROS FORE, thinking that they could deter from crime by the fear of no greater evil*). Th. 6, 38. οὔτε ὄντα, οὔτε ἂν γινόμενα λογοποιούσῃ .i. ε. ἂ οὔτε ἐστίν, οὔτ' ἂν γένοιτο, *they fabricate what neither is nor will be*). Isocr. Phil. 133. Εὖ ἴσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστείαν μόνον καὶ πλοῦτον ἐώρων ἐξ αὐτῶν γενησόμενον (= ὅτι ἐπεχείρησα ἂν). Pl. Phil. 52, c. διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὀρθῶς ἂν λεχθεῖσας (= καὶ αἱ σχεδὸν ἀκάθαρτοι ὀρθῶς ἂν λεχθεῖεν). So, also, with the case absolute: X. An. 5, 2, 8. ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος ἂν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἀλόγη ἂν).

† 261. Position and Repetition of ἂν. Ἄν without a Verb.

1. With the combination mentioned in 260, (3), c., as ὅς ἂν, πρὶν ἂν, small particles like δέ, τέ, μέν, γάρ, sometimes come between, e. g. ὅς δ' ἂν.

2. As ἂν represents the predicate as *conditional*, it ought properly to be joined with the predicate, e. g. λέγοιμι ἂν, ἔλεγον ἂν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl. Crito. 53, c. καὶ οὐκ οἶει ἄσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words also as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. οὐκ ἂν, οὐδ' ἂν, οὐποτ' ἂν, οὐδέποτε ἂν, etc. — τίς ἂν, τί ἂν, τί δ' ἂν, τί δὴτ' ἂν, πῶς ἂν, πῶς γὰρ ἂν, ἀρ' ἂν, etc.; — also to adverbs of place, time, manner, and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly,

e. g. ἐνταῦθα ἂν, τότε ἂν, εἰκότως ἂν, ἴσως ἂν, τάχ' ἂν, μάλιστα ἂν, ἥκιστ' ἂν, μόλις ἂν, σχολῇ ἂν, ῥαδίως ἂν, ῥᾶστ' ἂν, τάχιστ' ἂν, σφόδρ' ἂν, ἡδέως ἂν, κἄν (instead of καὶ ἂν, *etiam, vel*), etc.

REMARK 1. In certain constructions, the ἂν belonging to the Opt. is removed from the dependent clause, and joined with the principal clause; this is particularly the case in the phrase, οὐκ οἶδ' ἂν εἰ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χθρὲς ἤκουσα, οὐκ ἂν οἶδα εἰ δυνάμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetic sentences, the ἂν belonging to the Opt. is placed first; thus particularly, ἂν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἂν φαίη ὁ λόγος (,) ἔτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence (κέ very seldom). The reason of this is two-fold:

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the conditioned verb to which ἂν belongs. ὥστ' ἂν, εἰ σθένος λάβοιμι δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is a rhetorical one. Ἄν is joined with the word which requires to be made emphatic. If the rhetorical emphasis belongs to several words in one sentence, ἂν can be repeated with each. But besides this, ἂν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφῶς γὰρ ἂν, εἰ πείθομαι ὑμᾶς, θεοὺς ἂν διδάσκειμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι. Eur. Troad. 1244. ἀφανεῖς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἂν Μούσαις.

REM. 3. Homer sometimes joins the weaker κέ with ἂν, in order to make the conditionality or contingency still more prominent. Il. v, 127, sq. ἴσταντο φάλαγγες. . . , ὥς οὐτ' ἂν κεν Ἄρης ὀνόσαιο μετελθών, οὔτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἂν, ὥς περ ἂν εἰ, πῶς γὰρ ἂν, πῶς δ' οὐκ ἂν, ὥς περ ἂν and the like. Φοβούμενος, ὥς περ ἂν εἰ παῖς (i. e. ὥς περ ἂν φοβοῖτο, εἰ παῖς εἴη), Pl. Gorg. 479, a.

CHAPTER II.

§ 262. The Attributive Construction.

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ θάλλον ἄνθος;

b. A substantive in the genitive, e. g. *οἱ τοῦ δένδρου καρποί*;

c. A substantive with a preposition, e. g. *ἡ πρὸς τὴν πόλιν ὁδός*;

d. An adverb, e. g. *οἱ νῦν ἄνθρωποι*;

e. A substantive in apposition, e. g. *Κροῖσος, ὁ βασιλεύς*.

§ 263. *Ellipsis of the Substantive to which the Attributive belongs.*

When the substantive which is to be more fully explained by the attributive, contains a general idea, or one which can be easily supplied from the context, or is indicated by some word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as the less important member in the attributive relation, is often omitted, and the adjective or participle becomes a substantive. Substantives which are often omitted with *attributive adjectives*, are: *ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρήμα, χρήματα, πρᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος*, etc.; those omitted with the *attributive genitive* are: *πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ (husband), γυνή (wife), οἰκία, οἶκος, χώρα, γῆ (land)*. The substantive is omitted with the following classes of words:

a. The attributive adjective, adjective pronoun, and participle.

(a) Such as denote persons: *οἱ θνητοί, mortales; οἱ σοφοί, οἱ γεωγόμενοι* (instead of *γονεῖς*); *οἱ ἔχοντες, the rich; οἱ φυλάττοντες (φύλακες); οἱ δικάζοντες, judges; οἱ λέγοντες, orators*, etc.

(β) Such as denote names of things. (a) appellatives: *τὰ ἡμέτερα (χρήματα), res nostrae; τὰ ἐμὰ, res meae, everything which relates to me; τὰ καλὰ, res pulchrae; τὰ κακά, mala* (§ 243, 4), *ἡ ὑστεραία, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα*, etc. (*ἡμέρα*); *ἡ πολεμία (χώρα), the enemy's country; ἡ φιλία, a friendly country; ἡ οἰκουμένη (γῆ), the inhabited earth; ἡ ἄνυδρος (γῆ), a desert; ἡ εὐδεῖα (ὁδός); τὴν ταχίστην, quam celeritate; τὴν ἴσην (μοῖραν) ἀποδιδόναι; ἡ πεπρωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίδεσθαι; ἡ ῥητορικὴ (τέχνη)*.

(b) Abstracts: *τὸ καλόν, τὸ ἀγαθόν, or τὰγαθόν, the beautiful, the good; τὸ εὐτυχές, good fortune; τὸ ἀναίσθητον, want of feeling; τὸ κοινόν, the common wealth* (e. g. *τῶν Χαμίων*); *τὸ θαρσύν, confidence*.

(c) Collective nouns denoting persons: *τὸ ἐναντίον, the enemy; τὸ ὑπήκοον, the subjects*. Adjectives in *-ικόν* especially belong here, e. g. *τὸ πολιτικόν, the citizens; τὸ θπλιτικόν, the heavily armed; τὸ οἰκετικόν, the servants; τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν*, etc. The plural of adjectives of this ending is often used to denote a number, collection, or series of single events, e. g. *τὰ Τρωϊκά, the Trojan war; τὰ Ἑλληνικά, the Grecian history; τὰ ναυτικά, naval war*. but also *naval affairs*.

b. The attributive genitive also is used without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός), Μαῖα ἡ Ἀτλαντος (θυγάτηρ); then with the prepositions ἐν, εἰς and ἐκ with the Gen. of a person to denote his abode, e. g. ἐν ᾧδου (οἴκῳ) εἶναι; εἰς ᾧδου (οἴκον) ἐλθεῖν; εἰς διδασκάλων φοιτᾶν, *to go to the teacher's*; εἰς Πλάτωνος φοιτᾶν, *πέμπειν, to go or send to Plato's*; ἐκ διδασκάλων ἀπαλλάττεσθαι, *Pl. Protag. 326, c. to leave school*; εἰς τὴν Κύρου (γῆν) ἐλθεῖν; τὰ τῆς τύχης, *the events of fortune*; τὰ τῆς πόλεως, *the affairs of state*; τὰ τοῦ πολέμου, *the whole extent of the war*; τὰ Ἀθηναίων φρονεῖν, *ab Atheniensium par-tibus stare*; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν (*that which pertains to anger, the nature or essence of anger, etc.*); τὸ τῶν παίδων, *the custom of boys*; τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ παλαι, οἱ ἐνθάδε (ἄνθρωποι), τὰ οἴκοι (πράγματα), *res domesticæ, ἡ ἐξῆς, (ἡμέρα), the following day, etc.*

d. The attributive substantive or substantive pronoun with the preposition by which it is governed, e. g. οἱ κατ' ἡμᾶς, οἱ ἐφ' ἡμῶν, *our contemporaries*; — οἱ ἀμφί or περί τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers, or scholars; οἱ ἀμφί Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφί Θαλῆν, *Thales and other philosophers of his school*; Ἄρα λέγεις τὴν τῶν Δεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, *which Cecrops and his tribunal on account of their excellence, decided*, X. C. 3. 5, 10. — (b) more seldom the companions, followers, or scholars alone, without the person named. — Further, οἱ σὺν τινι, οἱ μετὰ τινος, *the followers, etc. of any one*; οἱ ὑπὸ τινι, *the subjects of any one*; οἱ ἀπὸ τινος, *assecclæ, or descendants of one*; οἱ ἐν ἔστει; οἱ περὶ φιλοσοφίαν; οἱ περὶ τὴν θῆραν; οἱ ἀμφί τὸν πόλεμον, etc.; — τὰ παρὰ τινος, *intelligence respecting any one, or commands of any one*; — τὸ κατ' ἐμέ, τὸ ἐπ' ἐμέ, *as far as in my power, as far as in me lies*.

§ 264. a. Attributive Adjective.

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, as the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has *qui dicitur, vocatur, quem dicunt, vocant*, etc., and the English the phrase *so-called, as it is called, are called*, etc., e. g. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (*the Sacred war, as it is called, or the so-called Sacred war*), Th. 1, 112. Ἰσοκῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἐφύ (*the κόσμος as it is called by the sophists*), X. C. 1. 1, 11.

REM. 2. It has already been stated (§ 245, Rem. 5), that the adjectives ἄκρος, μέσος, ἔσχατος, must in certain cases be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or age, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment, station or age; but

the word *ἄνθρωπος* is omitted, if the man is considered as merely performing the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλεύς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιητής*, *ἄνθρωπος ῥήτωρ*, *ἄνθρωπος πρεσβύτερος*, *ἄνθρωπος νεανίας*, *γραῦς γυνή*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀβδηρίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II. § 477.

2. When two or more attributive adjectives belong to a substantive, the relation is two-fold. The relation is: (a) *coördinate*, when each adjective is equally a more full explanation of the substantive; then the adjectives are commonly connected by *καί, τὲ—καί*; where there are several adjectives, the connective is used only before the last; (b) *subordinate*, when a substantive with one of the adjectives forms, as it were, a single idea, and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. The subordinate relation occurs particularly when pronouns, numerals, adjectives of time, place, and material are joined with other adjectives.

Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἐταῖρος σοφός. Οὗτος ὁ ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρῶγμα. Od. i., 322, sq. ἰστὸς νηὸς εἰκοσόροιο μελαίνης.

REM. 4. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, and in this way the idea of plurality is made emphatic, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*. The Greek and Latin is *many and noble deeds*, the English commonly *many noble deeds*.

REM. 5. In the Greek, the attributive adjective very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases are to be distinguished:

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*; *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes also in the Neut. Pl. Th. i. 118, *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχόσησαν δυνάμει* (= *ἐπὶ μεγάλην δύναμιν*), *had attained a high degree of power*. Thus many phrases with *πάν*, e. g. *εἰς πάν κακοῦ* (*in omni genus calamitatis*) *ἀφικνεῖσθαι*; *ἐν παντὶ κακοῦ εἶναι*; *εἰς πάν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. i. 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης*, *to this degree of necessity*. X. An. i. 7, 5. *ἐν τοιοῦτῳ τοῦ κινδύνου*. Dem. Ph. i, 51. *εἰς τοῦδ' ὕβρεως ἐλήλυθεν*.

c. The substantive is made to depend upon the adjective in the Sing. which takes the gender of the substantive which it governs, instead of being in the

Neut., e. g. ἡ πολλὴ τῆς Πελοποννήσου instead of τὸ πολὺ τῆς Π. The word ἡμισυς is most frequently used in this manner, often also πολὺς, πλείων, πλείστος and other superlatives, e. g. ὁ ἡμισυς τοῦ χρόνου; ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπετε τοῦ σίτου τὸν ἡμισυν, τῶν ἄρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; 80 πολλὴ τῆς χάρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.

3. The Greek, like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the designations of place, time, number, also a reason, condition, and manner can be expressed by adjectives, which agree with a substantive in gender, number, and case.

a. Adjectives of place and order. Od. φ, 146. ἴζε μυχοίτατος αἰεὶ instead of ἐν μυχοιτάτῳ. Also, πρῶτος, πρότερος (of two), ὅστατος, ὅστερος (of two), μέσος, τελευταῖος, πλάγιος, μετέωρος, ἄκρος, θυραῖος, θαλάσσιος, etc. S. Ant. 785. φοιτᾷς ὑπερπόντιος instead of ὑπὲρ τὸν πόντον. Th. 1, 134. Ἴνε μὴ ὑπαῖθριος τάλαιπωροίη, *that he might not suffer in the open air*. Here belong also πᾶς, ἕκαστος, ἐκάτερος, ἄμφω, ἀμφοτέρως, etc. § 246, 5, 6 and 7.

b. Adjectives of time, e. g. ὅψιος, ὁρθριος, ἑωθινός, ἑσπέριος, νύχτιος, μεσονύκτιος, δερωνός, χθιζός, ἑαρινός, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραίος, τριταῖος, etc., χρόνιος (*after a long time*), etc. Il. α, 497. ἠερίη δ' ἀνέβη μέγαν οὐρανόν instead of ἤρι, *she went early*. X. An. 4. 1, 5. σκοτιαίους διελθεῖν τὸ πεδίον, *to pass through the plain in the dark*. Τεταρταῖος, πεμπταῖος ἀφίκετο, *he came on the fourth, fifth day*; χρόνιος ἦλθεν, *after a long time*.

c. Adjectives of manner and other relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἑσπονδος, ὀρκιος; ἐκόν, ἐδελοῦσιος, ἔκων, ἔκωνος, ἐδελοντής, ἥσυχος; συχνός, πολὺς, ἀδρόος, πυκνός, σπάνιος, μόνος, e. g. ὑπόσπονδοι ἀπήεσαν = ὑπὸ σπονδαῖς, *they went away under a truce*. Th. 1, 63. τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαῖταις, *they gave up the dead under the truce*.

REM. 6. But when the qualifying words cannot at the same time express a quality of the subject or object, but belong solely to the predicate, the adverb must be used, e. g. καλῶς ᾄδεις, *you sing beautifully* (not καλὸς ᾄδεις, for the person who sings beautifully, is not necessarily beautiful). When the Greeks expressed such designations of *place* and *time*, as properly belong to the predicate, by adjectives, it is to be explained as resulting from their vivid mode of conception. For example, ἑσπέριος ἦλθε, *vesperinus venit, he came (as it were) enveloped by the evening*.

REM. 7. The distinction between πρῶτος (πρότερος, ὅστερος, ὅστατος), πρώτην (προτέραν, ὀστέραν, ὀστάτην), and πρῶτον (πρότερον, ὀστερον, ὀστατον or ὀστατα), μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε, appears when the sentence is analyzed; πρῶτος, μόνος mean, *I am the first, the last, the only one of all who has written this letter*, like PRIMUS scripsi; πρώτην, ὀστάτην, μόνην τὴν ἐπιστολὴν ἔγραψα, *this letter was the first, the last, the only one I have written*; the adverbs πρῶτον, πρότερον, etc., on the contrary, are used in stating several actions of the same subject, in the order in which they occurred, e. g. Ὁ παῖς πρῶτον μὲν τὴν ἐπιστολὴν

ἔγραψεν, ἔπειτα ἔπαισεν, ὅστατα δὲ ἀπῆει; οἱ πρῶτον, ὅστατον, *for the first, last time*; so the adverb *μόνον* places the predicate in opposition to another predicate, *μόνον ἔγραψα τὴν ἐπιστολήν, I have only written the letter, (not sent it).*

§ 265. *Attributive Genitive.*

The attributive genitive will be considered in treating the genitive, § 275, Rem. 5.

§ 266. c. *Apposition.*

1. A substantive is said to be in apposition, when it is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun implied in a verb, for the sake of defining these words more fully; if the appositive denotes a person, it is also put in the same gender and number, as the word which it defines, comp. § 240, 1. An appositive referring to two or more substantives is put in the plural, when it is a common noun.

Κῦρος, ὁ βασιλεύς. Τόμυρις, ἡ βασίλεια. Ἐκεῖνος, ὁ βασιλεύς. X. Cy 5. 2, 7. τὴν θυγατέρα, δεινόν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν. Th. 1, 137. Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, have come.* Luc. D.D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός).

2. When a substantive is in apposition with a possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὸς (= ἐμοῦ) τοῦ ἀδελίου βίος, *the life of me, wretched*, ἀδελίου being here in opposition with ἐμός. Τὰμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακὰ, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as the examples show, such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλεῖρω τὸν σὸν τοῦ ἀδελίου βίον, *I pity thy life, O wretched one!* or by an accessory clause, e. g. *I pity thy life, thou who art so miserable.* So too the Gen. is put in apposition with adjectives which stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθηναῖος ὃν πόλεως τῆς μεγίστης (instead of Ἀθηνῶν, πόλεως), πόλεως being here in apposition with Ἀθηναῖος which is equivalent to Ἀθηνῶν. On the expressions ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263; on the use of the article in apposition, see § 244, Rem. 6. In the phrases *ὄνομά ἐστί σοι, ὄνομα τίδημί (τίδεμαί) τινι* and the like, the name

itself, as an appositive, is put in the same Case, e. g. Ὀνομά ἐστί μοι Ἀγάδων, *my name is Agathon*. Ὁ παῖς ἔλεγεν ὄνομα εἶναι ἑαυτῷ Ἀγάδωνα. Ἐνταῦθα ἦν πόλις μεγάλη, ὄνομα δ' αὐτῇ Κορσῶτή, X. An. 1. 5, 4. ib. 2. 4, 13 and 25. Ταύτῃ τῇ ξυνοικίᾳ ἐδέμεθα πόλιν ὄνομα, Pl. Rp. 369, c. (*to this community we gave the name city, culled it a city*). Ἀνὴρ πένης καὶ δημοτικὸς ἐκτήσατο τὴν βασιλικὴν τὴν καὶ δεισιτάτην προσηγορίαν, τὸν Δίκαιον, Plut. Ar. 2. (*received the surname, the Just*). (The Gen. also is used in the same phrase: Φωκίων ἐκτήσατο τὴν τοῦ Χρηστοῦ προσηγορίαν, Plut. Ph. 10. The Nom. also occurs: Ἀνὴρ γενόμενος προσέληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης, Aesch. f. 1. ‡ 27.) See 269, Rem. 3.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the appositive expresses a judgment on the whole sentence; in the Acc., when the appositive denotes a thing accomplished, a result, a purpose, or object, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἐμῆς (*caesus a filia mea*) ὑπὲρ κάρα, — αἰσχιστον ἔργον! Il. ω, 735. ἥ τις Ἀχαιῶν (αὐτῶν) βίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον. Eur. Or. 1105. Ἑλένην κτάμεν, Μενέλεω λύπην πικράν (i. e. ὥστε εἶναι λύπην πικράν). Aesch. Ag. 225. ἔτλη θυτὴρ γενέσθαι θυγατρός, πολέμων ἀρωγάν (ὥστε εἶναι ἀρωγάν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει (Ἀπόλλων) Ὀρέστην μητέρ', ἥ σφ' ἐγείνατο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον (*a deed that brings no fame*), Eur. Or. 30 Καὶ δὴ παρεῖται (*solutum est*) σῶμα, σοὶ μὲν οὐ φίλον Suppl. 1070.

REM. 3. The Inf. also is sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ κἀδῆται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl. Apol. 35, c, *the judge does not sit for this, viz., for the purpose of compromising justice for favor*. Ἄ δὴ προστέτακται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς ἑρωτας καὶ λατρεῦειν, Symp. 188, c.

3. With a substantive, expressing the idea of *plurality*, one substantive or even several substances denoting the parts of that plurality or whole, are often put in apposition, instead of being in the Gen. according to the natural construction. This may be called *distributive* or *partitive* apposition. Here belong especially the words ἕκαστος, ἑκάτερος, πᾶς (*every one*), οἱ μὲν — οἱ δέ, ἄλλος ἄλλον (*alius alium, one this, another that, one another, or mutually*), ἄλλος ἄλλοθεν (*alius aliunde, one from one place, another from another, or one on one side, another on another*). The subject, which denotes the plurality or whole, may be implied in the verb. This kind of apposition is used when the *whole* is to be expressed with the greater emphasis, while with the Gen the *parts* are to be made more prominent.

Od. α, 424. δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος (*in suam quisque domum sese contulerunt, they went each one to his own house*). Her. 3, 158. ἔμενον ἐν τῇ ἑαυτοῦ τάξει ἕκαστος (*in suo quisque ordine manserunt*). Th. 1, 89. οἰκίαι αἱ μὲν πολλαὶ (= τῶν οἰκιῶν πολλαὶ) ἐπεπτόκεσαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ

χρημάτων ἀρχουσιν (*suis quisque liberis imperant*). Cy. 3. 1, 3. διεδίδρασκεο ἤδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλόμενοι τὰ ὄντα ἐκποδὼν ποιῆσθαι. C. 2. 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο (Σωκράτης) γνώμῃ ἀκείψαι, τὰς δὲ δι' ἐνδειαν διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου, εὐδὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν (*they welcomed me one from one place, another from another*). Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words ἕκαστος, πᾶς. X. An. 1. 8, 9. πάντες οὗτοι κατὰ ἔθνη ἐν πλασίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive appositive is often accompanied by a participle. X. Cy. 3. 1, 25. ἐνίοι φοβούμενοι, μὴ ληφθέντες ἀποδάνωσιν, ὑπὸ τοῦ φόβου προαποδνήσκουσιν, οἱ μὲν δριπτοῦντες ἑαυτούς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησίν τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται. Here belong those passages, in which, after the principal subject, there is another subject in the Nom. with a Part. connected with it; the latter subject, however, making a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, *the Athenians kept silence, since even their generals, namely, of the Athenians, supposed that, etc.*

ΚΕΜ. 4. In the same manner in poetry, especially in Epic, but very seldom in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχῆμα κατ' ὅλον καὶ μέρος*, i. e. a construction by which the part is put in apposition with the whole, instead of the word denoting the whole being in the Gen. and governed by the word denoting the part. If the whole expresses a plurality, a distributive apposition may take place. Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, Od. α, 64, *what a word escaped thee, thy lips!* where ἕρκος the part is in apposition with σέ, the whole. Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, Il. υ, 44. Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἐκάστῳ καρδίῃ ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι, Il. ξ, 152, sq.

CHAPTER III.

§ 267. The Objective Construction.

As the attributive construction (§ 262) serves to define the subject, or in general, a substantive idea, more fully, so the *objective* construction serves to complete the *predicate*, or define it more fully. By *object*, is to be understood here everything which, as it were, stands over against (*objectum est*) the predicate, i. e. everything which stands as the complement of the predicate and defines it more fully: (a)

the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

REMARK. The object *completes* the idea of the predicate, when the predicate *necessarily* requires an object, e. g. Ἐπιθυμῶ τῆς ἀρετῆς. Βούλομαι γράφειν. The object *defines* the idea of the predicate, when the object is not *necessarily* required; e. g. Τὸ ῥόδον ἀνθεῖ ἐν τῷ κήπῳ. The predicate is thus defined by the specifications of time, place, degree, means, manner, and instrument.

§ 268. I. *The Cases.*

1. All the relations, which the Greek denotes by the Genitive, Dative, and Accusative, were originally considered relations of *space*.

2. The action of a verb, with which the substantive object is connected, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect: first, as that *from* which the action of the verb proceeds; secondly, as that *towards* which the action of the verb tends; thirdly, as that *by* or *with* which the action of the verb takes place. In this way three Cases originate: the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over* which the action is conceived as moving; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as relations of space. The cause (the ground, the origin, the author), was conceived as a local outgoing of an action *from* an object (Genitive); the effect (the result, the consequence), as a motion *towards* an object (Accusative); the means (the instrument), as the resting of an action *with* or *in* an object (Dative).

§ 269 *Remarks on the Nominative and Vocative*

1. The Nom. and Voc., so far as they do not express objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in calling to or in a direct address to a person or a thing. But also the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, according to the laws of agreement, by the nominative; and even the objective relation of an *effect* or *result* with the verbs mentioned in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative.

REMARK 1. With the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often added to the Nom. or Acc., and thus in some degree the relation of the effect or result is indicated. Her. 4, 33. τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην. 5, 99. στρατηγὸς ἄλλους ἀπέδειξε (instead of ἀπέδειξε) Μιλησίων εἶναι.

REM. 2. On *εἶναι*, and *γίγνεσθαι* with an abstract word, see § 284, 3 (9).

REM. 3. Since the Nom., as the Case of the subject, denotes an object as independent, the Greeks use it not only in the case mentioned in § 266, Rem. 1, but even with verbs of naming in the active. Her. 1, 199. Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι, *the Assyrians call Aphrodite, Mylitta*.

2. Sometimes the Nom. seems to stand instead of the Voc. in a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which takes the place of a sentence. Here belong particularly the following instances:

(a) *οὗτος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there! heus tu*: Pl. Symp. 172, a. ὁ Φαληρεύς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς: which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom. with the article, is joined as an appositive to a call or direct address.

Pl. Symp. 218, b. οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀγροῖκος, πύλας πάνυ μεγάλας τοῖς ὥσιν ἐπίδεισθε (the same as, *ὁμεῖς δέ, οἰκέται ὄντες*). X. Cy. 4. 5, 17. ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος (instead of *σύ, ὅς ἐστι πρ.*).

§ 270. (1) *Genitive*.

The Gen. is the *Whence-case*, and hence denotes: (a) in a local relation, the object or the point from which the action of the verb proceeds, e. g. *εἶκειν ὁδοῦ*, *cedere via, to withdraw from the way*; (b) in a causal relation, the ground, origin, or author, in general, the object, which calls forth, produces, excites, occasions the action of the verb, e. g. *ἐπιθυμῶ τῆς ἀρετῆς* (§ 268); *ἀρετῆς* is here the object which *calls forth*, etc. the desire expressed by *ἐπιθυμῶ*.

§ 271. A. *Local Relation.*

1. The use of the Gen. expressing *purely local motion* is rare and only poetic, e. g. Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσου (*ab insula abducerent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. ἀπό, *from*, ἐκ, *out of*, παρά, *from near an object*, etc.

2. But the Gen. very often expresses the relation of separation, namely, with verbs denoting *removal, separation, loosing, abstaining, desisting, ceasing, freeing, depriving, differing from, missing, deviating from*. Genitive of separation.

Prose words of this kind are: παραχωρεῖν, υποχωρεῖν, εἶκειν and υπείκειν, υπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν; ἀφιέναι, ἀφίεσθαι, ἀπέχειν, ἀπέχεσθαι, παύειν, παύεσθαι, κωλύειν, ἐρητύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν στέρεσθαι, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*, etc.

Her. 2, 80. οἱ κτώτεροι αὐτέων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ (*withdraw from the way*). X. Cy. 2. 4, 24. υποχωρεῖν τοῦ πεδίου (*to retire from the plain*). Hier. 7, 2. παραχωρεῖν ὁδοῦ. Symp. 4, 31. υπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλοῦσιο (*rise up from their seats and turn aside from the road*). Vectig. 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων (*is distant from the silver mines*). Pl. Menex. 246, e. ἐπιστήμη χωρίζομένη δικαιοσύνης (*knowledge apart from justice*). Παύομαι χόλου (*I cease from anger*). Λύω, ἀπαλλάττω τινὰ κακῶν (*I free one from evils*). Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε (*he has mistaken the best view*). 5, 62. τυράννων ἡλευθερώθησαν. X. Hier. 7, 3. δοκεῖ μοι τοῦτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι (*to differ from other animals*). — ψεύδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης (*to be cheated, to be deprived of hope, etc.*). Ἀφίημί τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ἀγαθῶν. Τῆς βασιλείας ἐστέρημαι. Comp. § 280, Rem. 3.

REMARK 1. Many of these verbs are often constructed also with the preposition ἀπό, e. g. ἐλευθεροῦν, ἀπαλλάττειν ἀπό (of persons, as ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων), λύειν, εἰργεῖν, ἀπείργειν, ἐρητύειν.

3. In like manner, the Gen. of separation is joined with adjectives, adverbs, and substantives which express the same idea as the above verbs, e. g. ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἀλλότριος (with the Dat., *disinclined*), ἄλλοῖος, ἕτερος; with many adjectives compounded of a privative; with ἄνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν, etc.

Ἄνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is *the business, manner, custom, peculiarity, duty, mark of a brave man*; it *becomes a brave man*; it *bespeaks a brave man*; a *brave man is wont*, and the like. Dem. Phil. 1, 54. κακούργου ἐστὶ κρεδέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις (*it is the characteristic of a criminal to die being sentenced, but of a general to die fighting, etc.*). Ol. 1. 18, 2. ἐστὶ τῶν αἰσχροῶν (Neut.), μᾶλλον δὲ τῶν αἰσχίστων, πόλεων, ὧν ἡμέτεροτε κύριοι, φαίνεσθαι προῖεμένους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι (*this seems to be the mark of great expense, much labor*). Aphob. 1. 814, 4. ἐμὲ ἔπ' ἐτῶν ὄντα (*of seven years, i. e. seven years old*). X. An. 7. 4, 16. Σιλανὸς Μακέστιος, ἐτῶν ὀκτωκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων (*of four stadia in width = four stadia wide*). Attributive Gen.: δέκα μνῶν χωρίον, Isac. 2, 35 (*a place of [costing] ten minae*). The Gen. is but seldom used to denote other qualities, e. g. τῆς αὐτῆς γνώμης εἶναι, *ejusdem sententiae esse, to be of the same opinion*. (Ἀλκιβιάδης) ἄλλοτε ἄλλων ἐστὶ λόγων, Pl. Gorg. 482, a (*is of different words at different times, uses different words, etc.*).

REM. 3. Here belong also the expressions ἡγεῖσθαι, ποιεῖσθαι, δεῖναι πολλοῦ, πλείστου, ὀλίγου, ἐλαχίστου, etc. (*to consider of great importance, etc.*), the worth of a thing being considered as a property. Usually, however, the preposition περί is joined with the Gen.

3. The active Genitive stands, in the third place, as that object which embraces one or more other objects as parts belonging to it; the Gen. represents the whole in relation to its parts. Genitive of the whole, or the partitive Genitive. This Gen. stands:

(a) With the verbs, εἶναι and γίνεσθαι (*to belong to, to be of the number of, to be numbered among*); τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι (*to reckon or number among*), and with many others.

Th. , 65. καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, *to be one of those remaining*. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων (*was among those who carried on war around Miletus, στρατευομένων here denoting the whole, of which Socrates is a part*). Cy. 1. 2, 15. οἳ ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγένωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται (*are reckoned among the elders*). Dem. Phil. 3. 122, 43. ἡ Ζέλειδ ἐστὶ τῆς Ἀσίας (*belongs to Asia, is a part of*). Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι (*among the greatest evils*). Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίδης λόγους; *ad musicam refertur sermones?* Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ιδέας τίθεμαι (*I consider prudence and true glory as of the same nature, ad eandem ideam refero*). Rp. 8. 567, e. ποιεῖσθαί τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν (*re-*

citabat viciniorum sc. partem). So τέμνειν γῆς (*devastare terrae, sc. partem*) ἐπιβάλλειν τῆς γῆς, *to set foot upon*.

REM. 4. With the partitive and attributive Gen., two cases are to be distinguished: the Gen. denotes the whole either as a *plurality* in relation to the individual parts, as Πολλοὶ τῶν ἀνθρώπων; or as a *unity* in relation to a certain quantity, e. g. Πέντε τέλαντα ἀργυρίου. This last partitive Gen. may be called the Gen. of quantity. Both these genitives occur very frequently:

(a) With substantives, e. g. Σταγόνες ὕδατος (ὕδατος expressing the whole, and σταγόνες the parts); σώματος μέρος; if with the name of a place, the country where it is situated is mentioned, the name of the country as denoting the whole, stands in the Gen., and usually before the name of the place denoting the part, e. g. Ὁ στρατὸς ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνόην (*into Oenoe, a part or city of Attica*), Th. 2, 18 (never εἰς τῆς Ἀττικῆς Οἰνόην).

(b) With substantive adjectives, in the positive, comparative, and superlative, when it expresses the highest degree; with substantive pronouns and numerals: οἱ χρηστοὶ τῶν ἀνθρώπων, οἱ εὖ φρονούντες τῶν ἀνθρώπων (*the useful, well disposed part of men*); — πολλοί, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων (*many, few, some, etc. among or of men*). In addition comp. above, ‡ 264, Rem. 5. On the contrary, οἱ θνητοὶ ἄνθρωποι, since the property of mortality belongs to the race; πολλοὶ or ὀλίγοι ἄνθρωποι expresses a whole consisting of many or few (a great or small number of men); πολλοὶ or ὀλίγοι ἀνθρώπων denotes the many or few as a part of the whole; so τρεῖς ἡμεῖς ἦμεν, i. e. *we were three in all, there were three of us*; τρεῖς ἡμῶν ἦσαν, i. e. *there were three of us (three out of our whole number) there*;

(c) With adverbs: (α) of place, e. g. πρῶ, πού, πῇ, πόθεν, οὐ, ἤ, οὐδαμοῦ, πανταχῇ, πόρρω, and πρόσω (*further*), etc. Her. 2, 43. οὐδαμῇ Αἰγύπτου (*nowhere in Egypt*). Pl. Rp. 3. 403, c. εἰδέναι, ὅπου γῆς ἐστὶ (*where in the world*). Ἐνταῦθα τῆς ἡλικίας (*at this age*); ἐνταῦθα τοῦ λόγου (*to this point in the discourse or argument*). Ὅρατε, οἱ προελήλυθεν ἀσελγείας (*what a degree of insolence he has reached, quo intemperantiae progressus sit*), Dem. Πανταχοῦ τῆς γῆς, *ubivis terrarum*. Πόρρω σοφίας ἐλαύνειν or ἤκειν (*to advance further in wisdom*). — (β) of time, e. g. ὅψε τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας (*late in the day, late in life*). Τρὶς τῆς ἡμέρας. Πολλάκις τῆς ἡμέρας.

REM. 5. By means of an abbreviation of the expression (comp. ‡ 323, Rem. 4), the partitive Gen. stands also with a superlative which belongs to the predicate. Her. 7, 70. οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τρίχωμα ἔχουσι πάντων ἀνθρώπων (*properly instead of οὐλότατον τῶν τριχωμάτων ἃ πάντες ἄνθρωποι ἔχουσιν*). X. Cy. 3. 1, 25. πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς.

(b) With words which signify: (α) *to take part in, participate in, share in*, e. g. μετέχειν, μέτεστί μοι, δίδοναι, μεταδίδοναι, προσδίδοναι, διαδίδοναι, κοινωνεῖν, κοινούσθαι, ἐπαρκεῖν (*to give a share of*), σύνεργος, ἄμοιρος, etc.; κοινός and ἴσος, which commonly, however, govern the Dat.; — (β) *to touch* (both physically and intellectually), *to lay hold of, to be in connection with, to border on* e. g. διγγάνειν, ψαίνειν, ἄπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι (*to ad-*

here to, be next to, to border on), ἀντ-, περιέχεται, γλίχεται, ἐπιχώριος, ἀδελφός (seldom with Dat.), διάδοχος (often also with Dat.), ἐξῆς, ἐφεξῆς (more rarely with Dat.), πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, and many other adverbs; — (γ) to acquire and attain, e. g. τυγχάνειν (to acquire and hit), λαγχάνειν, ἐξ-, ἐφικνεῖσθαι, κληρονομεῖν (with Gen. of the thing, to inherit; with Gen. of the person, to be the heir of some one; with Acc. of the thing and Gen. of the person, to inherit something from one), προσήκει (μοί τινος, I have to do with something, have part in); — (δ) to strive to acquire something, e. g. ὀρέγεται, ἐφίεται, ἀντιποιεῖσθαι, ἐντρέπεται (to turn one's self to something, to give heed to, to respect); στοχάζεται (to aim at something). Most of the words included under this rule have a *partitive idea*. Besides the Gen. several of the above verbs take also a Dat.

Dem. 24, 49. τοῖς ἔκουσιν ἁμαρτάνουσι μέτεστι συγγνώμης (those who err unwillingly obtain pardon). Pl. Pol. 322, a. ὁ ἄνθρωπος θείας μετέσχε μοίρας (participated in divine destiny). X. R. L. 1, 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (we share in the same origin and power, but do not lay claim to their property). Cyr. 7. 5, 78 sq. θάλλους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον (to share heat, cold, etc.). C. 1. 2, 60. Σωκράτης πᾶσιν ἀφδόνως ἐπήρκει τῶν ἑαυτοῦ (shared his effects with). Cy. 1. 3, 7. τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς (to distribute the flesh among the servants). Pl. Phaedr. 238, b. τὰ τούτων ἀδελὰ (horum similia). Hel. 4. 4, 6. (ἄξιόν ἐστι) τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαινοτάτης τελευτῆς τυχεῖν (that they, desiring to obtain the most noble and valuable acquisition, should meet a most honorable death). 4. 8, 18. ἦν ὁ Θέρσανδρος οὐ μόνον αὐλητῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντεποιεῖτο (ad fortitudinem enitebatur). Th. 1, 8. ἐφιέμενοι τῶν κερδῶν οἱ ἥσσους ὑπέμενον τὴν τῶν κρεισσόνων δουλείαν (the inferiors desirous of gain, etc.). Cy. 1. 2, 3. πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 3, 10. ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σύμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ (thinking that they are coadjutors in the common interest). Pl. Symp. 181, c. ὕβρεως ἄμοιρος (without sharing in insolence). Menex. 241, c. ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (common to the Laced., etc., like communis alicujus rei). Ἀπτομαί τῆς χειρός. Her. 1, 93. λίμνη ἔχεται τοῦ σήματος μεγάλη (borders on). 3, 72. ἔργου ἐχώμεθα (opus agyrediamur). Περιέχομαί τινος (cupide aliquid amplector). Th. 1, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι (I hold to the same opinion). 4, 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου (who have taken part in this danger). Pl. Rp. 2, 362, a. ἀληθείας ἐχώμενον (cum veritate conjunctum). Dem. Ol. 1, § 20, ἕως ἐστὶ καὶ

ρῶς, ἀντιλάβεσθαι τῶν πραγμάτων (*capessere*). Isocr. Nicocl. 22, b, c ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μῆμην καταλιπεῖν (*since you obtained a mortal body, but an immortal soul*). Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας — τυχεῖν τελευτῆς, ὀνόματος, etc. X. C. 2. 1, 20. αἱ διὰ καρτερίας ἐπιμέλειαί (*studia assidua*) τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν (*make them attain noble and illustrious deeds*). Isocr. Paneg. 80, 187. οὐκ ἐφικνοῦμαι τοῦ μεγέθους τῶν πραγμάτων (*non assequor*). P. Crit. 52, c. οὐτ' ἐκείνους τοὺς λόγους αἰσχύνῃ, οὔτε ἡμῶν, τῶν νόμων, ἐντρέπῃ (*neither do you respect us, the laws*). X. C. 4. 5, 11. δοκεῖς μοι λέγειν, ὥς ἀνδρὶ ἦττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάντων οὐδεμιᾷς ἀρετῆς προσήκει (*that no virtue belongs to a man who is a slave to bodily pleasures*). Dem. in Aristocr. 690, 14. οὗτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν. Pl. Georg. 465, a. τοῦ ἡδέος στοχάζεται ἕνευ τοῦ βελτίστου.

REM. 6. With verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν πλεῖστα μετέχουσιν. An. 7. 8, 11. ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of *touching*, verbs of *entreating* and *supplicating*, are connected with the Gen., which denotes the person or thing, by whom or by which one entreats or supplicates, e. g. λίσσεσθαι, ἱκετεύειν, ἱκνεῖσθαι, since the suppliant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος (*I supplicate Zeus*). So λίσσεσθαι πατρὸς, τοκῆων. Comp. Il. κ, 454 sq. ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ ἀψάμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b); so any verb may govern the Gen., when its action refers not to the whole of an object, but to a part only. Il. η, 56. μέσσου δουρὸς ἐλῶν (*having seized the middle of the spear*). Od. γ, 439. βοῦν δ' ἀγέτην κεράων (*took by the horns*). Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλεΐωνα. In phrases, like λαβεῖν γούνων, ἀπτεσθαι τινα γενείου, etc., the knee and beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry:

- (a) Verbs denoting both physical and intellectual *tasting*, *grasping*, *reaching to*, and hence of *striving* after an object. e. g. ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου (*to seek the rock, gifts, a return*).
- (b) Several verbs, which properly express the idea of a hasty motion towards an object, and then metaphorically are used to express an intellectual effort, and longing, e. g. ἐπείγεσθαι, ὀρμᾶσθαι, ἐπιβάλλεσθαι, ἐπαίττειν (*rushing upon something, etc.*). Il. τ, 142. ἐπειγόμενός περ Ἄρης (*hastening to, desiring the contest*). Il. ξ, 488. ὠρμήθη δ' Ἀκάμαντος (*he rushed upon Acamas*). Il. ζ, 68. μήτις νῦν ἐνδρῶν ἐπιβαλλόμενος μετόπισθεν μιμνέτω.
- (c) Verbs signifying *to take aim*, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, *to hit, to wound*, with the Acc.). Il. ρ, 304. Ἐκτωρ δ' αἶψ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ (*aimed at Ajax*). Il. ψ, 855. ἧς ἀρ' ἀνώγει τοξεύειν.

REM. 8. According to the analogy of the above-named verbs of aiming and striving, so we find κατὰ χθονὸς ὄμματα πῆξαι (*to fasten the eyes upon the ground*); πλεῖν ἐπὶ Σάμου, *to sail towards Samos*, as if setting out for it (on the contrary, ἐπὶ Σάμον, *to Samos*). — The Gen. of *aim* accrues in the attributive relation, e. g. with ὁδός, νόστος τόπου τινός (*way, return to a place*).

REM. 9. There also being here: (a) the adverbs εὐθύ (Ion. ἰθύ), *straight forward to something*, μέχρι, *to, up to*; — (b) verbs of *meeting* and *approaching*, which, however, in prose, are commonly connected with the Dat.; — (c) also adjectives and adverbs of *meeting*, *approaching*, *nearness*, e. g. ἀντίος, ἐναντίος (though in Attic, only with the meaning *contrarius, opposed to*), παραπλήσιος, which, however, are oftener joined with the Dat.; ἀντίον, ἐναντίον (*before, in the presence of*); ἐγγύς and πλησίον with the Gen. of local nearness, but in a metaphorical sense with the Dat. Her. 6, 95. ἔχον (dirigebant) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Θρηϊκῆς (*directly to the Hellespont*). 2, 34. ἡ Αἴγυπτος τῆς ὀρεινῆς Κιλικίας μάλιστα καὶ ἀντίη κέεται (*lies opposite to Cilicia*). Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηνῶν (*near Thebes*).

4. In the fourth place, the active Genitive denotes the place *where*, and the time *when*, an action happens. The action or event belongs, as it were, to the place and the time, proceeds in a measure from them, and is produced by them; hence the time and place are considered as causing or producing the action, or at least as the necessary condition of it.

(a) The Gen. of place is almost exclusively poetic.

Il. ρ, 372. νέφος δ' οὐ φαίνεται πείσης γαίης, οὐδ' ὀρέων (*not a cloud appeared on the plain, nor on the mountains*). Il. ι, 219. αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσεύης δειλοῦ τοίχου τοῦ ἑτέρου (*by the other wall*). Hence, especially, in Epic poetry, with verbs of *going* and *motion*, the space or way upon which the going or the motion takes place, and to which, as it were, this action belongs, stands in the Gen., e. g. Il. β, 801. ἔρχονται πεδίῳ (go through the plain). χ, 23. δέειν πεδίῳ. ν, 64. πεδίῳ διώκειν ὄρεον (*to pursue over the plain*). So the prose, ἵνα τοῦ πρόσω (*to go over the forward way, to go forward*).

REM. 10. In this way are to be explained the adverbs of place, οὐ, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλαχοῦ, etc.; and on the same principle also it is to be explained that adverbs of place with the suffix *θεν* stand apparently instead of adverbs of place with the suffix *σι*, e. g. ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, e. g. Il. ρ, 582. Ἑκτορα δ' ἐγγύθεν ἰστάμενος ὤτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. Also the *space of time within which* something happens, as producing the action, or the condition of it, may be expressed by the Gen. The Gen. expresses time *indefinitely*, denoting merely the period *within which* or *in the course of which* the action takes place, while the Dat. expresses *definite* time, a *point* of time.

Ἄνθη δάλλει τοῦ ἔαρος, the spring is conceived as producing the flowers, and hence as the cause of them. Thus δέπους, *in the summer time*; χειμῶνος, *in the winter*; ἡμέρας, *in the daytime, in the course of the day, by day*; νυκτός, *by night*; δειλῆς, ὁπώρας; as Eng. *of a morning, he did it of a fine morning*; also μηνός, *per month, monthly*; ἐνιαυτοῦ, *yearly*, etc.; with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτεροῦ, ἐκείνου, ἑτoυς, *the same, the former year*, etc.; — τῆς αὐτῆς ἡμέρας, *on the same day*; τῆς ἐπιούσης νυκτός; — οὗ ἐπιγιγνομένου δέουσι αὐτῆς τῆς ἡμέρας, *in the course of this day*

(but Dat. ταύτῃ τῇ ἡμέρᾳ, *in that day*). Hence the adverbial expressions ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future*. Her. 4, 48. Ἰστρος ἴσος ἀεὶ αὐτὸς ἐωυτῷ ρέει καὶ θέρους καὶ χειμῶνος (*always flows equal to itself in summer and winter*). 6, 12. τοῦ λοιποῦ μὴ πειδόμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξήλδομεν τοῦ δεσμοτηρίου ἐσπέρας (*at evening*). Οὐ μακροῦ χρόνου, συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (*in, within a short, long time*); πολλῶν ἡμερῶν, ἐτῶν (*within many days, years*), etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελέμενα. X. An. 1. 7, 18. βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάδων ἐνθάδε οὐκ ἐπιδεδήμεκεν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define the relation of time more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κύρου, *Cyri aetate*, διὰ πολλοῦ χρόνου, ἐντός or ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. The Gen. as well as the Acc. denotes *continued* or *protracted* time, but with this difference, that the Gen. denotes the time *within any part of which* the action may take place; whereas the Acc. of time implies that the action is in progress during the whole of the time mentioned, e. g. ταύτην τὴν ἡμέραν αὐτοῦ ἐπύλιζέτο, *he encamped there during the whole of that day*; but with the Gen. the meaning would be, that, in the course of that day, sometime in that day, he encamped there. Comp. § 279, 6, in regard to the difference between the Gen. and Acc. of time and place.

5. The active Genitive, finally, denotes the material of which anything is made, formed, and, as it were, produced, or the source from which something is drawn; the material being viewed to some extent as the cause of the result. This Gen stands:

(a) With verbs of *making, forming*, and the like.

Her. 5, 82. χαλκοῦ ποίονται τὰ ἀγάλματα (*are made of bronze*). 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθου (*is paved with stone*). Th. 4, 81. ἔρυμα αὐτόθι ἦν λίθων λογάδην πεποιημένον. In the attributive relation: ἔκπωμα ξύλου (*a drinking cup [made] of wood*); τράπεζα ἀργυρίου, στέφανος ὑακίνθων.

REM. 14. This relation is very often expressed by the Dat. also, and more definitely by the prepositions ἐξ and ἀπό, also διὰ with the Gen.

(b) With words of *fulness* and *want*, e. g. πλήθειν, πληροῦν, πμπλάναι, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δειῖσθαι, δεῖ, σπανίζειν, χρή, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἄλις (*satis*).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι (*shall be satisfied with riches*). Pl. Apol. 26, d. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων (*are full of these sayings*). Εὐπορεῖν, ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων (*to abound in, to be destitute of means*). X. Cy. 3. 1, 3. διαδεόντων καὶ ἐλαυνόντων τὸ πεδίον μεστόν (*full of persons running about*). An. 2. 4,

14. δασὺς δένδρων (*thickly set with trees*). An. 1. 2, 7. παράδεισος μέγας, ἀγρίων θηρίων πλήρης (*full of wild animals*). 1. 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου (*a goblet of [filled with] wine*).

(c) With verbs signifying *to eat, to drink, to taste, to cause to taste, to enjoy, to satisfy one's self*, and in the figurative sense *to have the enjoyment, use, and advantage* of something; ἐσθίειν, φαγεῖν, εὐωχεῖσθαι, πίνειν, γεύειν, γεύεσθαι, κορέσασθαι; ἀπολαύειν; ἐστιᾶν (*to entertain*), etc.

Ἐσθίειν κρεῶν (*to eat of flesh*); κορέσασθαι φορβῆς (*to satisfy one's self with food*), πίνειν οἴνου (*to drink of wine*). X. Cy. 1. 3, 4. ἀνέγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων (*to taste the various kinds of food*). 1. 3, 10. καὶ τί δὴ, ὦ Κῦρε, τᾶλλα μμούμενος τὸν Σάκκον, οὐκ ἀπεβόβη φησας τοῦ οἴνου; (*why did you not gulp down the wine?*). C. 4. 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν (*to enjoy all good things*); but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακὰ, *to receive good or evil from some one*. X. C. 4, 3, 10. Τί ἄλλο ζῶον αἰγῶν τε καὶ δῖων καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι; (*what other animal receives so many advantages from goats, etc., as man?*). Γεύεσθαι τιμῆς (*to taste, enjoy honor*); γεύειν τιὰ τιμῆς (*to cause one to taste or enjoy honor*).

REM. 15. The Acc. stands with verbs of eating and drinking: (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. 1, 347. Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγεις ἀνδρόμεα κρέα (*drink wine, since you eat human flesh*). X. Cy. 1. 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. 1. 3, 6. κρέα γε εὐωχοῦ (*enjoy your meat*). 6. 2, 28. ὕδατι μεμυγμένην ἀεὶ τὴν μάζαν ἐσθίει (*always eats maize*). Ibid. μετὰ δὲ τὸν σίτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (*spoken of a habit*). So ἐσθίειν κρέα and κρεῶν, πίνειν οἶνον and οἴνου. Hence πίνειν οἶνον is said of those whose usual drink is wine, but πίνειν οἴνου, is *to take a drink of wine, to drink some of the wine*. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs signifying *to smell, emit an odor of something*, etc.; πνεῖν, ὀζειν, προσβάλλειν.

Ὅζειν ἴων (*to smell violets*); μύρου πνεῖν (*to emit the smell of myrrh*); προσβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὥς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν (*so sweet was the smell of swine's flesh to me*).

REM. 16. In poetry many other verbs are constructed with the Gen. of the material, e. g. ἀποστίλβειν ἀλείφατος, (νεκύας) πυρὸς μειλισσέμεν, λούεσθαι ἐϋρρείῳ ποταμοῖο. See Larger Grammar, II. § 527, Rem.

(e) With expressions of *remembering and forgetting*: μυμνήσκομαι, *to remember*, μυμνήσκω (τινὰ τινος), *to remind one of some-*

thing, μνήμων, ἀμνήμων, ἐπιλανθάνομαι, *to forget*; hence also with λάθρα, λαθρίως, and κρύφα; also with expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *ability*, *dexterity* or *skill* in anything, e. g. ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, τρίβων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης; ἀπείρως, ξένως ἔχω; with adjectives in -ικός (derived from transitive verbs) which denote *skill*, *aptness*, etc.; also with παρῶμαι, *to make trial of something*.

X. C. 2. 1, 33. Οἱ γεραίτεροι ἡδέως τῶν παλαιῶν πράξεων μέμνηνται (*remember the past achievements*). Antiph. II. a, 7. Ἡ ἐπιθυμία τῆς τιμωρίας ἀμνήμονα τῶν κινδύνων καθίστη αὐτόν (*rendered him forgetful of dangers*). X. O. 16, 8. Πόθεν οὖν βούλει ἔρξωμαι σε τῆς γεωργίας ὑπομιμνήσκειν (*to remind you of husbandry*). Cy. 8.3,3. Τοῦ φθόρου ἐπελέληστο (*had forgotten envy*). Attributive: μνήμη, λήθη τῶν κακῶν. (Μέμνημαί τι, *to keep something in mind*.) Ἐμπειρος οὐ ἐπιστήμων εἰμὶ τῆς τέχνης (*I am acquainted with the art*). Ἀπαίδευτος ἀρετῆς, μουσικῆς (*ignorant of virtue, music*). Her. 2, 49. τῆς θυσίας ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος (*not ignorant of that sacrifice, but acquainted with it*). X. Cy. 6. 1, 37. συγγνώμων τῶν ἀνθρωπίνων πραγμάτων (*pardoning, not knowing, human errors*). — Ἀπείρως ἔχειν ταύτης τῆς τέχνης (*to be unacquainted with this art*). Ἀποπειρῶμαι γνώμης (*I make trial of an opinion*). With the poets this use of the Gen. is still more extensive. Il. O. 411. τέκτονος, ὃς ῥά τε πάσης ἐδ εἰδῆ σοφίης (*who is well acquainted with all skill*). X. 3. 1, 6. παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις (*skilful in preparing what is necessary for war, and capable of providing provisions*). Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς αὐτοῦ σοφίας (*able to teach his own learning*). Pl. L. 643, a. τέλειος τῆς τοῦ πράγματος ἀρετῆς (*as it were, showing one's self perfect in a thing*). Attributive: ἐμπειρία τῆς γεωμετρίας, etc.

(f) With the words of sensation and perception: ἀκούειν, ἀκροᾶσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι.

Ἀκούω τῶν λόγων, θορύβου (*I hear the words, the tumult*). X. H. 4. 4, 4. τῆς κραυγῆς ᾗσθοντο (*they perceived the cry*). An. 1. 1, 8. βασιλεὺς τῆς πρὸς αὐτὸν ἐπιβουλῆς οὐκ ᾗσθάνετο (*did not perceive the plot*). C. 2 1, 24. τίνων ὀσφρινόμενος ᾗσθείης; (*what things would you desire to smell?*). Ἀκούειν δίκης (*to hear a case at law*); αἰσθάνεσθαι ἡδονῶν, ὀσμῆς, θορύβου, βοηθείας.

REM. 17. The attributive Gen. has a much wider signification, e. g. ἀγέλλα τῆς Χίου, *de Chio* (*tidings of or concerning Chios*); ἐρώτησίς τινος (*a question about something*), like the Latin *quaestio alicujus rei* instead of *de aliqua re*.

REM. 18. Ἀκούειν, ὑπακούειν, κατακούειν often take the Gen. also in the sense of *to obey*, and according to this analogy πείθεσθαι (*seldom in Attic*) and ἀπειθεῖν; so also κατήκοος, ὑπήκοος, take the Gen., more

seldom the Dat. Her. 3, 62. προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν (commands us to obey king Smerdis). 101. Δαρείου βασιλῆος οὐδαμῶς ὑπήκουσαν (they obeyed king Darius nowhere). 1. 126. νῦν δὲ ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι (now therefore obeying me, be free). So Th. 7, 73.

REM. 19. The above verbs have the following constructions: (a) *Gen. of the thing*, as in the examples given. The *Gen.* denotes the material as a whole, of which one perceives, as it were, single parts, or the sense, the purport of which one perceives mentally. Αἰσθάνομαι κραυγῆς (*I perceive, as it were, the single tones of the cry*); X. H. 4. 8, 19. αἰσδέσθαι τῆς βοηθείας (*I observe something of the help*); — (b) *Acc. of the thing*; then it is denoted that one perceives the whole thing with his senses, or the thing in its totality. Th. 2, 94. ὅς ᾤσθοντο τὴν βοηθειάν (when they observed the help approaching = saw with their eyes = ἑώραν). The *Acc. of the person* seldom stands with αἰσθάνεσθαι; when it does, the verb has the sense of εἶδέναι (*to know*). X. Symp. 4, 36. Αἰσθάνομαι τυράννους τινάς, οἱ οὕτω πεινῶσι χρημάτων (*I know some kings*). — (c) *Gen. of the person*, which represents the person, as it were, as the source, from which the perception is derived. Ἀκούω Σωκράτους (*I hear Socrates, i. e. the words of Socrates*). X. Cy. 1. 3, 10. Οὐκ ἀκροώμενοι τοῦ ᾄδοντος ὤρνυτε ᾄδειν ἄριστα (not hearing the voice of the singer). Her. 1, 80. ὡς ὁσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτὰς ὀπίσω ἀνέστρεφον (as soon as the horses got scent of the camels). So συνίημι (*to understand*), with the *Gen. of a person*, e. g. Her. 1, 47. καὶ κωφοῦ συνίημι καὶ οὐ φωνεῦντος ἀκούω (*I understand a mute*); but with the *Acc. of the thing*, e. g. X. Cy. 1. 6, 2. δι' ἐμπνέων τὰς τῶν θεῶν συμβουλίας συνίημι (*I understand the counsels of the gods*). The verb αἰσθάνεσθαι is not constructed with the simple *Gen. of the person*. — (d) *Gen. of the person and Acc. of the thing*: Ἦκουσα Σωκράτους τοῦτον τὸν λόγον (audivi e Socrate hunc sermonem, *I heard this conversation from Socrates*). So also τί χαλεπὸν ᾤσθησαι τοῦμοῦ βίου; (what have you perceived disagreeable in my manner of life?) X. C. 1. 6, 4. Συνίημί σου τὸν λόγον. — (e) *Gen. of the person with a participle in the Gen.*, or with a subordinate clause which takes the place of the *Acc. of the thing*. Ἀκούω Σωκράτους διαλεγομένου (*I hear Socrates reasoning, nearly the same as ἀκούω Σωκράτους διδασκοντος*). X. H. 4. 2, 19. Λακεδαιμόνιοι οὐκ ᾤσθοντο προσιόντων τῶν πολεμίων (did not perceive the enemy approaching, nearly the same as ᾤσθοντο τῶν πολεμίων τὴν πρόσοδον). The person is sometimes also contained in the participle, e. g. Th. 5, 73. ᾤσθοντο τειχιζόντων (they perceived them building the wall, instead of ᾤσθοντο αὐτῶν τειχιζόντων or ὅτι τειχίζοιεν). X. An. 1. 10, 4. βασιλεὺς ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶεν (heard from Tissaphernes that the Greeks were conquering, like ἤκουσε Τισσαφέρνους τὴν τῶν Ἑλλήνων νίκην). C. 4. 4, 13. οὐκ αἰσθάνομαι σου, ὅ ποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις (*I do not comprehend you, what you call according to law or according to justice*).

REM. 20. Likewise the *Gen. of the person and Acc. of the thing*, or the *Gen. of the person with a participle in the Gen.* or with a subordinate clause standing in the place of the *Acc.* [Comp. (d) and (e) Rem. 19], is used with verbs of seeing, hearing, experiencing, learning, considering, knowing; of judging, examining, and saying; of admiring, praising, blaming: ὁρᾶν, δεῖσθαι, σκοπεῖν, ὑπονοεῖν, ἐροεῖν, γινώσκειν, ἐπίστασθαι, εἶδέναι, ἐνθυμεῖσθαι, etc.; πυνθάνεσθαι, μαρτάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, etc.; ἀποδέχεσθαι (*to receive the opinion of one, to agree in opinion with one*); ἀγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεσθαι, ψέγειν. The *Gen.* denotes the object (commonly a person) in respect to which one perceives, sees, observes, knows, judges something, some action, external indication, or some single cir-

cumstance, etc.; or of whom one learns, hears, affirms something; or in whom one admires, praises, or censures something.

X. C. 1. 1, 12. Πρώτον μὲν αὐτῶν (Σωκράτης) ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνδρώπια εἶδέναι ἔρχονται ἐπὶ τὸ περὶ τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνδρόπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράττειν (*he first considered in respect to them whether, etc.*). An. 3. 1, 19. διαδεώμενος αὐτῶν, ὅσῃν χώραν καὶ οἶαν ἔχοιεν (*attentively considering with respect to them, what a country they had*). Cy. 7. 2, 18. ἔγνων καὶ μάλα ἄτοπα ἐμοῦ ποιοῦντος (*he perceived in respect to me, that I was doing an absurd thing, or ἔγνων ἐμοῦ, ὅτι ἄτοπα ποιοίην*). Pl. Gorg. 463, d. ἀρ' οὖν ἂν μάδοις ἀποκρίναμένον; (*instead of ἀρ' οὖν ἂν μοῦ μάδοις, & ἀποκρίνομαι, will you then understand my answer, i. e. learn from me what I answer?*). 465, e. λέγοντός μου βραχέα οὐκ ἐμάνθανες (*you did not understand me when I spoke briefly*). The Gen. of the person alone. Ph. Phil. 51, c. εἰ μοι μανθάνεις *instead of εἰ μοι μανθάνεις, & λέγω (if you comprehend me, understand what I say)*. Th. 4. 6. ἐπύθοντο τῆς Πύλου κατειλημμένης, *instead of ἐπύθ. τῆς Πύλου, ὅτι κατειλημμένη ἦν (when they learned that Pylus was captured)*. 5, 83. ᾗσθοντο τειχιζόντων, *instead of ᾗσθ. αὐτῶν, ὅτι τειχιζοίεν (learned respecting them that they were building the walls, i. e. learned that they were building, etc.)*. X. C. 3. 6, 16. ἐνδυμοῦ τῶν ἄλλων, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν (*observe respecting the others, whether*). (Ἐνδυμεῖσθαι with the Gen. of the thing, for example τῆς ἔρας, X. Ven. 8, 6., τῶν τόπων, *ib.* 9, 4, signifies to have a regard for something, and belongs to § 174, 1 (b); ἐνδυμεῖσθαι with the Acc. of the thing signifies to reflect upon, consider something, *aliquid secum reputare.*) Pl. Protag. 324, c. ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκέως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά (*receive the opinion of the brazier and shoemaker*). Her. 6, 76. ἄγασθαι τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολῖτας (*to admire Erasinus because he did not betray the citizens*). Th. 1, 84. τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε (*for which they chiefly complain of us*). X. Cy. 3. 1, 15. εἰ ἄγασαι τοῦ πατρός, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνυ σοι συμβουλεύω τοῦτον μιμεῖσθαι (*if you admire my father either for the measures he has devised, etc.*). Ages. 2, 7. τὰ δ' αὐτοῦ ἄγαμαι, ὅτι παρεσκευάσατο (*I admire this in him*). 8. 4. ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλησιν ὑπεριδεῖν τὴν βασιλέως ξέναν (*I praise Agesilaus for this also*). Pl. Men. 95, c. Γοργίου μάλιστα ταῦτα ἄγαμαι (*I particularly admire this in Gorgias, or Gorgias for this*). Theaet. 161, b. ὃ θαυμάζω τοῦ ἐταίρου, τόδε ἐστίν (*what I admire in a companion is this*). Criton 43, b. σοὺ πάλαι θαυμάζω, αἰσθανόμενος, ὥς ἡδέως καθεύδεις. Rp. 383, a. πόλλα Ὅμηρον ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα (*though we praise many other things in Homer*).

REM. 21. In themselves, the above verbs take the Acc., e. g. ὀρῶ τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέμφομαι, ἄγαμαι τινα or τι.

§ 274. (b) Causal Genitive.

The second division of the causal genitive includes the genitive, which expresses the *cause* or *occasion*, i. e. the object, which calls forth or occasions the action of the subject. This genitive stands:

1. With many verbs which denote a *state* or *affection of the mind* (*verba affectuum*), viz.:

(a) *Desire and longing for*: ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οἱ διακεῖσθαι; διψῆν, πεινῆν;

(b) *Care for, concern for, and the contrary*: ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν (*to despise*), προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι, ἐνθυμεῖσθαι (*to have a regard for*, § 273, Rem. 20);

(c) *Pain, grief, pity*: ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἐλεεῖν and οἰκτεῖρεν (with the Acc. of the person and Gen. of the thing);

(d) *Anger and indignation*: ὀργίζεσθαι (with the Dat. of the person and the Gen. of the thing), χαλεπῶς φέρειν;

(e) *Envy*: φθονεῖν (with the Dat. of the person and the Gen. of the thing), ἐπιφθόνως διακεῖσθαι;

(f) *Admiration, praise, blame*; θαυμάζειν and ἀγασθαι (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which is governed by that thing, see Rem. 2) ζηλοῦν, εὐδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with the Acc. of the person and the Gen. of the thing).

Pl. Rp. 403, a. ὁ ὁρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν (*to love what is well ordered and beautiful*). 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν (*no one desires drink, but wholesome drink, etc.*). Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν (*love their bodies more than their souls*). 186, b. τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾷ (*desires and loves what is unlike*). 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν (*is very fond of the beautiful*). X. Cy. 3, 3, 12. (Κῦρος) κάκεινους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἡδὴ ποιεῖν τι (*made them desirous of doing something*). X. O. 13, 9 πεινώσι τοῦ ἐπαίνου οὐχ ἥττον ἔνιαι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν (*thirst for praise not less than others for food and drink*). Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς (*amor, cupiditas virtutis, love, desire for virtue*). Th. 6, 14. κήδεσθαι τῆς πόλεως (*to be anxious about the city*). Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης (*having no concern about the siege*). 3, 159. τοῦ σίτου πρόορᾶν (*to have a care for, to provide food*). X. Symp. 8, 33. οἱ ψόγου ἀφροντιστεῖν ἐδιζόμενοι οὐκ αἰσχύνονται αἰσχρόν τι ποιεῖν (*those accustomed to be indifferent to censure*). X. Cy. 1, 2, 2. Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*having a regard for the public good*). Μέλει μοι τινος (*I have a care for something, some one*). Pl. Crito, 44, c. τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει, *why do we care for the opinion of the multitude?*). 5, 1, 21.

Γαβρύα κειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ δδοῦ (*that Gobryas shall not repent of his journey to me*). Id. C. 1. 2, 9. ὑπερορᾶν ἐπολεῖ τῶν καθεστώτων νόμων τοὺς συνόντας (*made his associates despise the existing laws*). Th. 4, 124. Βρασίδης τῆς Μένδης περιορώμενος (*solicitous about Mende*). X. H. 5. 4, 1. θεοὶ οὔτε τῶν ἀσεβούντων, οὔτε τῶν ἀνόσια ποιοούντων ἀμελοῦσι (*are regardless neither of the wicked nor the profane*). Cy. 8. 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ (*he who takes thought for a brother is anxious for himself*). X. Ag. 7, 1. Ἀγησίλαος, ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν, οὐ χρημάτων ἐφείδετο (*did not spare his wealth*). Attributive, e. g. φροντὶς τῶν παίδων (*cura liberorum, care for children*). So ἐπιμελὴς τινος (*caring for something*). X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ᾤκτειρεν αὐτόν (*pitied him on account of his suffering*). 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων ἄδε εἶπεν (*grieving for her dead brother*). Symp. 4, 37. τούτους οἰκτεῖρω τῆς ἔγαν χαλεπῆς νόσου (*I pity them on account of the disease*). Attributive, e. g. ἄλγος ἐταίρων (*de amicis, for, on account of friends*); moreover with adjectives also (though only in poetry), and especially with exclamations with or without interjections. Eur. Or. 413. οἷμοι διωγμῶν, ὡς ἐλαίνομαι τάλας! (*alas the vexations!*). X. Cy. 3, 1, 39. φεῦ τοῦ ἀνδρός (*Oh what a man!*). Pl. Rp. 509, c. Ἀπολλον, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*O ill fortune, that I am called hither at this time!*). Lys. c. Philon. 187, 11. καθέστηκε τι ἔδος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεσθαι τοῖς μάλιστα δυναμένοις, μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἀμαρτάνειν (*to be angry on account of the same wrongs*). (In poetry, the Gen. is much more frequent with verbs expressing anger. e. g. Il. ξ, 266. Ἡρακλῆος περιχώσατο, παῖδός ἐοῖο (*was angry on account of Hercules, his son*). Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὅν ὀφθαλμοῦ ἀλῆωσεν (*is angry on account of the Cyclops*). S. Antig. 1177. πατρὶ μηνίσας φόβου (*having been angry with the father on account of the murder*). Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος). Attributive, e. g. χόλος τινός (*ira alicujus instead of de aliquo, anger on account of some person or thing*) Φθονεῖν τινι τῆς σοφίας (*to envy one on account of his wisdom*). Th. 1, 75. ἄξιό ἐσμεν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ σιθῶς ἔγαν ἐπιφθόνως διακεῖσθαι (*it is not just that we should be so much envied by the Greeks on account of our sovereignty*). So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδέ σοι δωρήματος (*I do not envy you because of this gift*). Attributive, e. g. φθόνος τινός (*envy on account of something*). X. Cy. 2. 3, 21. τοῦτον οὖν ὁ Κῦρος ἀγασθεὶς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιδάρχῳ (*having admired him on account of his gentleness, education, etc.*). Symp. 4, 45. ζηλῶ σε τοῦ πλούτου (*I envy you on account of your wealth*). Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος (*to consider men happy on account of the good things, which, etc.*). Ion. 530, b. πολλὰκις γε ἐζήλωσα ὑμᾶς τοῖς βαψφοῦς τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσαιοτο τῶν ἀνδρῶν ἐκείνων

τῆς ἀρετῆς; (*who would not admire the valor of those men?*). Lys. Simon. 100. 44. θαυμάζω μάλιστα τοῦτου τῆς διανοίας (*I admire his purpose*). Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῖς ῥόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα (*the man seemed to be happy on account of his habits and remarks*).

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελεῖσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen.; thus ποθεῖν (*to long for, to feel the want of*), always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στέργειν (*to love*); the last two also in the sense of *to be contented with*, take the Dat. (= Lat. Abl.). Several of the above verbs have also different constructions; then they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος, X. C 1. 1, 11. 4, 7, 6. *to be anxious for something*, but φροντίζειν τι, scrutari, investigate; — προνοεῖν, προσεᾶν τι (*to perceive beforehand, to consider beforehand*); ὑπερορᾶν τι and τινος, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally: Μελήσουσιν ὁμοῖ ἱπποῖ, Il. κ, 481. Ταῦτα μὲν οὖν θεῶ μελήσει, Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) *the Acc. of the person or the Acc. of the thing alone*, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν (*I admire the general*); θαυμάζω τὴν σοφίαν (*I admire the wisdom*); — (b) *the Gen. of the person and the Acc. of the thing*, when one admires something in a person (Rem. 20), e. g. θαυμάζω Σωκράτους τὴν σοφίαν (*I admire the wisdom in Socrates, or the wisdom of Socrates*); — (c) *the Acc. of the person and the Gen. of the thing*, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας (*I admire Socrates on account of his wisdom*), see 1, (f); — (d) *seldom Gen. of the thing and the Gen. of the person depending upon it*, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας (*I admire the wisdom of Socrates*), see 1, (f); — (e) *the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat.*, e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ (*I admire Socrates for, on account of his wisdom*).

2. With verbs signifying *to requite, to revenge, to accuse and condemn*. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc. Thus with τιμωρεῖσθαι (*with the Acc. of the person and the Gen. of the thing*), also with judicial verbs of accusing and condemning, e. g. αἰτιάσθαι, ἐπαιτιάσθαι, δῶκεν, εἰσάγειν, ὑπάγειν, γράφεισθαι, προσκαλεῖσθαι (*all with the Acc. of the person and the Gen. of the thing*), ἐπεξίεναι, ἐγκαλεῖν, ἐπισκῆπτεισθαι (*all three with the Dat. of the person and the Gen. of the thing*); φεύγειν (*to be accused*); δικάζειν, κρίνειν, αἰρεῖν, *to convict* (*all three with the Acc. of the person and the Gen. of the thing*), and ἀλῶναι, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος (*will punish the allies on account of the invasion of this land*). (Seldom τιμωρεῖν τινα

τινος, as X. Cy. 4. 6, 8. τιμωρήσειν σοι τοῦ παιδὸς ὑπισχνοῦμαι, *I avenge you for [the murder of] your son.*) Ἐπαιτιάσθαι τινα φόνον (to accuse one of murder). Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ (prosecuted Miltiades for tyranny). Ἐπεξιέναι τιλ φόνον (to prosecute one for murder). Γράφεσθαι τινα παρανόμων (to indict one for illegal measures). Φεύγειν κλοπῆς, φόνον, ἀσεβείας (to be accused of theft, etc.). Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσι καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἡκιστα, ἀχαιοιστίας (condemn as a crime, ingratitude). C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι (it is lawful for one convicting his father of madness). Dem. Aphob. 846. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν (to prosecute one for false witness). 861, 58. φεύγειν ψευδομαρτυριῶν ὑπό τινος. Ἀλῶναι κλοπῆς (to be convicted of theft).

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price (§ 275, 3), e. g. θανάτου κρίνειν, κρίνεσθαι, διώκειν (to sentence, be sentenced to death). Sometimes the prepositions περί and ἕνεκα are joined with the verb, e. g. διώκειν τινὰ περί φόνον; and ἀντί with τιμωρεῖσθαι. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one; — (b) the Dat. of person followed by a clause with εἶ or by the Inf.; — (c) the Dat. of person alone, to accuse [§ 284, 3. (6)]; — (d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed: (a) with Gen. of person, sometimes with κατὰ and Gen.; — (b) with Gen. of person, and Acc. of thing, to lay something to one's charge; — (c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing; — (d) with Acc. of thing alone.

3. Finally the Gen. of cause is also used in the following instances:

(a) With τοῦ μή and the infinitive. See § 308, 2, (b).

(b) With the adverbs εὖ, καλῶς, μετρίως, and the like, also with ὥς, πῶς, ὅπως, ἥ, ὅπη, οὕτως, ὥδε, ὡσαύτως, connected with the verbs ἔχειν and ἡκείν, sometimes also with εἶναι and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. Καλῶς ἔχω ποδῶν (I am well in respect to my feet). Her. 6, 116. Ἀθηναῖοι, ὥς ποδῶν εἶχον, τάχιστα ἐβοήθεον ἐς τὸ ἄστυ (as they were able with respect to their feet, i. e. as quickly as their feet would carry them). 5, 62. χρημάτων εὖ ἦκοντες (well off for, to have a plenty of, means). So εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους, δυνάμεως (to be well off as to the means of living). Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόπου ἔχεις (you are thus in respect to circumstances, you are in such circumstances). H. 4. 5, 15. ὥς τάχους ἕκαστος εἶχεν (as each was able in respect to swiftness, as quickly as each was able).

‡ 275. (c) *Genitive denoting certain Mutual Relations.*

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, an inferior, a superior, etc., the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used:

1. With verbs of *ruling, superiority, excelling, surpassing, subjection, inferiority*: ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, etc.; with the adjectives ἐγκρατής, ἀκρατής; — also with προέχαιν, ἀνέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, etc.; — ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἷδε (these had the command of the naval forces). 3, 15. ἐπιτροπεύειν Αἰγύπτου (to be the governor of Egypt). Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει (the report exceeded the thing itself). X. Cy. 1. 1, 2. ἔρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἔρχοντες τούτων νομίζοντο (all those called herdsmen might properly be considered the commanders of those animals of which they have the rule). 1. 2, 8. (οἱ Πέρσαι τοὺς παῖδας) διδάσκουσιν ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ (teach them to be masters of their belly, etc., temperate in eating and drinking). 4. 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολλὴ μάλιστα συμφέρειν ἐγκρατῇ εἶναι (to be master of, able to control the greatest pleasure). 5. 1, 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστι (depraved men are subject to, not able to control all their passions). Her. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν (will surpass all the Spartan women in beauty). Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν (are superior to them in arms, etc.). X. Ag. 5, 2. Ἀγησίλαος ἡγεῖτο ἔρχοντι προσήκειν οὐ μαλακίᾳ, ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι (that the commander ought to excel the privates, etc.). X. Cy. 3. 1, 19. τάχει περὶ ἐγένου αὐτοῦ (you excelled him in despatch). Pl. Gorg. 475, b. σκεψόμεθα, ἄρα λυπῇ ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοῦμενοι (the Acc. is more usual with ὑπερβάλλειν). L. 752, ο. πρεσβεύειν τῶν πολλῶν πόλεων (to take the precedence of many cities). So also ἀνέχεσθαι τινος usually with a participle, to endure, permit, properly to hold one's self up over one). Pl. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων (to permit domestic affairs to be neglected). L. 564, ο

οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Ἡττᾶσθαι τῶν ἐπιθυμιῶν (to be subject to one's desires). Dem. Cor. 308, 244. οὐδαμοῦ ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρέσβεων (being overcome by or yielding to the envoys). X. C. 1. 3, 3. Σωκράτης δυσίας δύνων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων (did not think that he was inferior to those making many great sacrifices, etc.). Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ (comes short of a great good). Ὑστερεῖν τῆς μάχης (to come after the battle). Ὑστερεῖν τῶν καιρῶν (to be behind opportunities, to fail to use them). Ὑστερεῖν τῶν ἔργων. X. Hier. 1, 18. ταύτῃ τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ιδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ δψων (coming short of food, etc.).

REMARK 1. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, to show the way, with ὁδόν expressed or understood, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to be master of, potiri, to rule, have the command of, the Gen., e. g. κρατεῖν τοὺς πολεμίους (vincere); κρατεῖν τῆς χώρας, τῆς πόλεως, τῶν ἐναντίων, τῶν ἐπιθυμιῶν, τοῦ ὄρους (all in Xen.).

REM. 2. That in which one excels another, in prose, is usually put in the Dat., but is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. — With ἡττᾶσθαι ὑπὸ is often joined with the Gen., e. g. Th. 1, 62. τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων.

2. The Comparative and adjectives in the positive with the force of the Comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., take the object by which the comparison is expressed in the Gen. Genitive of Comparison.

X. An. 7. 7, 41. οὐδὲν νομίζω ἀνδρὶ καλλίον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναϊότητος (I do not think that man has any possession more beautiful than virtue, etc.). X. Cy. 7. 5, 83. οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι (it does not become a commander to be more base than his subjects). Eur. Med. 965. χρυσοῦς δὲ κρείσσων μυρίων λόγων βροτοῖς (is better than a myriad of words). Her. 7, 48. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου (that the army will be much more numerous than ours). 8. 137. διπλήσιος ἐγένετο αὐτοῦ ἐωυτοῦ (he was twice as great as before). 6, 120. ὕστεροι ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὁμῶς θεήσασθαι τοὺς Μήδους (though they came later than the battle, after the battle). Οὐδενὸς δεύτερος (second to, inferior to no one). Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι (to acquire more than enough).

REM. 3. Sometimes the object of comparison is denoted, like a space-relation, by πρό and ἀντί with the Gen., or by παρὰ and πρὸς with the Acc. See prepositions.

3. With verbs of buying and selling, e. g. ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτῶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναι; — also with verbs of exchanging and bartering, e. g.

ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύειν, etc. ; — with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιοῦν, ἀξιοῦσθαι, and with the adjective ἄξιος. Genitive of price.

Her. 5, 6. (οἱ Θρήϊκες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων (*buy their wives at a great price*). X. C. 2. 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί (*sell all good things to us for toils*). Cy. 3. 1, 36. σὺ δέ, ὦ Τιγράνη, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν (*what would you pay to regain your wife*). Ἐγὼ μὲν, ἔφη, ὦ Κύρε, κἂν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην (*I would buy her at the expense of my life*). Il. ζ, 236. τεύχε' ἀμείβεν, χρυσέα χαλκείων, ἐκατόμβοι' ἐννεαβόλων (*was exchanging arms, golden for brazen, etc.*). X. Cy. 3. 1, 37. καὶ σὺ δέ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας μηδὲν αὐτῶν καταδεῖς (*nulla te pro iis deposita, having paid nothing for them*). Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιντο (*the good would exchange the freedom of their country for no gain*). Il. λ, 514. ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων (*is worth as much as many others*). Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἡξίωσε τὸν φέροντα τὴν ἀγγελίην (*thought the one who brought the message not worthy of an examination*). 6, 112. ἐμάχοντο ἀξίως λόγου (*worthy of praise*). Ἀξιοῦν τινα τιμῆς (*to consider worthy of honor*). X. Cy. 2. 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνδράποισ εἶναι τοῦ τῶν Ἰσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμᾶν τινί τινος and τινά τινος, e. g. δέκα ταλάντων, τοῦ θανάτου (*to fine one ten talents, to sentence one to death, to consider one worthy of punishment*). So the Mid., used of the accuser: τιμᾶσθαι τινι ἀργυρίου, θανάτου, *to impose a fine, or penalty of death upon one*; commonly, however, δίκη is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen. § 262, b.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule: *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων τροφείς (*sprung from, like natus alicujus*), S. Ph. 3.

REM. 6. The attributive genitive is called the Subjective, the Objective, or Passive genitive, according to the mode in which it originates in the sentence:

(a) It is called the Subjective Gen. when it originates from the subject of the sentence or from a Gen. depending on εἶναι and γίνεσθαι. It always denotes something *active* (instead of passive), the cause, author, hence also the possessor, the whole in relation to its parts, e. g. οἱ τοῦ δένδρου καρποὶ (*arising from τὸ δένδρον φέρει καρπούς*), the fruits of the tree, the fruits which the tree produces. Τὸ τῆς σοφίας κάλλος (*arising from ἡ σοφία παρέχει κάλλος or ἡ σοφία καλὴ ἐστίν or κάλλος ἐστὶ τῆς σοφίας*), the beauty of wisdom, the

beauty which wisdom causes. Τὰ τοῦ Ὀμήρου ποιήματα. Ὁ τοῦ βασιλέως νόμος. Ἡ τοῦ ἀνδρός ἀρετή.

(b) It is called the Objective or Causative Gen., when it originates from the object of the sentence, i. e. when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμῶ); ὁ τῆς ἀρετῆς ἔρως, virtutis amor, the love of or for virtue (ἐρῶ τῆς ἀρετῆς); εὖνοιά τινος, good-will towards one (εὖνον εἰμί τινι); ἐπιμέλεια τῶν πελεμικῶν ἔργων, cura rerum bellicarum (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιέων ἐπιστρατεία instead of πρὸς τοὺς Π., the expedition against the Plataeans. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς, in disembarking on the land.

(c) It is called the Passive Gen., when it originates from the passive object of transitive verbs in the Acc., i. e. when it takes the place of the object of a transitive verb, and so denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), the city being that which is possessed. Ὁ τῆς ἐπιστολῆς γραφεύς (from γράφει ἐπιστολήν), the ἐπιστολή being the object acted upon. Ἡ τῶν καλῶν ἔργων πράξις.

REM. 7. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιάως ἐπέδυνε τῶν Ἴώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείου πολέμου the command of the Ionians in the war against Darius.

§ 276. (2) Accusative.

The Acc. is the *Whither-case*, and hence denotes: (a) in the local relation, the goal, limit, or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, to go to the city; — (b) in the causal relation, the effect, consequence, object produced; also the object put by the action in a *passive* condition, i. e. the object on which the action is performed.

§ 277. A. LOCAL RELATION.

The Acc. in its local relation (Acc. of local termination), denotes the local limit, place, or object towards which the subject moves. Hence this Acc. is used with verbs of motion, going, coming, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιέλισσας (they went to the ships). Il. α, 317. κνίσσῃ δ' οὐρανὸν ἴκε (arose to heaven). Od. α, 176. πολλοὶ ἴσαν ἄνέρες ἡμέτερον δῶ (came to our house). S. O. T. 35. ἄστυ Καδμαίων μολεῖν. Eur. Med. 7. Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας.

REMARK. In prose, and usually also in poetry, a preposition is joined with the Acc., which defines still more definitely the relation indicated by the Acc., e. g. εἰς, in, into, ὡς, to, κατά, downwards, ἀνά, upwards, ὑπέρ, over, ἐπὶ, upon, περί and ἀμφί, around, round about, μετά, into the midst, after, πρὸς, to, into the presence of, παρά, near to, ὑπό, under, e. g. ἵεναι εἰς τὴν πόλιν, προελθεῖν ὡς τὸν βασιλέα, περί or ἀμφί τὴν πόλιν βαίνειν — ἐπὶ τὸν θρόνον ἀναβαίνειν — ἐλθεῖν μετὰ Τρῶας — ἵκιναι πρὸς βασιλέα — ἵεναι πρὸς Ὀλυμπον — ἵεναι ὑπὸ γαῖαν.

B. CAUSAL RELATION.

§ 278. (a) *Accusative denoting Effect.*

1. The Accusative denoting *effect* is used as in other languages e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. of effect (of the object produced), is where a verb, either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun or an attributive clause commonly belongs to the Acc. This is often called the Cognate Accusative.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι ἀνδρῶν ἐρῶσιν (*which bad men love*). Pl. L. 680, e. βασιλείαν πατρῶν δικαιοσύνην βασιλευόμενοι (*ruling a kingdom*). Prot. 325, c. ἐπιμελοῦνται πάσαν ἐπιμέλειαν (*they care for with all care, bestow all care upon*). Dem. Aph. 845, 4 δέομαι ὑμῶν δικαίαν δέησιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν (*to be general of this command, army*). 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτύχημα (*were fortunate in this good fortune, obtained this advantage*). Id. H. 7. 1, 5. πλείστους καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρθώκατε (*having contended in the greatest contests*). Andoc. Myst. 5, 31. ἀρασάμενοι τὰς μεγίστας ἀρὰς ὑμῖν. So καλὰς πράξεις πράττειν; ἐργάζεσθαι ἔργον καλόν; ἀρχεῖν δικαίαν ἀρχήν; αἰσχροὺς δουλείαν δουλεύειν; μέγαν πόλεμον πολεμεῖν; χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήεσαν (*like ἔξοδον ἐξιέναι*). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (*like στρατεῖαν στρατεῦειν*). So δοκούς δυνάμει, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δέ τινα ὕπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκείος ἡμῖν πόλεμος οὕτως ἐπολεμήθη (*our intestine war was so warred, so managed*), Pl. Menex. 243, e. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πάντων κακίαν, Pl. Rp. 490, d. In certain phrases, such as φυλακὰς φυλάττειν, *excubias agere*, φόρον (φόρους) φέρειν, *tributum solvere*, κομπὴν πόμπειν, *pompat ducere*, the substantive can stand without an adjective, because here the substantive is used in a special and pregnant sense.

2. In place of the substantive from the same stem as the verb, or of a similar signification with it, an *attribute* of such cognate substantive, can also be used; in this case, the verb frequently has a pregnant sense, since it contains, at the same time, an additional idea.

Νικᾶν μάχην = νίκην μάχης (*to conquer a battle, i. e. to win a battle*); so Ολίμπια (= Ὀλυμπίων νίκην) νικᾶν (*to conquer in the Olympic games*), Th. 1, 26 Νικᾶν ναυμαχίας = νίκην ναυμαχιῶν (*to gain a naval victory*), 7, 66

νικᾶν γνώμην, *sententiam vincere*, νικᾶν δίκην (to carry one's opinion, one's suit, triumphantly); like δῦμα δύνει is: τὰ ἐπινίκια (ἱερὰ οὐ δύματα), εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους δύνειν (to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice); τὸ Περσικὸν ὥρχεῖτο (danced the Persian dance), X. An. 6. 1, 10; ταῦτα (συνθήματα) συνδέμενοι (having made these agreements): ταῦτα (= ὅρκους τούτων) ὁμόσαντες (having taken these oaths); ταραττειν πόλεμον = τάραγμα πολέμου (to stir up war, turbando bellum concitare, as it is said, bellum miscere), Pl. Rp. 567. a. Passively, πόλεμος πρὸς τοὺς Ἀμφισσεῖς ἐταράχθη, Dem. Cor. 277, 151.

3. The following constructions, likewise, mostly confined to poetry, deserve special notice; in these, also, instead of the substantive from the same stem as the verb or with a kindred signification, the attributive of such kindred substantive is put in the Accusative:

(a) Verbs signifying to shine, to burn, to flow, to pour, to shoot or spring forth, e. g. ἀστράπτειν γοργῶπὸν σέλας = ἀστραπὴν γορ. σέλαος (to lighten a fearfully bright light, i. e. casting a bright and terrific light), Aesch. Pr. 356; δάλλειν βίον (germinating, producing the means of, life), Pers. 617. Ἐρεμνὸν αἷμ' ἔδευσα (I poured out black blood), S. Aj. 376. Στάζειν δάκρυα, αἷμα, λάμπειν σέλας, ρεῖν γάλα (all confined to poetry).

(b) Verbs which express sound, laughter, panting, and smelling; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. φθέγγεσθαι ἀσθενές, ταπεινόν = φθογγὸν ἀσθενῆ, etc. (to sound feeble, etc.); ἡδὺ (= ἡδὺν γέλωτα) γεῶν (to laugh heartily); ἡδὺ πνεῖν (to breathe sweetly); μένεα πνείοντες Ἀχαιοί breathing spirit); Ἄρεα πνεῖν (Marsen spirare); ὄζειν ἡδύ; θεινόν τε καὶ λιγυρὸν ὑπηχεῖ (ὁ τόπος) τῷ τῶν τεττίγων χόρῳ (resounds summer, etc., with a summer-like and shrill sound, comp. Lat. aestivum sonat, vox hominem [= sonum hominis] sonat) Pl. Phaedr. 230, c. Ἀνεκἀγχασέ τε μάλα σαρδόνιον (burst into a sardonic laugh), Rp. 337, a.

(c) Verbs signifying to see, to look. Od. τ, 446. σὺς πῦρ (= δέργμα πυρός) ὃφ δαλμοῖσι δεδορκώς (looking fire, flashing fire). So βλέπειν, δέρκεσθαι Ἄρην = βλέμμα Ἄρεος (to look war, terror); δρᾶν ἀλκήν (to look courage or boldness); δέρκεσθαι δεινόν, σμερδαλέον, τακερά (to look terribly, etc.); φόβον βλέπειν (to look fury). Il. α, 105. κάκ' ὀσόμενος (looking evil, with a threatening look, comp. Eng. looking daggers). β, 269. ἀχρεῖον ἰδὼν, looking foolish. Pl. Ion. 535, c. κλαίοντάς τε καὶ δειδὼν ἐμβλέποντας.

REMARK 1. By this use of the Acc. numerous adverbial expressions can be explained, the place of the Acc. with its accompanying adjective being supplied either by a pronoun alone (τοῦτο, τόδε, ταῦτα, τάδε, τί, τί, οὐδέν, μηδέν, &c., etc.), or by a neuter adjective, e. g. Ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν

τοῖς πολλοῖς (*to grieve at the same things, and to rejoice at the same*), Dem. Cor 323, 292. Θαυμαστὰ ἐκπλήττονται (*are wonderfully astonished*), Pl. Symp 192, c. Τὰ κράτιστα ἡνθισαν (*were most flourishing*), Th. 1, 19. So μακρὰ κλαίειν; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιῶν μεγάλα, μικρὰ εὐεργετεῖν τὰ μέγιστα, ἡ δὲ γελᾶν, μέγα οὐ μεγάλα φρονεῖν, ἀμαρτάνειν, δεῖσθαι, διαφέρειν τι, etc.

REM. 2. Here also belong such adverbial expressions as: χάριν (*gratia, for the sake of*), χάριν ἐμήν, σήν (*mea, tua, gratia*), δωρεάν (*gratis*), δωρίην, προῖκα, μάτην (*incassum*). So also τοῦτο, ταῦτα (*therefore*), τί (*why*), ὅ (*therefore*). Eur. Hec. 13. νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς ὑπεξέπεμψαν. Pl. Prot. 310, a. ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ (*on this very account*).

4. The Acc. denotes also the effect merely *aimed at*, the *design* of the action; yet almost always with neuter pronouns or adjectives merely, whereas with substantives a preposition, as εἰς, πρὸς, ἐπί, is commonly used. The following verbs, in particular, belong here:

Χρῆσθαι τινί τι (originating from χρῆσθαι τινι χρεῖαν), *to use something for something*; πείθειν (originating from πείθειν τινὰ πείσω), *ἐπαίρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι*, etc. Οὐκ ἔχω, ὅ τι χρῆσομαι αὐτῷ. Τί δὴ χρησόμεθα τούτῳ; (*for what purpose shall we use him, what use shall we make of him?*). Τῇ κρήνῃ τὰ πλείστου ἄξια ἐχρῶντο (*ad res maximi momenti*), Th. 2, 15. Πεισθῆναι τὴν ἀναχώρησιν, *to be persuaded to a retreat* (instead of the usual construction εἰς τ. ἀναχώρ.), ib. 21. Ταῦτά σε ἐποτρύνω (*I excite you to this*). Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι (*before I am compelled by you to anything more severe*), Pl. Phaedr. 242, a. Τοῦτο οὐκ ἔπειθε τοὺς Φωκαίεας (*did not persuade the Phocaeans of this*), Her. 1, 163; but ἐποτρύνειν εἰς μάχην.

REM. 3. The Acc. of design or purpose, is transferred to the *manner according to or in which* something takes place. Here the fundamental idea is that of striving for an object. Thus τρόπον, τοῦτον τὸν τρόπον (*hunc in modum, in this manner*), πάντα τρόπον, τίνα τρόπον, δίκην (*in morem, according to the manner of, like*), ὁμοία (*in like manner*), ἐπιτηδές (*consulto*), τάχος and κατὰ τάχος (*celeriter*). Commonly, however, prepositions are used with such adverbial expressions.

§ 279. (b) *Accusative of the suffering Object, i. e. the Object upon which the Action is performed.*

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions.

1. The verbs ὠφελεῖν, ὀνινάναι, ὀνίνασθαι, βλάπτειν, ἀδικεῖν, ἐνοχλεῖν (commonly with Dat.), ὑβρίζειν, λυμαίνεσθαι, λωβᾶσθαι, σίνεσθαι, λουδορεῖν (*to chide*); εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεύειν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν (*to provide with* or

guardian); *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μιμῆσθαι*, *ζηλοῦν* (*to emulate*).

X. C. 1. 2, 64. (Ξωκράτης) φανερός ἦν θεραπεύων τοὺς θεούς (*evidently worshipped the gods*). Aesch. Ctes. 618. τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῦσαι δύνατο, τοὺς δὲ καιρούς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο; (*as would be able to flatter the people*). Πείθειν τὸ πλῆθος (*to persuade the multitude*). X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἀνεμισθοῦ (*keep guard over each other*). R. L. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πυκνὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἕνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους (*for the sake of injuring their enemies, and assisting their friends*). C. 4. 3, 15. ἐκεῖνο δὲ ἄδυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνδρῶπων ἀξίαις χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναῖκας. Th. 1, 32. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν (ὁ Πausanias). X. H. 5. 1, 17. τί ἥδιον, ἢ μηδὲν ἀνδρῶπων κολακεύειν μήτε Ἑλληνα, μήτε βάρβαρον, ἕνεκα μισθοῦ; — Προσκυνεῖν βασιλέα Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλὰκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας (*take vengeance on their unjust masters*). X. Cy. 1. 4, 8. οἱ φύλακες ἐλοιδοροῦν αὐτόν (*but the Deponent λοιδορεῖσθαι τινι, to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its Case: (α) ὠφελεῖν τινι but very seldom, and then in the poets; (β) ἀδικεῖν εἰς, πρὸς, and περί τινα; (γ) ἀσεβεῖν εἰς and περί τινα; εὐσεβεῖν εἰς τινα, περί, πρὸς τινα; (δ) λυμαίνεσθαι τινι frequently; (ε) λωβᾶσθαι τινι sometimes; (ζ) ὑβρίζειν εἰς τινα often; (η) ἐπιτροπεύειν τινός somewhat frequently (§ 275, 1). Ἀρέσκειν takes the Acc. only in the sense of *to satisfy*, but the Dat. in the sense of *to please*.

REM. 2. Δωρεῖσθαι τινί τι (*donare alicui aliquid, to present something to some one*), is the construction in Attic prose, not δωρεῖσθαι τινά τινι (*donare aliquem aliqua re, to present one with something*).

2. Verbs signifying *to do good* or *evil* to any one, by word or deed, e. g. *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*; *εὐλογεῖν*, *κακολογεῖν*: *εὖ*, *καλῶς*, *κακῶς* λέγειν, εἰπεῖν, ἀπαγορεύειν.

S. Aj. 1154. ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς (*do not injure the dead*). X. Cy. 1. 6, 29. κακουργεῖν τοὺς φίλους (*to harm one's friends*). Εὐεργετεῖν τὴν πατρίδα (*to do good to one's country*). X. C. 2. 3, 8. πῶς ὃ ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυνάμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν (*knowing how to speak well of one who speaks well of me, and to do good to one who does well to me; but I should not be able to speak well of or to do good to one who, etc.*) Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek uses also the cor

responding adjectives; hence καλὰ, κακὰ ποιεῖν, λέγειν τινά (to do good or evil to one, to say good or evil of one). See § 280.

3. Verbs signifying *to persevere, to await, to wait for, and the contrary*, e. g. μένειν (like *manere*), περιμένειν, θαρρεῖν, καρτερεῖν, φεύγειν, ἀποφεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεῦγετὸν κίνδυνον (do not flee from danger). Θαρρεῖτε θάνατον (*fidenti animo expectate mortem*). X. An. 3. 2, 20. τὰς μὲν μάχας θαρρεῖτε (bravely stand or endure the battles). Cy. 5. 5, 42. εἰ τινὲς σε τιμῶσιν, ἀντασπάζου καὶ ἐνῶχι αὐτοῦς, ἵνα σε καὶ θαρρήσωσιν (that they may confide in you, ut fiducia te complectantur). Ὁ δοῦλος ἀπέδρατὸν δεσπότην (ran away from his master). Pl. Symp. 216, b. δραπετεύω οὖν αὐτὸν καὶ φεύγω (I run away from him, etc.). Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα (do not wait for your slothfulness).

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of *fleeing*, e. g. those signifying *to turn back from, to retreat from, to abhor*, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον (to retire from the crowd); ἐκστῆναι κίνδυνον (to shrink from, shun fear); ἐκτρέπεσθαι, ὑπεκτρέπεσθαι, ὑπεξέρχεσθαι, ἀποστρέφασθαι. Θαρρεῖν τινι signifies *to have confidence in something* (*fidere aliqua re*).

4. Verbs of *concealing and being concealed*: λανθάνειν, κρύπτειν (*celare*), κρύπτεσθαι; — also the verbs φθάνειν (*antevertere*), λείπειν, ἐπιλείπειν (*deficere*); — verbs or particles of *swearing*, the person or thing by which one swears being in the Acc.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν (to escape the notice of, be concealed from the gods). Κρύπτειν τινά τι (to conceal anything from any one), see § 280. Hor. 6, 115. περιέπλωον Σούνιον βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ (wishing to anticipate the Athenians). Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα (fails me). X. An. 1. 5, 6. τὸ στράτευμα ὁ σῖτος ἐπέλιπε. Ὀμνυμι πάντας θεοὺς (I swear by all the gods). Hence μά, οὐ μά, ναί μά, νῆ Δία.

REM. 4. Also the two impersonal verbs δεῖ and χρή, in the sense of *need*, are constructed with the Acc. of the person and the Gen. of the thing or person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. a, 124. μυθήσῃ, ὅττι δέ σε χρή (you will tell of what you are in need). Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς (you yourself need Prometheus). Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοὶ τῆς αὐτῆς ἐρωτήσεως (you need the same inquiry). In the sense of *necesse est, opus est*, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιεῖν; the Dat. is much more rare, and with χρή seldom even in poetry. X. C. 3. 3, 10. εἴ σοι δεοὶ διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἀλλὰ γὰρ ἡ μοι χρή γε τῆςδ' ἔρχου χθονός.

5. Many verbs denoting a *feeling or an affection of the mind*, e. g. φοβεῖσθαι, δεῖσαι, τρεῖν; αἰσχύνεσθαι (*revereri*), αἰδεῖσθαι; δισχραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι (*miserari*).

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν ὁ ἄνθρωποι (*respect the respectful*). An. 1. 9, 6. Κῦρος ἄοκτος ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν (*was not afraid of a bear*). Cy. 3. 3, 18. (οἱ πολέμοι) μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν, ὅτι οὐχ ὡς φοβούμενοι πτήσσομεν αὐτοὺς οἵκοι καθήμενοι (*will fear us, hearing that we shall not crouch with fear on account of them*). Αἰσχύνομαι τὸν θεόν (*I feel ashamed before the god*). R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας. Cy. 1. 3, 5. καὶ σέ, ὁ πάππε, μυσатτόμενον ταῦτα τὰ βρώματα ὀρώ (*I see that you are disgusted with, loathe this food*). Pl. Symp. 173, c. τοὺς ἐταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπλαγῆναι τὸν Φίλιππον (*to be panic-stricken by Philip*). In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of *motion*, sometimes take (as transitive verbs) the Acc. of the thing put in motion by them, as a passive object; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἀτσεῖν, περᾶν, πλεῖν, ῥέπειν, σπεύδειν, etc. S. Ant. 1158. τύχη καταρῥέπει τὸν εὐτυχοῦντα (*fortune sinks the fortunate man*). Ἐκβαίνειν, ἐπατσεῖν πόδα (*to put out the foot, move the foot quickly*); ἀτσεῖν χεῖρα (*furiously to set or move the hand to*); βάσιν, πόδα περᾶν, all poetic. Th. 6, 39. κακὰ σπεύδειν (*accelerate*). In this way, verbs expressing sound, in the pregnant sense of *putting an object in motion and causing it to sound*, are sometimes constructed with the Acc. Il. λ, 160. Ἴπποι κείν' ὄχρα κροτάλιζον ἀνὰ πολέμοιο γεφύρας (*rattle the chariots, hurry off the chariots with a rattling sound*). Her. 6, 58. λέβητα κροτέουσι (*rattle the kettle, strike it again and again*). So also in a pregnant sense, the poets say, θεὸν χορεύειν, ἐλίσσειν (*deum choreis, saltando celebrare*). Comp. Larger Grammar, Part II. § 552.

6. With verbs of motion, the *space* or *way* passed over is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time during which* an action takes place (in answer to the question, *How long?*), is put in the Acc., as being the object measured by the action; so too *measure* and *weight* (in answer to the question, *How much?*), are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν (*to go the way, etc., comp. itque reditque viam*). Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν (*will go the way*). X. Cy. 2. 4, 27. μήτι τὰ δύσβατα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας τὴν ῥᾶστην (ὁδόν) ἡγεῖσθαι (*do not march over the difficult places, but command your guides to lead over the easiest road*). An. 4. 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους (*marched over a plain, etc.*). R. Equ. 8, 10. ἦν ὁ μὲν φύγῃ ἐπὶ τοῦ ἵππου παντοῖα χωρία (*per varia loca*). Cy. 1. 6, 43. ἔγειν (στρατιὰν) ἡ στενὰς ἡ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἔγων καὶ φέρων τοὺς πλείοντας δάλατταν (*sailing through the sea*). Χρόνον, τὸν χρόνον, *for a time*, (different from χρόνῳ, σὺν χρόνῳ, *in, by time, gradually*), νύκτα, ἡμέραν (*during the night, day*). Her. 6, 127. ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα (*was flourishing*

during this time). X. An. 4. 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κυμάρχοι ἐννάτην ἡμέραν γεγαμημένην (*who had been married nine days*). Cy. 6. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3. 116, 23 ἴσχυσαν δέ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουςὶ χρόνους μετὰ τῆς ἐν Λεύκτροις μάχης (*during these last times*). Her. 1, 31. σταδίους πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν (*having passed over forty-five stades*). 6, 119. ἀπέχειν δέκα καὶ διηκοσίους σταδίους (*to be distant two hundred and ten stades*). 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τε ἰξ καὶ εἴκοσι ἡμέρας. Ἐφεσον ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν. X. C. 3. 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (*like viginti annos natus, twenty years old*). Here belongs the Acc. with δύνασθαι, *to be worth*. Her. 3, 89. τὸ Βαβυλώνιον τέλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνέας (*the Babylonian talent is worth [weighs as much as, amounts to] seventy Euboean minae*).

REM. 6. In poetry, the Acc. of the local object is sometimes used even with verbs denoting *rest*, e. g. κεῖσθαι, στήναι, ἡσθαι, θάσσειν, καθίζεω, etc. (instead of ἐν with the Dat., as in prose). Here also the Acc. represents the space as the object acted upon, or taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις) δυνίνα κεῖται (*quemjacens occupatum tenet*). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνὰ, *from a lower to a higher place*, e. g. ἀνὰ ποταμὸν πλεῖν, ἀνὰ νύκτα; — κατὰ, *from a higher to a lower place*, e. g. κατὰ ποταμὸν πλεῖν, κατὰ τὸν βίον; — ἀμφί and περί, *round about*, e. g. βαίνειν ἀμφί (or περί) τὴν πόλιν, ἀμφί τὸν χειμῶνα, περί τὰ Μηδικά; — ὑπό, *under*, ὑφ' ἡλίον, ὑπὸ νύκτα, sub noctem; — ὑπέρ, *over*; — παρά, *near by, along, by the side of*, e. g. παρά τὸν ποταμὸν πορεύεσθαι, παρ' ὄλον τὸν βίον; — ἐπί, *upon*, e. g. ἐπὶ τῷτα θαλάσσης πλεῖν, ἐπὶ πολὺν χρόνον; — διὰ, *through*, e. g. διὰ δώματα βαίνειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *towards evening*.

REM. 8. From this use of the Acc. to denote space, time, and quantity, very many adverbial expressions have originated: (a) τὴν ταχίστην (ὁδόν), *celerrime*; τὴν πρώτην, *primum*; τὴν εὐθείαν, *recte, straight forward*; μακράν, *far*; ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. Il. ψ, 116. πολλὰ δ' ἔναντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλδον (*they passed over many up hills, down hills, straight and cross ways*); — (b) σήμερον, *to-day*; αὔριον, *to-morrow*; ἀρχήν, τὴν ἀρχήν, *properly, at first, omnino*; τέλος, τὸ τελευταῖον, *finally*; νέον, *late*; πρότερον, πρῶτον, τὸ πρῶτον, τὸ πρίν, τὸ ἀντίκα, ταῦν, τὸ πάλαι, τὸ παλαιόν, τὸ λοιπόν, etc.; — (c) πολλά, *saepe*; τὰ πολλά, *plerumque*; πολύ, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μῆκος, πλήθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain and define their meaning more fully. Here, also, the Acc. represents the object as *acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective, refers or is directed. This Acc. is used most frequently in specifications relating to the body and the mind. This is called the *Acc. of more definite limitation*, sometimes the *Acc. of synecdoche*.

Her. 2, 111. κάμνειν τοὺς ὀφθαλμοὺς (*to be pained in or in respect to the eyes*). 3, 33. τὰς φρένας ὑγιαίνειν (*to be sound in mind*). X. C. 1. 6, 6. ἀλγεῖν τοὺς πόδας (*to have pain in the feet*). 4. 1, 2. φανερὸς ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος (*that he was not desirous of those well-constituted in body for beauty, but of those well-adapted in mind, etc.*). Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν (*woman differs from man in respect to her nature*). 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ (*is pained as to, has a pain in, his finger*). Καλὸς ἐστὶ τὰ ὄμματα (*is beautiful as to his eyes, has beautiful eyes*). Κακὸς ἐστὶ τὴν ψυχὴν. So ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, etc., with the Acc. Ἀγαθὸς τέχνην τινά. Her. 3, 4. Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy 2. 3, 7. ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφυής, καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ ἰουκῶς. 8. 4, 18. δεινὸς ταύτην τὴν τέχνην. So θαυμαστός τὸ μέγεθος, τὸ κάλλος (*wonderful for his size and beauty, of wonderful size and beauty*). The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, *a good artist*, comp. Eng. *he is a good shot*, i. e. *marksman*; or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τὴν ψυχὴν, *of or with a lovely spirit*.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are joined with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρειν εἰς τι, e. g. εἰς ἀρετὴν. X. C. 3. 5, 1. ἐνδοξότερα ἢ πόλις εἰς τὰ πολεμικὰ ἴσται. Σοφὸς πρὸς τι. — On the Dat. see § 285, (3), (b).

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure: εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν; also γένος, ὄνομα, μέρος, τὸ σὸν μέρος, πρόφασιν, *under pretence*, τὸ ἀληθές, γνώμην ἐμήν. Her. 6, 83. Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας (*being a Phigalian by birth*). 7, 109. λίμνη ἐοῦσα τυγχάνει ὥσει τριήκοντα σταδίων τὴν περίοδον (*in circumference*). X. An. 2. 5, 1. μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων (*four plethra in width*). 4. 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὥς δις χίλιοι (*two thousand in number*). — Moreover τοῦναντίον, τὰναντία, *on the contrary*; τἄλλα, *in respect to other things*; τὸ ὅλον, *omnino*; ἀμφοτέρω, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ; οὐδέν, *in no respect*; τι, *in some respect*; πολλά, πάντα, etc. — Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, τὸ εἰς ἐμέ, *quantum ad me (to), as far as it relates to me, etc.*

† 280. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb: —

1. When, in the construction given under § 278, 1, the verb has a transitive sense, as φιλίαν φιλεῖν, then the idea of activity consisting of the verb and a cognate substantive (with which

an adjective usually agrees), being blended into one, may at the same time be extended to a personal object, e. g. φιλῶ μεγάλην φιλίαν (= φιλῶ) τὸν παῖδα.

Her. 3, 88. γάμους τοὺς πρώτους ἐγάμεε ὁ Δαρειὸς Κύρου δύο θυγατέρας, Ἄτοσσάν τε καὶ Ἀρτυστῶνην (*contracted very honorable marriages with the two daughters of Cyrus*). 154. ἐωὐτὸν λωβᾶται λώβην ἀνήκεστον (*maims himself with an incurable maiming, maims himself incurably*). Th. 8, 75. ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὅρκους (*made the soldiers take the most solemn oaths*). X. Cy. 8. 3, 37. ἐμὲ ὁ πατήρ τὴν τῶν παῶν παιδείαν ἐπαίδευεν (*educated me in the education of boys*). Pl. Apol. 19, a. Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον τό (= ὁ) μιν ἐδοινισε. Th. 1, 32. τὴν ναυμαχίαν ἀπεωσάμεθα Κορινθίους (*like νίκη νικᾶν*), we repelled the Corinthians in the naval battle. Pl. Gorg. 522, a. πολλὰ καὶ ἡδέα καὶ παντοδαπὰ εὐώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of ὄνομα ὀνομάζειν τινά: X. O. 7, 3. καλοῦσι με τοῦτο τὸ ὄνομα (*they called me this name, by this name*). Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτούς.

REMARK 1. Instead of the substantive denoting the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τὰλλα μιμούμενος τὸν Σάκαν. An. 5. 7, 6. τοῦτο ὑμᾶς ἐξαπατῆσαι. This is especially the case with verbs of praise and blame, of benefit and injury, after the analogy of ἐγκώμιον ἐγκωμιάζειν τινά and the like. Pl. Symp. 221, c. πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινέσαι (*one could praise Socrates for many other things*). Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. Μεγάλα, μικρά, πλείω, μείζω ὠφελεῖν, βλάπτειν, ἀδικεῖν τινά.

2. Expressions of saying or doing good or evil (which generally contain an Acc., or its equivalent in an adverb, of the thing said or done), take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, λέγειν, εἰπεῖν, etc. τινά (*to do good, etc., to some one*).

X. O. 5, 12. ἡ γῆ τοὺς ἕριστα θεραπεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ (*returns the greatest advantages to those who cultivate it best*). Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε (*said much evil of him and the Corinthians*). X. Cy. 3. 2, 15. οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες (*never ceased to do much injury to us*).

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; (*quid tui tibi prosint testes?*) X. Cy. 1. 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόνενοι (*consider what your subjects will do FOR you*); on the contrary with σέ (*what they will do TO you*). An. 4. 2, 23. πάντα ἐποίησαν τοῖς ἀποθανούσιν (*showed all honors to the dead*). Cy. 7. 2, 27. ἤν ταῦτά μοι ποιήσης ἀλέγεις (*if you perform for me what you promise*). So also in the sense of, to do something with some one, as Pl. Charm. 157, c. οὐκ ἂν ἔχοιμεν, ὃ τι ποιῶ

μέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243 55. ἔατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ (*continue to do and say what is best for the people*).

3. With verbs: (a) of *entreating, beseeching, desiring, inquiring, asking*: αἰτεῖν, ἀπαιτεῖν, πράττειν (*to demand*), εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν, ἀνιστορεῖν; — (b) of *teaching and reminding*: διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν (with both of these the Gen. of the thing is more usual); — (c) of *dividing and cutting into parts*: δαίεσθαι, διαρρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of *depriving and taking away*: στερεῖν, ἀποστερεῖν; στερίσκειν, συλᾶν, ἀφαιρεῖσθαι; — (e) of *concealing or hiding from*: κρύπτειν (κεύθειν Poet.); — (f) of *putting on and off, clothing and unclothing, surrounding with*: ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα αἵτεε Ἀμᾶσι θυγατέρα (*asked Amasis for his daughter*). 58. αὐτοὺς ἑκατὸν τάλαντα ἔπρηξαν (*demanded of them a hundred talents*). X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης (*never demanded a reward of any one for his instruction*). H. 4. 1, 21. Ἑριπίδας αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας τε ἐς δισχιλίους καὶ πελταστὰς ἄλλους τοσούτους (*asks of Agesilaus about two thousand hoplites, etc.*). Cy. 6. 2, 35. τὰ εἰς τροφήν δέοντα ἐξετάζετε τοὺς ὑφ' ὑμῶν (*inquire of those under you respecting the things necessary for food*). Eur. Hipp. 254. πολλὰ διδάσκει γὰρ μ' ὁ πολὺς βίος (*teaches me much*). Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους (*teach men what is not proper*). Her. 1. 136. παιδεύουσι τοὺς παῖδας τρία μόνον (*they teach boys three things only*). 6, 138. γλῶσσαν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους (*I will remind you of the dangers*). Hier. 1, 3. ὑπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατὸν (*having divided all the land army into three divisions*). Τέμνειν, διαρρεῖν τι μέρη, μοῖρας (*to cut, to divide something into parts*). X. Cy. 7. 5, 13. ὁ Κῦρος τὸ στρατεῦμα κατένειμε δώδεκα μέρη (*divided the army into twelve parts*). Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν (*deprived my only child of life*). Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἡμᾶρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με (*robs me of honor*). Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα (*I conceal the misfortune from you*). Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρὸν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ (*a large boy stripped another small boy of his large tunic and put*

his own tunic on him). Her. 1, 163. *τείχος περιβαλέσθαι τὴν πόλιν* (= surround the city with a wall).

REM. 3. Several of the above verbs are sometimes otherwise constructed, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τινος; ἐρωτᾶν τινα περί τινος; with verbs of dividing and cutting into parts, not unfrequently the preposition εἰς, sometimes also κατὰ, is joined with the Acc., e. g. τοὺς πολίτας εἰς ἑξ μέρους διέδωκεν; or the word μέρος, etc., is governed directly by the verb, and the object to be divided is put in the Gen., depending on μέρος, etc., e. g. δύο μέρους Λυδῶν πάντων διέδωκεν (he divided all the Lydians into two parts), Her. 1, 94; passively, δώδεκα Περσῶν φυλαὶ διήρηνται (the Persians are divided into twelve tribes), X. Cy. 1. 2, 5. Verbs of depriving and taking away, have the following constructions:

- (a) ἀποστερεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Πῶς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν; (how could he be willing to take away the things of others?), X. Ag. 4, 1. Κόλασαι τὰ καλῶς ἐγνωσμένα (provisa) καὶ πεποιημένα ἀφαιροῦνται (take away, destroy the provisions), O. 5, 18; the Acc. of the person alone is but rarely found; thus with ἀφαιρεῖσθαι (to rob, take from), e. g. Andoc. 4. 32, 27. τοῖς πολίταις οὐκ ἐξ ἴσου χρῆται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τύπτων οὐδενὸς ἄξιαν τὴν δημοκρατίαν ἀποφαίνει.
- (b) στερεῖν, ἀποστερεῖν, στερίσκειν, ἀφαιρεῖσθαι τινὰ τι very often.
- (c) στερεῖν, ἀποστερεῖν τινὰ τινος, like *spoliare aliquem aliqua re*, to deprive one of something, see § 271, 2; but ἀφαιρεῖσθαι very seldom has this construction, and indeed only in the sense of to restrain, to prevent. Οἱ ὀψιζόμενοι ἀφαιροῦνται τὰς μὲν κύνας τοῦ εὐρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ἀφελείας, X. Ven. 6, 4.
- (d) ἀφαιρεῖσθαι, ἀποστερεῖν with the Gen. of the person and the Acc. of the thing; they then signify to take something from some one, to withdraw something from some one. This is a more rare construction. Οἱ πλεονέκται τῶν ἑλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν (taking their property from others, seem to enrich themselves), X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Εἴ τι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστερεῖ (τὰ κυνηγέσια), X. Ven. 12, 8. "Ὅστις, μὴ ἑλλων ἑαυτὸν ἀποστερῶν, ἀσφαλείας δεῖται (properly, *aliis se subducens*, i. e. *ab aliis desciscens*; ἑαυτὸν is here to be considered as the Acc. of the thing), Th. 1, 40.

REM. 4. On the double Accusative with the verbs πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν, see § 278, 4.

4. An Accusative of the object acted upon, and an Accusative of the predicate (which is often an adjective), is used with the verbs mentioned under § 240, 2, when they are changed from the passive to the active; hence two Accusatives stand with verbs signifying to make, to constitute, e. g. ποιεῖν, τιθέναι, reddere; to choose, to appoint, e. g. αἰρεῖσθαι, creare, etc.; to consider, represent, and regard as something, to declare, to know, e. g. νομίζειν, ἡγεῖσθαι, etc.; to say, to name, to praise, to chide, e. g. λέγειν, ὀνομάζειν, καλεῖν; to give, to take, to receive, e. g. παραλαβεῖν, δέχεσθαι, etc.; to produce, to increase, to form, to teach, to educate.

Kūres τοὺς φίλους ἐποίησε πλουσίους (*made his friends rich*). Παιδεύειν τινὰ σοφόν (*to educate one wise, i. e. make wise by education*). Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν (*to think, regard, consider one a good man*). Dem. Cor. 5, 43. οἱ Θετταλοὶ καὶ Θηβαῖοι φίλον, εὐεργέτην, σωτήρα τὸν Φίλιππον ἡγοῦντο. Ὀνομάζειν τινὰ σοφιστήν (*to call one a sophist*). Αἰρεῖσθαι τινὰ στρατηγόν (*to choose one a commander*). X. Cy. 5. 2, 14. τὸν Γωβρύαν σένθειπρον παρέλαβεν. Dem. Chers. 106, 66. πόλεως ἔγωγε πλοῦτον ἡγοῦμαι συμμάχους, πίστιν, εὐνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see § 269, Rem. 1.

§ 281. Remarks on the use of the Accusative with the Passive.

1 As the Greek considers the passive as a reflexive (§ 251, 1), it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as the object acted upon, e. g. (κόπτουσι τὰ μέτωπα), κόπτονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are struck on the forehead*; Her. 7, 69. Ἀράβιοι ζειράς ὑπεζωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλίας τε καὶ λεοντέας ἐναμμένοι (*the Arabians were girt with the zeira, but the Ethiopians were clothed with leopard and lion-skins*).

2. Hence, when the verbs mentioned under § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object acted upon, is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἔπαινος ἐστὶ καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀρίων πιστεύεσθαι (*this is honorable praise by which you are now praised*), Pl. Lach. 181, b. Τραυματισθεῖς πολλά (sc. τραύματα), (*wounded with many wounds*), Th. 4, 12. Ὀνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἡ Σικελία), 6, 4 (*was called by its first name*). Ἡ κρίσις, ἣν ἐκρίθη (*to which he was condemned*), Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι, S. O. R. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεθείς, Eur. Hipp. 1237. So ὠφελεῖσθαι, ζημιοῦσθαι μέγαλα, βλάπτεσθαι πολλά. — (b) Μουσικὴν ὑπὸ Ἀδμπτρου παιδευθεῖς, ῥητορικὴν δὲ ὑπ' Ἀντιφῶντος (*having been educated in music and rhetoric*), Pl. Menex. 236, a; so διδαχθῆναι τέχνην ὑπό τινος (*to be taught an art by some one*); ἐρωτηθῆναι τὴν γνώμην ὑπό τινος (*to be asked an opinion*). Γῇ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω (*be divided into the same parts*), Pl. L. 737, e. Ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους (*having demanded the tribute*), Th. 8, 5. Ἀφαιρεθῆναι, ἀποστερηθῆναι τὴν ἀρχὴν ὑπό τινος. Κρυφθῆναι τι (*celari aliquid*). Πεισθῆναι τὴν ἀναχώρησιν (§ 278, 4). Ἀμφιένυσθαι χιτῶνα occurs only with the meaning *to put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*; but ἐνδυθῆναι χιτῶνα (*to be clothed with a tunic*) is in use.

3 As the Greek may form a personal Pass. (§ 251, 4), of every intransitive verb, which has its object in the Gen. or Dat., e. g. ἀμελοῦμαι, ἡμελήθη, φθε-

εὔμαι, ἐφθονήθη; so may it also with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, the Dat. of the person being changed into the Nom., but the Acc. of the thing remaining. Th. 1. 1, 26. οἱ τῶν Ἀθηναίων ἐπιτετραμένοι τὴν φυλακὴν (*quibus custodia demandata erat, those of the Athenians who had been entrusted with the guard*, from ἐπιτρέπω τινὶ τὴν φυλακὴν). 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν (*having been commanded these things*); 1, 140. εἰ ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εἰδὼς ἐπιταχθήσεσθε (*you will be commanded something greater*). X. An. 2. 6, 1. οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3) *Dative*.

1. The Dat. is the *Where-case*, and hence denotes: (a) in a local relation, the place *at* or *in which* the action of the subject occurs; — (b) in a causal relation, the object *upon which* the action of the subject shows itself or becomes visible — the object which shares in or is concerned in an action. — This object is: (a) a person, or a thing considered as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or an object considered as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions. In the first, the Dat. is regarded as a *local* object, in the second, as a *personal* object; in the third, the object is a *thing*, and is called the Dat. of the *thing* or *instrumental* Dat.

§ 283. A. *Local Dative*.

1. The Dat., as a local object, designates the place *in* (*by, near, at*) *which* an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly joined with the Dative.

Il. 1, 663. αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης εὐπήκτου (*slept in the corner of the tent*). π, 595. Ἑλλάδι οἰκία ναίων (*dwelling in houses in Hellas*). β, 210. κῦμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται (*roars upon the shore*). S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐδήσαι ποτε Δωδῶνι (*that the beech tree once uttered an oracle at Dodona*). Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσῖνι, Πυθοῖ, Ἰσθμοῖ, οἶκοι, Ἀθήνησι, Πλαταιᾶσι, etc. (*at Marathon, etc.*): also, ταύτῃ, τῇδε, *here*, ἧ, *where*. So also, Od. ο, 227. Πυλίοισι μέγ' ἑξοχα δώματα ναίων.

2. Hence the Dat. is used also with the attributive pronoun αὐτός, to express the idea of *together with*.

Her. 6, 32. τὰς πόλεις ἐνεπύκρασεν αὐτοῖσι τοῖσι ἱεροῖσι (*they burned the cities together with the temples — cities, temples and all*). X. H. 6. 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἅπασαι ἐάλωσαν αὐτοῖς ἀνδράσιν (*the ships were taken together with the men*).

3. The local relation is transferred to the *time in which* something happens, and then from the time to the *circumstances under which* something happens. Hence the Dat. denotes the *time* (definite) and *circumstances* of an action

In prose with ἡμέρα, νυκτί, μηνί, ἔτει, ἐνιαυτῷ, ὥρᾳ and the like, in connection with attributive demonstratives, ordinals, and adjectives, as πρότερος, ὕστερος, ἐπιών, παρελθών and the like. The Dat. therefore usually expresses *definite* time. Τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει, ἐκείνῳ τῷ ἔτει, τῷ ὕστερῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ, etc. X. An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν (*the first day or on the first day*). Also ὥρᾳ χειμῶνος (*in time of winter*), νουμηνία (*at the time of new moon*); likewise, Παναθηναίοις, Διονυσίοις, τραγυδοῖς καινοῖς, *at the time of the Panathenaea*, etc. The preposition ἐν is joined with the Dat.: (a) when the substantive stands without an attributive, e. g. ἐν ἡμέρᾳ, ἐν νυκτί, ἐν θέρει; often also when a demonstrative stands with it, e. g. ἐν τούτῳ τῷ ἐνιαυτῷ; (b) usually, when a space of time is to be indicated; hence with substantives in connection with cardinals and the adjectives ὀλίγος, βραχύς, μικρός, πολύς, etc., e. g. διήγαγον ἐν τρισὶν ἡμέραις (*in three days, in the space of three days*), X. An. 4. 8, 8 Od. ξ, 253. ἐπλέομεν βορέη ἀνέμῳ ἀκραεῖ καλῷ (*with a good wind*). Il. α, 418. τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάρῳις (*under an evil destiny*). Her. 6, 139. ἐπεὶ βορέη ἀνέμῳ αὐτημερὸν νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν (*when a ship shall come with a north wind*).

§ 284. B. *The Dative as a Personal Object.*

1. Both the Dat. of the person and of the thing denote an object, *upon* or *in which* the action of the subject shows itself or becomes visible; both denote an object which participates in, or is concerned in, the action of the subject; accordingly the language regards the Dat. of the person and of the thing as the same. The distinction is merely this, that the former is a *personal* object, or is considered as such, and consequently has the power of will; the latter is a mere *thing*, or is considered as such, and of course without will. As the idea denoted by the term *where*, is intermediate to that denoted by *whence* and *whither*, so the Dat. (the *Where-case*), when it is a *person*,

stands in contrast with the Acc. (*the Whither-case*); when it is a *thing*, in contrast with the Gen. (*the Whence-case*).

2. The Acc. denotes an object *effected, accomplished* by the action of the subject, or the object *acted upon*; the Dat. of the person, on the contrary, denotes an object merely *aimed at* by the action of the subject and *sharing in it*; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, but the object itself appears in distinction from the subject as *active*; between the subject and the object a reciprocal action takes place. The Gen. denotes the *immediate* cause; the Dat. of the thing, on the contrary, a *mediate, indirect* cause (the ground, the means, the instrument); the Gen. denotes an object as calling forth and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a *local limit* or *object* is very often considered as a person, and is indicated by the Dat.; this sometimes occurs, though but seldom, in prose. Il. ο, 369. πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (*raising up the hands to all the gods*). So αἶρεσθαι, ἐπαίρεσθαι δόρυ τινί. Il. ε, 709. λίμνῃ κεκλιμένος Κηφισίδι (*dwelling at the Cephisian lake*). η, 218. προκαλέσσατο χάρμῃ (*he challenged to the contest*). Th. 1, 13. Ἀμεινοκλῆς Σαμίοις ἦλθεν. 3, 5. αὐτοῖς Μελέας Λάκων ἀφικνεῖται.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions εἰς, πρὸς, ἐπί, etc., take their object in the Dat.; also why most adverbs with the Dat. (or *Locative*) inflection [§ 101, 2, (b)], may express both the relation of *rest* (local Dat.) and the *direction whither* (personal Dat.), e. g. χαμαί, *humi, humum*; so, likewise, the adverbs in -ῃ, e. g. ἄλλῃ those in -ῳ, e. g. ἄνω, κάτω, etc.; those in -οι, e. g. πεδοῖ, *humi, humum*; ἐταιρωῖ, *huc* and *hic* (but οἶ, ποῖ, τοῖ, always denote the direction *whither*).

3. Most verbs, which take the *personal* Dat., as the object *sharing* or *participating* in the action, express the idea of *association* and *union*, e. g. δίδόναι, παρέχειν, ὑπισχνέσθαι, ἀρπάζειν τί τι. The following classes of words, therefore, govern the Dative:—

(1) Verbs expressing *mutual intercourse, associating with, mixing with, participation*.—Dative of communion, e. g. ὁμιλεῖν, μιγνύναι, μίγνυσθαι, κοινοῦν, κοινοῦσθαι, κοινωνεῖν, δι-, καταλλάττειν (*to reconcile*), δι-, καταλλάττεσθαι (*to reconcile one's self to*), ξενοῦσθαι, σπένδουσθαι or σπονδὰς ποιεῖσθαι, πράττειν (*agere cum aliquo*); εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, etc.; also adjectives and adverbs, sometimes even substantives which express

a similar idea, e. g. κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος; many other words of a similar signification, compounded with σύν and μετά, also with ἐν, πρός, and παρά.

Ὅμιλει τοῖς ἀγαθοῖς ἀνδράποισι (*associate with good men*). Her. 3, 131. ὁ Δεμοκῆδης Πολυκράτει ὁμίλησε. 6, 21. πόλεις αἷται μάλιστα ἀλλήλοισι ἐξεϊσώθησαν (*cultivated hospitality with each other*). — Εὐχομαι τοῖς θεοῖς (*I pray to the gods*). X. H. 2. 2, 19. σπένδεσθαι Ἀθηναίοις (*to make a treaty with the Athenians*). 3. 2, 20. ἀλλήλοισι σπονδὰς ἐποίησαντο (*they made treaties with each other*). Isocr. Paneg. 42. 9. αἱ πράξεις αἱ προγεγενημέναι κοινὰ πᾶσιν ἡμῖν κατελείφθησαν (*common to us all*). On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of *contending, litigating, vying with*, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι (usually πρός τινα), δικάζεσθαι, ἀμφισβητεῖν, στασιάζειν, etc.; also of *going against, encountering meeting and approaching*, and the contrary, as those of *yielding*, e. g. ὑποστῆναι and ὑφίστασθαι; ὑπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, etc.; εἵκειν, ὑπέεικειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, πέλας, etc. (seldom ἐγγύς).

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο (*fought bravely with the Persians*). Μὴ εἴκετε τοῖς πολεμίοις (*do not yield to the enemy*). Χρῆ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρῆσαι, Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ὑποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς (*having dared to encounter them*), X. An. 3. 2, 11. Ὑφίστασθαι ξυμφοραῖς, Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει (*like always draws to like*), Pl. Symp. 195, b. Ἰζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι (*encamped opposite the Lacedaemonians*), Her. 6, 77. Τύραννος ἄπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

* (3) Verbs of *commanding, entreating, counselling, inciting, encouraging*; of *following, accompanying, serving, obeying and disobeying, trusting and distrusting*, e. g. προστάττειν, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι, etc. (but κελεύειν with Acc. and Inf.); ἔπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed to, take the place of*); πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολουθῶς, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8. 6, 13. τούτων ὧν (instead of ἃ) νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δούλοις προστάττω (*I enjoin upon the slaves none of these things which I now command you*). Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι (*never obeyed, were never subject to the Persians*). 6, 14. ἐναντιμάχον ἐνηκουστήσαντες τοῖσι στρατηγοῖσι (*they fought in disobedience to their*

commanders). X. Cy. 1. 1, 2. τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐδελοῦσαι πείθεσθαι τοῖς νομεῦσιν, ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι (more willing to obey their shepherds, than men their rulers). 8. 6, 18. τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι (that the night messenger succeeds the one for the day). Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσχημοσύνη καὶ εὐρυθυμία εὐηθεία ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ δίδοχον. Pl. Phaed. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις (consider the things next in order to those).

(4) Expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *disagreement*, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής and προσφερής (similar), παραπλήσιος, παραπλησίως, ὁ αὐτός (*idem*), ἅμα; διάφορος (discordant, hostile), διάφωνος; and very many words compounded with ὁμοῦ, σύν, μετά, e. g. ὁμονοεῖν, ὁμόγλωττος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, συνψόδος.

Her. 1, 123. τὰς πάσας τὰς Κύρου τῇσι ἐωυτοῦ ὁμοιοῦμενος (likening, comparing the sufferings of Cyrus with his own). 6, 23. ὁ Ῥηγίου τύραννος διάφορος (ἦν) τοῖσι Ζαγκλαίοισι (was hostile to the Zancleans). X. Cy. 7. 1, 2. ἐπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ δπλοῖς (were furnished with the same arms as Cyrus). 5. 1, 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάνθεια). 7. 5, 65. ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ (makes the weak equal to the strong). Isocr. Paneg. 43, 13 χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχία προσφέρης (ἦν).

REM. 3. On the *Comparatio compendiaria* with expressions of likeness and similarity, see § 323, Rem. 6. On the Gen. with ἐγγύς, πλησίον, § 273, Rem. 9. The coördinate copulative particle καί, is not seldom employed with adjectives of likeness and similarity instead of the Dative. Her. 1, 94. Λυδοὶ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες (= Ἕλλησι or τοῖς Ἕλλησιν), the Lydians and Greeks have similar laws, instead of the Lydians have laws similar to the Greeks. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτῶς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. Comp. *similis ac, atque*. There also occur, particularly in Attic prose, the particles of comparison, ὥς, ὥσπερ with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥσπερ, κ. τ. λ.

(5) Expressions signifying to be *becoming*, *suitable*, *fitting*, *to please*, and the contrary, e. g. πρέπειν, ἀρμόττειν, προσήκειν (with an Inf. following), πρεπόντως, ἀπρεπῶς, εἰκός ἐστιν, εἰκότως, ἀρέσκειν (ἀνδάνειν Ion.).

Pl. Apol. 36, d. τί οὖν πρέπει ἀνδρὶ πένητι; (what then is becoming a poor man?). Her. 6, 129. ἐωυτῷ ἀρεστῶς ὀρχέετο (he danced pleasing himself). X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν πειρῶνται (they endeavor to please you).

(6) Verbs signifying *to agree with*, *to assent to*, *to reproach*, *to be angry*, *to envy*, e. g. ὁμολογεῖν, etc.; μέμψεσθαι (to reproach,

μέμφεσθαι τινα means *to blame*), λοιδορεῖσθαι (*to reproach*), ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν (more seldom with the Acc.), etc.; θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, etc.; φθονεῖν (τινί τινας, † 274, 1, more seldom τινί τι), βασκαίνειν (*to envy*; βασκαίνειν τινά, *to slander*). The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= αὐτὸν) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω (*what I rebuke in my neighbor I will not do myself*). Th. 4, 61. οὐ τοῖς ἄρχεσιν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμοτέροις οὖσιν (*I do not reproach those wishing to rule, but, etc.*). Dem. Ol. 2. 30, 5. ἡνὶ ὧχλει ἡμῖν ὁ Φίλιππος (gave trouble to us). X. An. 2. 5, 13. Αἰγυπτίους, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυρωμένους, κολλάσσεσθε (*with whom I know you are angry*). Cy. 1. 4, 9. ὁ θεὸς αὐτῷ ἐλοιδορεῖτο, τὴν δραστήτητα ὁρῶν (*reproached him*). 4. 5, 9. Κναξάρης ἐβριμοῦτο τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι (*was wroth with Cyrus, etc.*).

(7) Verbs of *helping, averting, and being useful*, e. g. ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραϊσμεῖν and the like (but ὀνινάναι and ὠφελεῖν with Acc. † 279, 1.); also several verbs compounded with σύν, e. g. συμφέρειν (*conducere*), συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, and the contrary, e. g. χρήσιμος, βλαβερὸς (but βλάπτειν with Acc. † 279, 1.), φίλος, ἐχθρὸς, πολέμιος, etc.

X. R. L. 4, 5. ἀρήξουσιν τῇ πόλει παντὶ σθένει (*they assist the city with all their strength*). Cy. 3. 3, 67. (αἱ γυναῖκες) ἰκετεύουσιν πάντας μὴ φεύγειν καταλιπόντας, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσι αὐτοῖς (*to defend them, their children and themselves*). 4. 3, 2. τοῦτοις γὰρ φασιν ἀνάγκην εἶναι προθύμως ἀλέξειν (*they say it is necessary to defend these*). Eur. Or. 922. (Ὀρέστης) ἠθέλησε τιμωρεῖν πατρί, κακὴν γυναῖκα κάδεον κατακτανῶν (*wished to help his father*). Pl. Ap. 28, c. εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον (*if you shall avenge the murder of your friend Patroclus, i. e. if you shall avenge for him*).

REM. 4. The words φίλος, ἐχθρὸς, πολέμιος are also used as substantives, and govern the Gen. X. An. 3. 2, 5. τοὺς ἐκείνου ἐχθίστους (*his bitterest enemies*). Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the *advantage, favor, honor, harm, disadvantage* of a person, or an object considered as a person (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι τοῖς θεοῖς (*to dance in honor of the gods*); στεφανοῦσθαι θεῷ (*to crown one's self in honor of the gods*). Her. 6, 138. Ἀρτέμιδι ὄρθην ἔγειν (*to keep a feast in honor of Diana*). The Dative with κλύειν (Poet., especially Epic), is also to be regarded in the same way: κλῦθί μοι, *listen to me favorably*. Here belongs, also,

the phrase, mostly poetic, *δέχεσθαι τι τινί*, to receive something from some one, since it involves the additional idea that the reception of the thing will be regarded as a relief, as agreeable, etc. to the person. Od. π, 40. *ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος* (received from him [as a favor to him] the brazen spear). See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of *observing, finding, meeting with* something in a person.

Ἵπολαμβάνειν δεῖ τῷ τοιούτῳ, ὅτι εὐήδης τις ἄνθρωπος (scil. ἐστίν), Pl. Rp. 598. d. Ἔτερα δὲ, ὡς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν, 421, c. Θαρσύνει μάλιστα πολέμοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνθέωνται (when they perceive troubles and hindrances in those opposed to them), X. Hipp. 5. 8.

(9) The Dative stands with *ἔστί(ν)* and *εἰσί(ν)*, to denote the person, or thing considered as a person, *that has or possesses something*. The thing possessed stands as the subject in the Nom., but the verb is translated by the English *have*, etc., and the Dat. as the Nom. So also with *γίγνεσθαι* and *ὑπάρχειν* (*to be, exist*), also with *ἴδιος* and *ἀλλότριος*.

Κύρῳ ἦν μεγάλη βασιλεία (Cyrus had a great kingdom). — Τοῖς πλουσίοις πολλὰ παραμυθία φασιν εἶναι, Pl. Rp. 329, c. Ἦσαν Κροίσῳ δύο παῖδες, Her. 1, 44. When the above verbs are connected with a predicative abstract substantive, they may be translated *to prove, to serve*. Χαριφῶν ἐμοὶ ζημία μᾶλλον, ἢ ὠφέλειά ἐστω, X. C. 2. 3, 6. (Ch. mihi detrimento potius est, quam emolumento, is an injury, proves an injury rather than a benefit).

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor (§ 273, 2). The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, Cyrus had (among other things also) a great kingdom; the Gen. is used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἦν μεγάλη βασιλεία*, to Cyrus (and not to another) belonged a great kingdom. The Dative describes the person as one to whom the possession has been imparted, divided, given, and under whose control it now is; the Genitive, as one who has gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in reference to* a person, or a thing considered as a person, so that the person in some way shares or participates in it. Here belong the following instances: —

(a) In certain formulas, the Dative designates the person to whose judgment, consideration, or estimate, an idea is referred, and thus it first gains a definite authority or value; i. e. the assertion is made in view of the judgment, etc. of the person to whom the matter had been submitted. This Dat. therefore shows *when and under what circumstances* the assertion is true, e. g. Her. 1, 14. ἀληθὲς δὲ

λόγῳ χροσμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός (*recte aestimanti hiē thesaurus non est Corinthiacus, in the judgment of one estimating the matter correctly, it is not the Corinthian treasury*). Th. 2, 49. τὸ ἐξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν (*the external part of the body, when one touched it, in the view of one touching it, was not very hot*). Here belong especially the Datives εἰσβάντι, ἐξιόντι, ἀναβάντι, ὑπερβάντι and the like, with local specifications. Her. 6, 33. ἀπὸ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἴρει πάντα (*the naval force subjugated all parts of the Hellespont, upon the left as one sails into it, or with respect to one sailing into it*). X. Cy. 8, 6, 20. (Κῦρος) λέγεται καταστρέφασθαι πάντα τὰ ἔθνη, ὅσα Συρίαν εἰσβάντι οἰκεῖ μέχρι ἐρυθρᾶς θαλάσσης (*which dwell as one enters Syria [from the entrance of S.] to the Red Sea*). Also the expression ὡς συνελόντι εἰπεῖν, *to speak briefly, to say in a word, properly to say it when one has brought the whole together into a small compass, has comprehended the whole*, e. g. Ἄρην ἀρχόντων οὐδὲν ἂν αὐτε καλόν, αὐτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, X. An. 3, 1, 38.

(b) So also the Dat. of the person often stands in connection with ὡς, in order to show that the thought which is expressed, is not a general one, but has its value only according to the opinion of the person named. X. C. 4, 6, 4. ὁ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρῶνς ἂν ἡμῖν εὐσεβὴς ὀρισμένος εἴη (*nostro iudicio, in our opinion*). S. O. C. 20. μακρὰν γάρ, ὡς γέροντι, προδυστάλης ὁδόν (*you went forward a great way, for an old man, as an old man would view it*) Ant. 1161. Κρέων γὰρ ἦν (ζηλωτός, ὡς ἐμοί, ποτέ (*in my opinion*)). Pl. Soph. 226, c. ταχεῖαν, ὡς ἐμοί, σκέψιν ἐπιτάττεις. Her. 3, 88. γάμους τοὺς πρώτους ἐγάμεε Πέρσῃσι ὁ Δαρεῖος (*matrimonia ex Persarum iudicio nobilissima, contracted very honorable marriages, in the judgment of the Persians*). Altogether usual in the phrase ἄξιός εἰμι τινός τινι, or even without the Gen., ἄξιός εἰμι τινι (*I am of value in the estimation of some one*). X. C. 1, 2, 62. ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου (*rather merits honor than death, in the estimation, in the view of the city*). Pl. Symp. 185, b. οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιός καὶ πόλει καὶ ἰδιώταις.

(c) Here belongs the use of the Dat. of a person with βουλομένῳ, ἡδομένῳ, ἄσμένῳ, ἐλπομένῳ, ἀχθομένῳ, προσδεχομένῳ and the like, in connection with verbs, most frequently with εἶναι and γίνεσθαι. Such a participle gives definiteness to an otherwise indefinite assertion. Εἰ ταῦτά σοι βουλομένῳ ἐστίν (*if this is to you wishing it, if this is your wish*). Οὗτός μοι ἡδομένῳ ἀπήνησεν (*he met me to my joy*). Her. 9, 16. ἡδομένοισιν ἡμῖν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων (*were as Nicias expected*). Pl. Rp. 358, d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λέγω, *whether what I say pleases you*).

(d) The Dat. of the personal pronouns, first and second persons, is often used, not because they are really necessary for the general sense, but to show that the statement is made in a familiar, humorous, and pleasant manner. This is called the *Ethical Dat.* (*Dativus ethicus*). X. Cy. 1, 3, 2. ὁρῶν δὴ τὸν κόσμον τοῖ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κῦρος). ὦ μήτερ, ὡς καλός μοι ὁ πάπ

πος (*O mother, how beautiful grandfather is, IN MY EYES*). 15. ἦν δέ με καταλίπρι ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ᾖ, οἶμαι σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥᾳδίως νικήσειν (*TO GRATIFY YOU, I think I shall easily surpass those skilled in foot exercises*).

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), to denote the *active person* or *agent*. The Pass., in this case, expresses a *state* or *condition*, and the Dat. represents the *author* of this condition *at the same time as the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Hec 6, 123. Ἔς μοι πρότερον δεδήλωται (*as has been before shown by me*). Dem. Aphob. 844, 1. δεῖ διηγήσασθαι τὰ τοῦτω πεπραγμένα περὶ ἡμῶν (*it is necessary to describe what has been done by him*). Ol. 1. 26, 27. τί πέπρακται τοῖς ἄλλοις; (*what has been done by others?*). In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται (*I have said this*).

(12) So also the active person or agent stands regularly in the Dative with verbal adjectives in -τός and -τέος, [† 234, 1, (i)], both when they are used, like the Latin verbal in *-dum*, impersonally in the Neut. Sing.: -τόν, -τέον, or Pl. -τά, -τέα (§ 241, 3.), or when they are used personally, like the Latin participle in *-dus*; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs, admit only the impersonal. The impersonal verbal Adj., in addition to the Dat. of the agent, governs the same Case as the verb from which it is derived.

Τὸ στράτευμα εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις (*could be easily attacked by the enemy*), X. An. 3. 4, 20. Ἀσκητέον (or -τέα) ἐστὶ σοι τῆς ἀρετῆς (*you must practise virtue or virtue must be practised by you*). Ἐπιθυμητέον ἐστὶ τοῖς ἀνδράποισι τῆς ἀρετῆς (*there must be a desiring by men, men must desire virtue*). Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ (*you must attempt the work*). Φημί δὲ βοηθητέον εἶναι τοῖς πράγμασι ὑμῖν (*I say that you must render assistance*), Dem. Ol. 1. 14, 17. Κολαστέον ἐστὶ σοι τὸν ἄνδρα (*you must punish the man*). Ἀσκητέα ἐστὶ σοι ἡ ἀρετή. Ὀφελήτέα σοι ἡ πόλις ἐστίν, X. C. 3. 6, 3. So the Deponents (§ 197), e. g. μιμητέον ἐστὶν ἡμῖν τοὺς ἀγαθοὺς (*from μιμεῖσθαι τινα*) or μιμητέοι εἰσὶν ἡμεῖς οἱ ἀγαθοί (*you must imitate the good*).

REM. 6. The verbal adjectives of those verbs whose middle form has a Pass. as well as a reflexive or intransitive sense, have, likewise, in the impersonal Neut. form with ἐστὶ, a two-fold signification; and when an object is joined with them, a two-fold construction, e. g. πειστέον ἐστὶν ἡμῖν αὐτὸν (*we must*

convince him) from πείθω τινά; and πειστέον ἐστὶν ἡμῖν τοῖς νόμοις (we must obey the laws, obtemperandum est a nobis legibus) from πείδομαι τινι, obtempero alicui; ἀπαλλακτέον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ (we must rid him of the evil) from ἀπαλλάττειν τινὰ τοῦ κακοῦ; and ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου (we must get rid of the man) from ἀπαλλάττεσθαι τινος (to get rid of something).

REM. 7. Not unfrequently, however, the verbal adjectives in -τέος, among the Attic writers, take the active person or agent in the Acc. also, as these verbs have the force of the impersonal verb δεῖ with the Inf., e. g. Pl. Gorg. 507. d. τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (whoever wishes to be happy must seek and practise sobriety). Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. ἐμοὶ μὲν δοκεῖ... ἐλευθέρῳ ἀνδρὶ εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιοῦτου δουλεύοντα δὲ... ἴκετε εὖ τούς θεούς κ. τ. λ.

§ 285. C. The Dative of the thing (Instrumental Dative).

1. The Dative of the *thing* expresses relations which in Latin are denoted by the Ablative. The relations expressed by this Dat. are:

(1) The *ground, reason, or cause*, e. g. φόβῳ ἀπὴλθον, εὐνοίᾳ, ἀδικίᾳ, φόβῳ, ὕβρει ποιεῖν τι; especially with verbs denoting the *state of the feelings*, e. g. χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπεῖσθαι, ἀνιᾶσθαι, ἀλγεῖν, ἐκ-, καταπλήττεσθαι; θαυμάζειν; ἐλπίζειν; στέργειν and ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι (all four: *to be content, to be pleased with something*); ἀγανακτεῖν, δυσχεραίνειν, χαλεπῶς, βαρέως φέρειν, ἄχθεσθαι; αἰσχύνησθαι, etc.

X. C. 1. 3, 1. οἱ θεοὶ ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρουσιν (are especially pleased with the honors from the most devout). Her. 478. διαίτη οὐδαμῶς ἡρέσκετο Σκυθικῇ (was by no means pleased with the Scythian mode of life). Th. 4, 85. θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν (I am surprised at the shutting of the gates against me). 3, 97. ἐλπίζειν τῇ τύχῃ (to hope in fortune). Στέργω τοῖς παροῦσιν (I am content with the present things). Ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς. Χαλεπῶς φέρω τοῖς παροῦσι πράγμασι (I am troubled by the present state of affairs), X. An. 1. 3, 3. Αἰσχύνομαι τοῖς πεπραγμένοις (I am ashamed on account of what has been done), C. 2. 1, 31. Pl. Hipp. maj. 285. e. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ὅτε πολλὰ εἶδότε. Ἀγάλλομαι τῇ νίκῃ. Πολλοὶ ἀγανακτοῦσι τῷ θανάτῳ. Δυσχεραίνω τοῖς λόγοις. Dem. Ol. 3. 13, 14. ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. Ἰσχύειν τοῖς σώμασι, X. C. 2. 7, 7. So also with adjectives, e. g. ἰσχυρὸς χερσίν, ταχὺς ποσίν, etc.

REMARK 1. The preposition ἐπὶ, on account of, at, is very often joined with the Dat.; thus commonly, χαλεπῶς φέρειν ἐπὶ τινι, θαυμάζειν ἐπὶ τινι; δυσχεραίνω usually with the Acc., § 279, 5; we also find ἀγαπῶ, στέργω, βαρέως χαλεπῶς φέρω τι.

(2) The *means* and *instrument*, by which an action is accomplished. Hence the Dat. also stands with χρῆσθαι (*uti*) and its compounds, and with νομίζω (*to be accustomed to*).

βάλλειν λίθοις (*to throw with stones = to throw stones*). Ἀκοντίζειν αἰχμαῖς (*to hurl with spears = to hurl spears*). X. Cy. 4. 3, 21. ὁ μὲν ἵπποκένταυρος δυοῖν ὀφθαλμοῖν προεωῤατο καὶ δυοῖν ὤτοιεν ἤκουεν· ἐγὼ δὲ τέτταρο μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσ' προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνδράποισ τοῖς ὀφθαλμοῖς προοῤατα θηλαῖν, πάλλὰ δὲ τοῖς ὥσ' προακούοντα σημαίνειν (*the centaur saw with two eyes, and heard with two ears; but I shall see with four eyes, etc.*). 18. προνοεῖν μὲν γε ἔξω πάντε τῇ ἀνδρωπίνῃ γνῶμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου βῶμῃ. X. C. 4. 2, 9. αἱ τῶ σονῶν ἀνδρῶν γνῶμαι ἀρετῇ πλουτίζουσι τοὺς κεκτημένους (*enrich with virtue those who possess them*). Her. 3, 117. οἷτοι ὦν, οἵπερ ἐμπροσθεν ἐώδεσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλη διαχρέωνται (*those who before were accustomed to use the water, not being able to use it, experienced a great inconvenience*). Dem. Cor. 277, 150. κενῇ προφάσει ταύτη καταχρῶ. But καταχρῆσθαι and διαχρῆσθαι in the sense of *consume*, *to kill*, as transitive, govern the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With χρῆσθαι a second Dat. often stands, by means of attraction, or εἰς with the Acc. or the Acc. of a pronoun or neuter adjective (§ 278, 4), to express the *design* or *purpose*, e. g. χρῶμαί σοι πιστῷ φίλῳ, as in the Lat. *utor te fido amico, I have thee for a true friend*). X. An. 1. 4, 15. ὑμῖν πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας (*will employ you as the most faithful both for guards and commanders*). Her. 4, 117. φωνῇ αἱ Σαυρομέται νομίζουσι Σκυδικῇ (*are accustomed to use the Scythian language*). Th. 2, 38. ἀγῶσι καὶ θυσίαις διετησίοις νομίζουσι.

REM. 2. The Dat. is very often used without σύν in military expressions, with reference to a *retinue* or *force*, in order to represent this as the *means* by which something takes place; this usage is found particularly with verbs of *going* and *coming*. Such Datives are στρατῷ, στόλῳ, πλήθει, ναυσί(ν), ἵπποις, στρατιώταις, etc. (In Latin the Abl. without cum, as *magno exercitu venire, to come with a large army*). Her. 5, 99. οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί (*came with twenty ships*). Th. 1, 102. Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῃ (*with not a small number*). 4. 39. οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17. αὐτὸς τοῖς ἵπποις προελάσας πρὸς τὰ τῶν Μήδων φρούρια κατεμύεν (*having rode up with the cavalry*). An. 7. 6, 29. θαρραλέως ἡμῖν ἐφείκοντο οἱ πολέμοι καὶ ἱππικῷ καὶ πελταστικῷ.

(3) The following relations also may be considered as the *means*, and are expressed by the Dat.: (a) the *material* of which (= *with which*) anything is made;—(b) the *rule* or *standard*, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of *measuring*, *judging*, *inferring*, e. g. σταθμάσθαι, γινώσκειν, εἰκά.

ζειν, κρίνειν, τεκμαίρεσθαι; also in general, to express a *more definite limitation*, to denote in *what respect* a word is to be taken; thus, for example, with verbs signifying *to be distinguished, to excel, to be strong and powerful*, and the contrary; also with very many adjectives (instead of the Acc. of more definite limitation, ‡ 279, 7);—(c) the *measure, by, according to which* an action is defined or limited, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to denote the degree of difference between the objects compared;—finally, (d) the *way and manner* in which anything is done (*How?*).

Her. 3, 57. ἡ ἀγορὴ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἡσκημένα (ἦν) (*were decorated with Parian marble*). On the Gen. of the material, see ‡ 273, 5. Her. 2, 2. τοιοῦτῳ σταθμησάμενοι πρήγματι (*ex tali re judicantes, having judged from or by such a circumstance*). 7, 16. τῇ σῇ ἐσθῇ τι τεκμαιρόμενον (*ex tua veste iudicium faciens*). X. Cy. 1. 3, 5. τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, ταῦτα λέγεις; (*judging by what rule, do you say this?*). 3. 3, 19. αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων βώμας (*are decided more by courage, than strength of body*). H. 7. 3, 6. οὔτοι πάντας ἀνδρόπους ὑπερβεβλήκασιν τόλμῃ τε καὶ μιαιφίᾳ (*have surpassed all men in daring and brutality*). C. 2. 7, 7. ἰσχύειν τοῖς σώμασι (*to be strong in body*). Cy. 2. 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ (*according to the nature of, etc.*); also γνώμῃ σφαλῆναι, ψευδοῦναι (*to be deceived in opinion*), Th. 4, 18, Her. 7, 9. Her. 1, 184. Ξεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτωκρίας (*was before Nitocris by five generations*). So πολλῷ, ὀλίγῳ, μικρῷ, τοσούτῳ, ὅσῳ μείζων (*greater by much, by little, by so much = much greater, a little greater, so much greater, etc.*). Her. 6, 89. ὅστέρισαν ἡμέρῃ μιῇ τῆς συγκειμένης (*a day later than was fixed upon, later by a day, etc.*). 106. πόλι λογίμῃ ἢ Ἑλλὰς γέγονε ἀσθενέστερη (*has become weaker by [the loss of] a distinguished city*). So with πρό with the Gen., and μετά (*after*) with the Acc., e.g. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας (*before the battle of Salamis by ten years, i. e. ten years before, etc.*). Ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν (*sixtieth year after the sack of Troy*). Here belong, also, ζημιούντινα χιλιάς δραχμαῖς, θανάτῳ (*to fine one [with] a thousand drachmas, etc.*), and the like. Her. 6, 136. ὁ δῆμος ἐζήμιωσε (τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι (*finned him fifty talents*). Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι (*jacturam facere, to suffer defeat by [the loss of] the best portion of the heavy armed force*). Π. γ, 2. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀρνιδες ὥς (*advanced with a noise and a cry*). X. Cy. 1. 2, 2. (οἱ νόμοι) προστάττουσι μὴ βίᾳ εἰς οἰκίαν παρῆναι (*forbid to enter a house by force*). So δορύβῳ, κραυγῇ, βοῇ σιγῇ ποιεῖν τι (*to do something with a noise, etc.*); δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὁδῷ), ἰδίᾳ (ὁδῷ), πέζῃ (ὁδῷ), κοινῇ (ὁδῷ), in common, τῷ τρόπῳ τοιῷδε; κομδῇ, properly with care, hence, entirely,

γυίη; σπουδῇ, *with pains, eagerly, scarcely, hardly*; ἄλλῃ, ταύτῃ, διχῇ, *duplici modo* εἰκῇ, *frustra*. Comp. § 101, 2, (b).

§ 286. II. Substantive Object with Prepositions, or the Construction of Prepositions.

1. As the Cases denote the local relations *whence, whither, where*, and the causal relations, which were originally considered as local relations, so the prepositions express another local relation, viz., the *extension* or *position* of things in space, — the *juxtaposition* of things (*by the side of, over, around, with*), or the local opposites *above* and *below, within* and *without, before* and *behind*. Prepositions therefore denote the relative position of the things described by the substantives which they connect; and the relation expressed by them may be called the *relation of position*.

2. The Cases connected with the prepositions, show in which of the local relations, *whence, whither, where*, the preposition is to be understood.

REMARK 1. Thus, for example, the preposition παρὰ denotes merely the local relation of *near, by the side of, by*; but in connection with the Gen., e. g. ἦλθε παρὰ τοῦ βασιλέως, in addition to the idea of nearness, it denotes, at the same time, the direction *whence* (*he came FROM NEAR the king, de chez le roi*); in connection with the Acc., e. g. ἦει παρὰ τὸν βασιλέα, at the same time, the direction *whither* (*he went INTO THE VICINITY OR PRESENCE of the king*); and in connection with the Dat. e. g., ἔστη παρὰ τῷ βασιλεῖ, it denotes simply the place *where* (*he stood NEAR the king*).

3. Prepositions are divided according to their *construction*:

- (a) into prepositions which govern the Gen.: ἀντί, *before (ante)*, ἀπό, *from (ab, a)*, ἐκ, *out of (ex)*, πρό, *before (pro)*;
- (b) into those which govern the Dat.: ἐν, *in (in with abl.)* and σύν, *with (cum)*.
- (c) into those which govern the Acc.: ἀνδ, *up*, εἰς, *into (in with acc.)*, ὡς, *to*;
- (d) into those which govern the Gen. and Acc.: διδ, *through*, κατὰ, *down from (de)*, ὑπέρ, *over (super)*, μετὰ, *with*;
- (e) into those which govern the Gen., Dat., and Acc.: ἀμφί, *about*, ἐπὶ, *upon*, παρὰ, *by*, περί, *around (circa)*, πρόσ, *before*, and ὑπό, *under (sub)*.

4. Prepositions are divided according to the relations of *position* which they denote:

(a) into such as indicate a *juxtaposition*: παρά and ἀμφί, *near*, ἐπί, *on* and *upon*, σύν and μετὰ, *with*;

(b) into such as express local opposites: ἐπί, *upon*, ἀνά, *up*, ὑπέρ, *over*, and ὑπό, *under*; κατὰ, *down (under)*, πρό, πρόσ and ἀντί, *before*, *in front of*, and the improper prepositions ὀπίσθεν, *after*, *behind*; ἐν and εἰς, *in*, *within*, and ἐκ, ἐξ, *from*, *out of*; διὰ, *through*, and περί, *around*, *outside*; ὡς, *to*, *up to*, and ἀπό, *from*, *away from*.

5. The relation of position expressed by prepositions is transferred to the relations of *time* and *causality*, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον (*from night, immediately after the beginning of night*). Ἀπὸ συμμαχίας αὐτόνομοί εἰσιν (*from, by virtue of the alliance*).

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases with which it is connected, because the local relation varies with each Case. Comp. Rem. 1. The fundamental meaning of prepositions is most evident, when they express local relations; it is generally quite evident in those of time also; but in the causal relations, it is often very obscure.

REM. 2. Originally all the prepositions were merely adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the cultivated period of the language, they either were not used at all, or but very seldom, as adverbs of place, without a substantive; accordingly, they have the regular functions of prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named: (a) both adverbs of place and other adverbs, which, though they regularly have the functions of adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπόπροθεν, ἀνευ, δίχα, ἄμα; — (b) substantives in connection with the Gen., e. g. δίκην, *instar*, χάριν, *gratia*, ἕνεκα, *on account of*.

I. PREPOSITIONS WITH THE GENITIVE ONLY.

† 287. (1) Ἄντί and πρό, *before*.

1. Ἄντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), original signification: *in the face of (before, over against)* (1) in a local sense (in prose seldom); (2) in a causal or figurative sense: (a) in *adjurations*, instead of the common word πρόσ with the Gen.; — (b) with expressions denoting *comparison* (e. g. with the comparative), *valuing*, *weighing*, *requital*; hence with words of *buying*, *selling*, *bartering*, *value*, *worth*, *likeness* or

unlikeness, preference; — (c) of the *cause or ground*, when it expresses the idea of making compensation, as in ἀντ' οὗ, ἀντ' ὧν, *for what? wherefore?* — (d) of *substitution, giving an equivalent, etc.*

(1) (Τὸ χωρίον ἐστὶ) παρὸ πίτυσι διαλειπούσαις μεγάλας, ἀντ' ὧν ἱστανότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινομένων; (*behind which, since the trees stood before the soldiers*), X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶνδε... ἰκετεύομεν, sc. σέ (*for the sake of, as it were standing before*), S. O. C. 1326. (b) (Λυκούργος κατειργάσατο) ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου (*is better than, is preferable to a disgraceful life*), X. R. L. 9, 1. Τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἠλλάξαντο (*exchanged death for the safety of the living*), Pl. Menex. 237, a. Πατὴρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰρεῖσθαι τι ἀντὶ τινος, *instead of the common τινός*. Τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων (*in place of all which I have*), X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπότου (*a slave instead of a despot*). Ἀντὶ ἡμέρας νύξ ἐγένετο, Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει, X. Cy. 3. 1, 18. Ἀντί is never used of time.

2. Πρό, original signification: *on the foreshore (pro, prae, before, figuratively, in behalf of)*, (1) local; — (2) of time; (3) causal and figurative: (a) *in behalf of* (for the good, for the weal); with expressions denoting *comparison* (hence with the Com. degree), *valuing, estimation*, like ἀντί, but always with the accompanying idea of *standing before, preference*; hence it is used to express preference in general; — (b) of an *inward, mental cause, occasion, inducement* (only Poet.): *on account of, prae*, e. g. Il. ρ, 667. πρὸ φόβου (*prae metu, for fear, on account of fear*).

(1) Μινῶα ἢ νῆσος κεῖται πρὸ Μεγάρων, Th. 3, 51. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιόσουσί σε πρὸ αὐτῶν βουλευέσθαι (*desire you to consult for them*), X. Cy. 1. 6, 42. Μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος, διακινδυνεύειν πρὸ βασιλείας (*for, in behalf of, one's country*), X. Cy. 8. 8, 4. Δικαιώτερον ᾗμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην ἢ γινῆναι ἂν ταύτην (*I thought it more just in preference to fleeing, etc.*), Pl. Phaed. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι (*to esteem before or above much, i. e. very highly*). Πρὸ πολλῶν χρημάτων τιμῆσασθαι τι (*to value before much wealth*). (Τοῦτον) πρὸ πάντων χρημάτων καὶ πόρων πριαίμην ἂν φίλοι υιοὶ εἶναι, X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μᾶλλον ἔλοιτο (*for him*), Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν (*to praise injustice before, rather than, in preference to justice*), Rp. 361, e.

REMARK. The reason that the prepositions ἀντί and πρό are not connected with the Dat., like prepositions of the same meaning in other languages,

but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before*, *in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions ὑπέρ, πρὸς, ὅδε, ἀμφί, περί, ἐπί, ὑπό with the Gen., since the Gen. represents the place as the cause or occasion of the action, and hence likewise, a relation of dependence. See ‡ 273, 4.

‡ 288. (2) Ἀπό, *from*, and ἐξ, ἐκ, *out of*.

PRELIMINARY REMARK. These two prepositions denote an *outgoing*, a *removal*, *departure*, but ἀπό denotes a removal from the exterior of an object, while ἐκ (ἐξ), always implies a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. Ἀπό (*ab*), *from*, denotes: (1) in a local relation: (a) *removal* from a place or object with verbs of *motion*, also of *freeing*, and the like, e. g. λύειν, ἐλευθεροῦν, also of *missing* (§ 271, 2), hence, ἀπὸ σκοποῦ; then it is transferred to mental failures, as in ἀπ' ἐλπίδων, ἀπὸ γνώμης, *aliter ac sperabam, putabam* (as if *aberrans ab expectatione, ab opinione*); (b) *distance from* a place or object with verbs of rest; — (2) of time, going out from a point of time: *from, after*; — (3) causal or figurative: (a) of *origin*, as with εἶναι, γίνεσθαι; (b) of the *whole* in relation to its parts, or in relation to what belongs to it; (c) of the *author* with Pass. verbs instead of ὑπό (§ 251, Rem. 4), but always with the accompanying idea of *on the part of*; (d) of the *occasion* or *cause*; (e) of the *material*; (f) of the *means* and *instrument*; (g) of *conformity*.

(1) (a) Ἀπὸ τῆς πόλιος ἀπέφυγον οἱ πολέμοι. (b) Ὁ λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἔδοξεν εἰρησθαι, X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ἠκίσθησαν (*at a distance from the sea*), Th. 1, 7. (2) Ἀπὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας; ἀπὸ τῶν σίτων (*after the meal*), X. R. L. 5, 8. (3) (a) Ἀπὸ Ἀλκμαίωνος καὶ αὐτὶς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί (*very distinguished men sprung from*), Her. 6, 125. (b) Τὰς τρεῖς, ὥσπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων (*which he had of those that were left*), Th. 4, 9. Τὰ ἀπὸ τῆς δειρῆς (*ornaments for the neck, necklaces*), Her. 1, 51. So οἱ ἀπὸ βουλῆς (*quī sunt a consiliis, those who belong to the council*); οἱ ἀπὸ Πλάτωνος (*the pupils of Plato, the Platonics*); οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον (*was done by them, on the part of*), Th. 1, 17. (d) Ἀπὸ δικαιοσύνης (*by, on account of*), Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ (*metu ab hostibus, fear of, from the enemy*), X. Cy. 3. 3, 53. Ἀφ' ἑαυτοῦ (*from his own impulse*). (e) Τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων (*by revenues*), Th. 1, 81. (f) Ἀπὸ τῶν ὑμετέρων δυνάμεων πολεμεῖ (Φίλιππος) συμμαχῶν (*sociorum vestrorum ore*), Dem. Ph. 1. 49

84; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν (*by heart, by word of mouth*); ἀπὸ σπουδῆς (*zealously*). (g) Ἀπὸ Οὐλύμπου οὐρε-
ος καλέονται Οὐλυμπιηνοί (*are called from, derive their name from mount Olympus*).
Her. 7, 74. Ἀπὸ ξυμμαχίας αὐτόνομοι (*by virtue of*), Th. 7, 57.

2. Ἐξ, ἐκ (*ex*), *out of* (opposite of ἐν, *in*), denotes (1) in a local relation: (a) *removal* either from within a place or object, or from immediate participation or connection with a place or object, with verbs of motion; hence an *immediate* succession of one object after another; (b) *distance* with verbs of rest: *without, beyond* (Epic), e. g. ἐκ βελέων, *extra telorum jactum*; — (2) of time, *immediate outgoing* from a point of time; then especially the *immediate* development of one thing from another, an *immediate* succession of two actions; — (3) in a causal and figurative sense: (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of ὑπό, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* or *cause*; (e) of the *material*, (f) of the *means* and *instrument*; (g) of *conformity*: *according to, in consequence of, by virtue of, after*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον (*out from the city, out from the battle, while ἀπό would merely signify away from*); ἐκ γῆς ἐναυμάχησαν (*out from the land*). Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλλέγοντες κατὰ θάλατταν καὶ περὶ (changing from city to city). Apol. 37, d. καλὸς ἔν μοι ὁ βίος εἴη ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ (comp. *ex alio loco in alium migranti*). (2) Ἐξ ἡμέρας (*ex quo dies illuxit, as soon as it was day*); ἐκ τούτου (sc. χρόνου) *immediately after this*; ἐκ νυκτός or ἐκ νυκτῶν; ἐκ παιδων (*from very childhood*); ἐξ ὕστερου (*subsequently*); ἐκ τοῦ λοιποῦ. Her. 9, 8. ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι (*ex die in diem, delaying from day to day, day after day*). 1, 87. ἐκ δὲ αἰθρίης τε καὶ νηνεμίας συνέδραμεν ἑξαπίνης νέφεα (*immediately after fair weather, etc.*). Th. 1, 120. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν συμβῆναι (*to go to war after peace, etc.*). X. Cy. 3. 1, 17. ὁ σὸς πατήρ ἐν τῇδε τῇ μὲν ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγέννηται. (3) (a) Εἶναι, γίνεσθαι ἐκ τινος (*to be descended from some one, ἐκ indicating more direct descent, while ἀπό may be used of one more remote*). (b) Ἐξ Ἀθηναίων οἱ ἅριστοι (*the best of*). (c) Her. 3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου (*the things commanded by Magus*). Ib. προδεδόσθαι ἐκ Περηξάσπερος (*to be betrayed by*). (d) 6, 67. ἔφευγε Δημόρητος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνείδεος (*on account of*). So ἐκ παντὸς τοῦ νοῦ (*with all the heart*); ἐκ βίας and the like Her. 2, 152. ἐκ τῆς ὀψιος τοῦ ὀνείρου (*in consequence of*). (g)

Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτόμενον (*in accordance with what has been admitted*). So ὀνομάζεσθαι ἐκ τινος (*to be named after or for some one*, like *virtus ex viro appellata est*, *is called or takes its name from VIR*). Ἐκ τοῦ; *why?*

REMARK. The adverbs which, in the character of *improper prepositions*, take the Gen., have been already considered, in treating of the Gen. Besides these adverbs, the following substantives, as *improper prepositions*, take the Gen.: a. δίκη (δέμας, Poet.), *instar*; — b. χάριν, *gratia*, *for the sake of*, commonly placed after the Gen., seldom before it. Instead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive pronoun, as an *attributive adjective*, is regularly used with χάριν, e. g. ἐμήν, σὴν χάριν, *mea, tua gratia*; — c. ἔνεκα (*ἐνεκεν* even before consonants, as *ἐνεκα* even before vowels in the Attic writers, *ἐνεκα* and *ἐνεκεν*, Ionic, but not wholly foreign to the Attic dialect, *οὕνεκα* in poetry), *causa, gratia*. The Gen. more frequently stands before than after ἔνεκα. It very frequently signifies, *with respect to, concerning, in regard to*. Her. 3, 85. θάρσσε τοῦτον ἐνεκε, *with respect to this, be of good courage*. It often denotes a *remote reason*, e. g. *by virtue of, by reason of*. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἴτιον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνδη ἔνεκά γε γήρως, i. e. *by reason of old age*; — d. ἔκῃτι (poetic only), *by or according to the will of* (a god), Διὸς ἔκῃτι, Homer and Hesiod. In other poets it has the signification of *ἐνεκα*.

† 269. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND σύν (ξύν).

1. Ἐν (ἐνί Poet., εἰν and εἰνί Epic) denotes that one thing is *in, upon, by* or *near* another. In general, it indicates an actual union or contact with an object, and hence is the opposite of ἐκ. It denotes (1) in a local relation: (a) *the being in, inclosed in, encircled, surrounded by*; used with reference to place, clothing, persons: *in, among, in the midst of*, and with verbs of speaking, *before, in the presence of* (*coram*); then it is transferred to the *external and internal state or condition* in which one is taken, or is found, by which he is, as it were, surrounded; — also to the *business* in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) *the being upon* something, and (c) *the being near* a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle; — (2) of time (§ 283, 3); — (3) in a causal and figurative relation: (a) of the *means and instrument*; (b) of the *manner*; (c) to denote *conformity: according to, in conformity with*.

(1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο. Pl. L. 625, b. ἀνὰ πάλαι ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. Ἐν δπλαῖς, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις (*crowned*); ἐν τοῖς

ἀνδράποισ (inter). Dem. Chers. 108, 74. Τιμώδεός ποτ' ἐκεῖνος ἐν ὑμῖν ἐπα-
 ηγόρησεν (in our presence). Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαιτί, ἐν φόβῳ, ἐν
 ὀργῇ εἶναι. Pl. Crito. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλίσ-
 κονται (are taken in, involved in such calamities). Phileb. 45, c. ἐν τοιοῦτοις
 νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν (to live in
 the enjoyment of all prosperity). Her. 2, 82. οἱ ἐν ποιήσσει γενόμενοι (those who
 have been in poetry = poets). Th. 3, 38. οἱ ἐν πράγμασι (those engaged in
 state affairs = the ministers). X. Cy. 4. 3, 23. οἱ μὲν δὴ ἐν τούτοις τοῖς λό-
 γοις ἦσαν (were engaged in these discourses). Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ
 εἶναι. Οἱ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial ex-
 pressions have originated, e. g. ἐν ἴσῳ εἶναι (to be equal); ἐν ἡδονῇ μοι ἐστίν (it
 is pleasing to me); so also with ἔχειν and ποιεῖσθαι, e. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ
 ποιεῖσθαι (to esteem equally, to esteem lightly). Ἐν ἐμοί, ἐν σοί ἐστὶ τι (penes me,
 te, it is in my power, etc.); hence the phrase ἐν αὐτῷ εἶναι (to be in one's senses,
 sui compotem esse); (b) ἐν ὄρεσιν, ἐν ἵπποισ, ἐν θρόνοις; (c) Ἡ ἐν Μαν-
 τινείᾳ μάχῃ (the battle near). — (2) Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ (while,
 during); ἐν πέντε ἡμέραις (during, in the space of). — (3) Ὀρᾶν, ὀρᾶσθαι,
 ἐν ὀφθαλμοῖς, Poet. (to see, be seen with the eyes); then in other connections
 among the poets, ἐν πυρὶ καίειν, ἐν δεσμῷ δῆσαι, ἐν χερσὶ λαβεῖν, Hom.
 (to burn with fire, etc.). In prose, especially in Xenophon, ἐν is used to denote
 the means, in the expressions δηλοῦν, δηλὸν εἶναι, σημαίνειν ἕν τι. X. Cy. 1.
 6, 2. ὅτι μὲν, ὃ παῖ, οἱ θεοὶ σε ἴλεψ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δη-
 λὸν καὶ ἐν οὐρανίοις σημείοις (is evident both by the sacrifices and the signs
 from heaven). 8. 7, 3. ἐσημήνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις
 σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἃ τ' ἐχρῆν ποιεῖν καὶ ἃ οὐκ ἐχρῆν.
 Ἐν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις
 ποιεῖν (according to the same laws). So ἐν μέρει (according to his part, in turn).
 Ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (Poet.), ex (according to) meo, tuo, illius iudicio.

2. Σύν (ξύν mostly old Attic) corresponds almost entirely with the
 Latin *cum*, and the English *with*; it always expresses the idea of
 union, participation and accompaniment: (1) in a local relation
 often of an accompaniment which implies help or assistance; —
 (2) in a causal sense to denote: (a) the means and instrument;
 (b) the manner; (c) the measure or rule, by which the action
 of the verb is measured, as it were, or defined; (d) conformity.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν. — Σὺν θεῷ (with
 the help of God). Σὺν τινι εἶναι or γίνεσθαι (to be on the side of one, of one's
 party). Σὺν τινι μάχεσθαι, to fight in company with one, to aid one in fighting
 (2) (a) X. Cy. 8. 7, 13. ἡ κτήσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν
 τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ (not by violence, but rather kindness)
 (b) Προϊέναι σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν (with a shout, etc.). X. Cy
 3. 1, 15. πότερα δ' ἡγή, ὃ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας
 ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ; (with, for your advantage, or for your injury)

) 1. 3, 17. σὺν τῷ νόμῳ οὐδὲν ἐκέλευεν αἰετὸν δικαστὴν τὴν ψῆφον τίδεσθαι *to vote with, in accordance with the law*. (d) Σὺν τῷ νόμῳ τὴν ψῆφον τίδεσθε. Σὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here *ἅμα* (*una cum*), and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY: Ἀνά, εἰς AND ὥς.

1. Ἀνά (*on, up, upon*) signifies from a lower to a higher place, and is directly opposite to κατὰ with the Acc., which signifies from a higher to a lower place; the use of ἀνά is more frequent in poetry than in prose. It is used (1) in a local relation: (a) to denote *a direction towards a higher object*; (b) to denote the *extension from a lower to a higher point, from bottom to top: throughout, through*, both with verbs of motion and rest; — (2) in a temporal relation, to denote *continuance* or a *period* of time: *per* (seldom); — (3) in a causal sense to denote *manner*; then particularly in a *distributive* sense with numerals.

(1) (a) Od. χ, 132. ὦ φίλοι, οὐκ ἂν δῆ τις ἂν' ὀρσοθύρην ἀναβαίῃ (*up to the lofty gate*). This use is rare and only poetic; in prose only in the phrases ἀνὰ τὸν ποταμόν, ἀνὰ ῥόον πλεῖν, *up the stream* (the opposite of κατὰ ποταμόν, *down the stream*); (b) Il. ν, 547. (φλέψ) ἀνὰ νῶτα θέουσα διαμπερές (*ab infima dorsi parte usque ad cervicem*); so ἀνὰ δῶμα, ἀνὰ στρατόν, ἀνὰ μάχην, ἀνὰ δμῖλον, ἀνὰ ἔστυ, ἀνὰ δῶμον (*through the house, through the army, etc.*), all in Homer; Her. 6, 131. καὶ οὕτω Ἀλκμαίωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα (*throughout Greece*). X. Vect. 5, 10. ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται. Hier. 7, 9. ἀνὰ στόμα ἔχειν (*to have continually in the mouth*). (2) Her. 8, 123. ἀνὰ τὸν πόλεμον τοῦτον (*throughout*). So ἀνὰ πᾶσαν τὴν ἡμέραν, *per totum diem* (the substantive must here have the article; without the article ἀνὰ πᾶσαν ἡμέραν, signifies *daily, day by day*, ἀνὰ πᾶν ἔτος, *every year, yearly*, see No. (3) and § 246, 6), ἀνὰ νύκτα (*per noctem, all night through*). 7, 10. ἀνὰ χρόνον ἐξεύροι τις ἂν (*in the time*). (3) Ἀνὰ κράτος (*with all one's might*); ἀνὰ μέρος (*by turns*); ἀνὰ πᾶν ἔτος (*quotannis*). X. An. 4, 6, 4. Ἕλληνες ἐπορεύθησαν ἑπτὰ σταδμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας (*five parasangs daily*).

REMARK 1. In the Epic and Lyric languages, ἀνά is constructed with the Dat. also; instead of it ἐν is elsewhere used, e. g. ἀνὰ σκῆπτρῳ, ὥμῳ, Γαργάρεσσιν in Homer. So εὐδαι δ' ἀνὰ σκάπτῳ Διὸς αἰετός, Pind.

2. Εἰς (εἰς Ionic, Doric, and old Attic) is only a modified form of ἐν, and denotes the same relations of position as are ex-

pressed by *ἐν*, but always in the direction *whither*; hence it is used of motion *into the interior* of an object, *up to, into the immediate presence of*; in general to denote the *reaching a definite limit*. (1) in a local relation: (a) to denote a *local limit*; (b) a *limit in quantity: about, up to*; (c) *extension*; (d) in the sense of *before, in the presence of, coram*, but with the idea of the direction *whither*; — (2) of time, to denote a *temporal limit: till, towards*; (3) in a causal sense: (a) of a *mental aim, object or purpose*; (b) of the *manner*; with numerals either in the sense of *about* or in a *distributive* sense; (c) in general to express a *reference to something: in respect to*.

(1) (a) ἰέναι εἰς τὴν πόλιν; so also of persons with the accompanying idea of their habitation or country. Pl. Apol. 17, c. εἰς ὁμᾶς εἰσιέναι, i. e. εἰς τὸ δικαστήριον εἰσιέναι. X. An. 4. 7, 1. ἐπορεύθησαν εἰς Ταόχους (*went into the country of the Taochoi*). Among the Attic writers, also in a hostile sense: *contra, in*. Th. 3, 1. ἐστράτευσαν ἐς τὴν Ἀττικὴν (*into, against Attica*). With the verbs συλλέγειν, συναγείρειν, ἀλίζειν and the like, the Greeks use εἰς, where we say, to assemble *at or in* a place. Comp. § 300, 3. (b). Th. 2, 13, τῶν Πελοποννησίων ξυλληγομένων τε ἐς τὸν Ἰσθμὸν καὶ ἐν ὁδῷ ὄντων. Comp. 4, 91. 8, 93. So the Latins say: congregari, convenire, etc., *in urbem*. (b) Th. 1, 74. ναῦς ἐς τὰς τετρακοσίας. (c) Ἐκ θαλάσσης εἰς θάλασσαν. Pl. Gorg. 526, b. εἰς καὶ πάνυ ἐλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης (*among*). (d) Λόγους ποιῆσθαι εἰς τὸν δῆμον (*to speak before, in the presence of the people*). Pl. Menex. 239, a. οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφώνησαντο εἰς πάντας ἀνθρώπους (*before all men*). (2) Ἐς ἡέλιον καταδύντα (*till sunset*), Homer; hence εἰς ἑσπέραν (*towards, till evening, properly to evening as a boundary*); so in prose, εἰς τὴν ὑστεραίαν (*till the following day, on the following day*); εἰς τρίτην ἡμέραν (*till, on*). (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν (*for the city*). Εἰς τι; (*for what?*); εἰς κέρδος τι δρᾶν (*to do something for gain*). (b) Εἰς καλὸν ἤκεις (*opportune*); εἰς τάχος (*quickly*); εἰς δύναμιν, *according to one's ability*; εἰς ἑκατόν (*about a hundred or by hundreds, centeni*), especially in the arrangement of soldiers, e. g. εἰς δύο (*two deep, two by two*). (c) Θαυμάζειν, ἐπαινεῖν τινα εἰς τι (*to admire, praise one with respect to, on account of something*); so διαφέρειν τινος εἰς ἀρετήν, φρόνιμος, εὐδόκιμος εἰς τι, εἰς πάντα, *in every respect*; βλέπειν, ἀποβλέπειν εἰς τὰ πράγματα, *like πρός*.

3. Ὡς (*ad*), *to*, does not like the other prepositions, denote the relation of position, but only the direction *whither*; it is used only of *persons* or of the names of *cities*, when they stand for the inhabitants.

Th. 4, 79. Βρασίδας ἀφίκετο ὡς Περδίκκην καὶ εἰς τὴν Χαλκιδικὴν (*came to*

Perdiccas). Dem. Phil. 1. 54, 48. πρέσβεις πέπομφεν ὡς βασιλέα. Th. 8, 36. ἤκοντος ὡς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὡς is to be distinguished from that which stands with εἰς, ἐπὶ, and πρὸς with the Acc. (ὡς εἰς, ὡς ἐπὶ, ὡς πρὸς τινα). This latter ὡς is not a preposition, but it expresses a *supposition*, just as when it is joined with the participle, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀθροίζει ὡς ἐπὶ τούτους τὸ στράτευμα (*QUASI his bellum illaturus, he collects AS IF against these*). Hence this ὡς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἔκπλουν ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ (*as if for the purpose of fighting a naval battle*). 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέδεσαν (*quasi essent Pausaniae loco, as if in the place of Pausanias*).

4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE: διά, κατά, ὑπέρ, μετά.

‡ 291. (1) Διά, *through*.

1. With the Gen. (1) in a local relation: (2) to denote a motion extending *through* a space or object and again coming out: *through and out again, out of* (Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρό with διά, e. g. Od. ρ, 460. διὲκ μεγάροιο ἀναχωρεῖν); (b) to denote *extension* through something, but without the accompanying relation stated under (a) of coming out of the object; on the Gen., see ‡ 287, Rem.; — (2) of time, to denote the *expiration* or *lapse of a period*: *after, properly to the end of a period, through and out*; — (3) in a causal sense, to denote *origin* (rare) and *the author* (very frequent); (b) to denote *quality* (possessive Gen.) in connection with εἶναι and γίνεσθαι; (c) the *means*, both of persons and things; (d) *manner*; (e) *worth* (rare); (f) *comparison* (rare).

(1) (a) Her. 7, 8. μέλλω ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξελεῖν διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρητικῆς ἐπὶ τὴν Ἑλλάδα. 3, 145. διακύψας διὰ τῆς γοργύρης (*having crept out through the prison*). (b) Od. μ, 335. διὰ νήσου ἰών, διὰ πεδίου (*per campum*). X. Hier. 2, 8. διὰ πολεμίας πορεύεσθαι (*to march through the enemy's country*). Figuratively in the phrases, διὰ δικαιοσύνης ἰέναι (*to go in the way of justice, to go through justice, i. e. to be just*); διὰ τοῦ δικαίου πορεύεσθαι; διὰ φόβου ἔρχεσθαι (*to fear*), Eur. Or. 747. Διὰ φιλίας ἰέναι τινί (*to be friendly to one*), X. An. 3. 2, 8. (2) Δι' ἔτους (*through, for a year*); διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου (*through, for a long, a short time*); also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἦλθε (*he*

came after a long time); διὰ παντός τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο (during the whole time); διὰ ἡμέρας, διὰ νυκτός (through, throughout the day, etc.). So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνήεσθαι (every third year, tertio quoque anno, always after three years, through and out again); διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν (every fifth year, etc., quinto quoque anno); διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλέων ποσειδῶν (descending from a continued line of kings, owing one's birth to kings), X. Cy. 7. 2, 24. Πάντα δι' ἑαυτῶν πράττειν (to accomplish everything by themselves); δι' ἑαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίνεσθαι τι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι (to be in fear, to be hostile, to be angry with, to be safe). (c) Δι' ὀφθαλμῶν δρᾶν (to see with the eyes) Pl. Theaet. 184, c. Σκόπει, ἀπόκρισις ποτέρα ὀρθοτέρα, ᾧ δρῶμεν, τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὗ δρῶμεν, καὶ ᾧ ἀκούομεν, ᾧτα, ἢ δι' οὗ ἀκούομεν. (The Dat. denotes the means used, διὰ with the Gen. the active means.) Ἐχειν τινα δι' ὀργῆς (to be angry with); διὰ χειρῶν ἔχειν (to work upon, to be engaged in, to handle), also of persons, e. g. Ἐπραξαν ταῦτα δι' Εὐρυμάχου, Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι (with earnestness, earnestly, etc.). (e) S. O. C. 584. δι' οὐδενὸς ποιεῖσθαι (to consider of no value). (f) Her. 1, 25. Δέης ἔξω διὰ πάντων τῶν ἀναθημάτων (in comparison with, among).

II. With the Acc. (1) in a local relation to denote *extension through* a place or object: *through, throughout* (only poetic); — (2) of time to denote *extension through* a period of time, *throughout*; — (3) in a causal sense: (a) to denote the *reason, mediation*: *on account of, ob, propter, by*; (b) of the person *by whose means* something is effected.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κύμα ἐπόρευσας ἑμὴν ἐκασσαν (through the wave of the sea). (2) Διὰ νύκτα. (3) X. An. 1. 7, 6. ἔστι μὲν ἡμῶν ἢ ἀρχῇ ἢ πατρίδι πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καὶ οὐ δύναται οἰκεῖν ἄνθρωποι (on account of the heat). 4. 5, 15. διὰ τὰς τοιαύτας οὐκ ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν. (b) An. 7. 7, 7. δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν (by your means, mediation). Κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον (hujus culpā).

§ 292. (2) Κατά, from above, down.

I. With the Gen. (1) in a local relation: (a) of motion from a *higher* to a *lower* place (*desuper, deorsum*); (b) of a *direction* towards a place or object situated *below*: *down to, down upon, down under* (on the Gen., see § 287, Rem.); (c) seldom of *rest in, upon* or *at* a place or object (§ 287, Rem.); — (2) in a causal and figurative sense, to denote the *cause* or *occasion*.

(1) (a) Il. α, 44. βῆ δὲ κατ' Οὐλύμποιο καρῆνων (*down from the heights*). Her. 8, 53. ἐρρίπτεον ἐνθ' αὐτοὺς κατὰ τοῦ τείχεος κάτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θαλάσσης (*to disappear down under the sea*). 235. καταδευκέναι κατὰ τῆς θαλάσσης. X. An. 7. 1, 30. εὐχομαι μυγίας ἐμέ γε κατὰ γῆς ὀργυιάς γενέσθαι (*to be sunk under the earth*). So figuratively of a direction to a lower object, as τοξεύειν κατὰ τινος, παλεῖν κατὰ τινος, *to shoot at something, to strike at something* (the preposition denoting the direction towards the mark, viz., *down*); τύπτειν κατὰ κόρυς, *on the head* (§ 273, Rem. 8); (c) Her. 1, 9. κατὰ νότου γενέσθαι (*to come behind, to be behind*). Th. 4, 32. κατὰ νότου εἶναι (*in the rear*). 33. κατὰ νότου καθεστήκηναι. (2) Λέγειν κατὰ τινος (*dicere de aliqua re*); in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος (*against one*). X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ (*to say anything falsely of or against the God*); but also in an opposite relation, Dem. Phil., 2. 68, 9. ὁ καὶ μέγιστός ἐστι κατ' ὁμῶν ἐγκώμιον (*in honor of you*). Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι. Σκοπεῖν κατὰ τινος (*secundum, in respect to*). Plat. Phaed. 70, d. μὴ κατ' ἀνδράπων σκοπεῖ μένον τοῦτο, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν. So also in Attic adjurations and oaths, e. g. εὐχεσθαι, ὀμνύναι κατὰ τινος, for example, ἱερῶν τελείων (Th. 5, 47). *to swear by unblemished victims* (as it were holding the hands over them); so also εὐχεσθαι κατ' ἐκατόμβης, κατὰ βοός.

II. In a local and temporal relation, κατά with the Acc. is directly opposite to ἀνά, in respect to the point from whence the motion of the action begins; but it agrees with ἀνά in denoting the direction to an object and the extension over it. The use of ἀνά is more confined to poetry, but κατά has no such limitation. (1) In a local relation: (a) to denote the *direction* of the action to a lower object; (b) to denote *extension from above to below*, from a *higher* to a *lower* object: *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*; — (2) of time, to denote its *extension or duration*; — (3) in a causal sense: (a) to denote *purpose and design*; (b) *conformity*, and the *respect* in which anything is considered, and hence also a *reason: on account of*; (c) an *indefinite measure (about)*; (d) the *manner*; hence also with the *distributive specifications of number*.

(1) (a) Βάλλειν κατὰ γαστέρα (*to strike on the abdomen*), and the like in Homer. Her. 3, 14. παρῆσαν αἱ παρθένοι κατὰ τοὺς πατέρας (*to the fathers sitting*); then of the course of a stream, κατὰ ῥόον, *down the stream* (see ἀνά). Her. 4, 44. (Scylax cum suis) ἐπλεον κατὰ ποταμὸν πρὸς ἧώ τε καὶ ἡλίου ἀνατολὰς εἰς θάλασσαν. (b) Her. 3, 109. αἱ ἐχιδναὶ κατὰ πᾶσαν τὴν γῆν εἰσι. Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι (*through, over, by*). (c) Th. 2, 30

κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν (*opposite to*). (2) Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον (*during the same time, etc.*); οἱ κατὰ τινὰ (*contemporaries of any one*). (3) (a) Her. 2, 152. κατὰ ληΐην ἐκπλώσαντας (*having set sail for the purpose of plunder*). Th. κατὰ θέαν ἦκειν (*spectatum venisse*). Κατὰ τί; *why? wherefore?* (b) Κατὰ νόμον, κατὰ λόγον (*ad rationem, pro ratione, in conformity with, according to*); κατὰ γνώμην τὴν ἐμήν. Her. 2, 3. κατὰ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον (*in respect to nourishing the boys*). Her. 1, 85. κατὰ τὸν κρητῆρα οὕτως ἔσχε. Κατὰ τι (*in some respect, quodammodo*); κατ' οὐδέν, κατὰ πάντα (*in no, every respect*); κατὰ τοῦτο (*hoc respectu, hence propter hoc*); Th. 1, 60. κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐδελονταί ξυνέσποντο (*on account of his friendship*). Dem. Chers. 90, 2. οὐς κατὰ τοὺς νόμους ἐφ' ἡμῶν ἔστιν, ὅταν βούλησθε, κολάζειν (*to punish according to the laws*). Κατὰ φύσιν (*secundum naturam*); κατὰ δύναμιν (*according to one's ability, to the best of one's ability*); κατὰ κράτος (*with all one's might*). (c) Κατὰ ἐξήκοντα ἔτη (*about sixty years*); κατὰ μικρόν (*gradually*); κατ' ὀλίγον, κατὰ πολὺ, κατὰ πολλὰ (*by far*). (d) Καθ' ἡσυχίαν (*quietly*); κατὰ τάχος (*quickly*); συντυχίαν (*casu, by chance*); κατὰ τὸ ἰσχυρόν (*per vim, violently*); κατὰ μέρος (*in order, in turn*). Her. 6, 79. ἀποιδά ἐστι δύο μνῆσι κατ' ἄνδρα (*viritim, for each man*); κατὰ κώμας (*vicatim, by villages*); κατὰ μῆνα (*singulis mensibus, every month, monthly*); καθ' ἡμέραν, ἐν καθ' ἓν (*one after the other, one by one, i. e. singly*); καθ' ἑπτὰ, *septeni*.

REMARK. Very many verbs compounded with κατὰ, are constructed with the Gen. to denote the person who caused the action, and towards whom it is directed, e. g. καταδικάζω, καταγιγνώσκω, κατακρίνω, καταψηφίζομαι τινος, *to give judgment, bring a charge, pass a vote against any one*; καταψεύδομαι τινος, *to lie against any one*; καταγελῶ τινος, *to laugh at, to deride one*; καταφρονῶ τινος, *despicio aliquem*. An Acc. very frequently stands with these, e. g. κατηγορεῖν τί τινος, *to accuse one of something*, καταγιγνώσκειν τι (as ἄνοιαν, κλοπὴν) τινος, κατακρίνειν τινος θάνατον, καταδικάζειν τινος θάνατον, καταψηφίζεσθαι τινος δειλίαν.

§ 293. (3) Ὑπέρ, *super, over*.

I. With the Gen. (1) in a local relation, to denote *resting, abiding* over or above a place or object (§ 287, Rem.); — (2) in a causal sense: (a) *for, for the good of*; (b) to denote an *internal, mental cause*, instead of the more usual ὑπό with the Gen.; (c) with verbs of entreating, imploring: *for the sake of some one*; (d) to denote *cause*; in connection with τοῦ and the Inf. to denote *purpose*, which by the language is considered as the cause; (e) in general to denote *in respect to*, instead of the more usual περί with the Gen.

II. With the Acc.: *over, above* and *beyond*, used in relation to space and time, and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν παρευόμενος σκιὰν αὐτῶν παρέχει (*passing over us and the houses*). Her. 7. 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης (*who dwell above Egypt*). Ὑπὲρ θαλάσσης οἰκεῖν (*properly to dwell beyond the sea, i. e. on, by the sea*). (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος (*to fight in defence of something, as if standing over it*); ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος (*death in behalf of, for Greece*); πολιτεύεσθαι, στρατηγεῖν ὑπὲρ τινος (*in alicujus gratiam*); ὑπὲρ τῶν πραγμάτων σπουδάζειν, δεδουκέναι ὑπὲρ τινος (*timere alicui*). (b) ὑπὲρ πένθους (*for, because of grief*). (c) Il. ω, 466. καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἠὺκόμοιο λίσσεο καὶ τέκεος (*entreat him for the sake of his father, etc.*). (d) Pl. Symp. 208, d. ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιῶσιν (*on account of, for the sake of imperishable distinction, etc.*). Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου (*for the purpose of not suffering evil, etc.*). — Il. Her. 4, 188. ῥιπτέουσι ὑπὲρ τὸν δόμον (*over the house*). Seldom of mere extension, as τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι (*the Thracians dwelling beyond the Hellespont, i. e. on the Hellespont*); ὑπὲρ τὴν ἡλικίαν (*beyond one's years, age*); ὑπὲρ δύναμιν (*beyond one's power*); ὑπὲρ ἄνθρωπον (*beyond man, i. e. beyond what could be expected of him*). Her. 5, 64. ὑπὲρ τὰ τεσσαρὰ κοῦντα ἔτη (*beyond, more than, forty years*).

‡ 294. (4) Μετά, *with*.

I. Μετά, allied to μέσος (*in the middle, between*) denotes the *being in the midst of, being among persons or things*. With the Gen., μετά denotes an intimate connection, a participation, a sharing in (comp. μετέχειν); the Gen. denotes the *whole*, of which the subject of the sentence constitutes a *part*; it consequently differs from σύν with the Dat., which merely denotes the connection (association) of one object with another, without the one being considered a part of the other (comp. συνέχειν). It is used (1) in a local relation: *in the midst, among*; then to denote an *active participation* in aid of some one: *with*; — (2) in a causal and figurative sense: (a) to denote the *means or manner*; (b) *conformity*.

(1) Eur. Hec. 209. μετὰ νεκρῶν κείσθαι (*to lie among the dead, and one's self to be dead*). Pl. Rp. 359, c. καθῆσθαι μετὰ τῶν ἄλλων. Μετά τινος μάχεσθαι (*to fight in active participation with one*). Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικημένων πολεμεῖν (*to participate in carrying on war with those who had been injured*). Εἶναι, στῆναι μετὰ τινος (*to be on the side of one*) Pl. Rp. 467. c. σωθήσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι (*they follow the older leaders, and as it were, hold fast to them; wholly different from ἔπασθαι μετὰ τινα and σύν τινι*). (2) (a) Th. 1, 18. μετὰ κισδύνων τὰς μελέτας

περιεσόμενοι (i. e. surrounded by, in the midst of dangers). X. C. 3. 5, 8. μετ' ἀρετῆς πρωτεύειν (as it were in an intimate connection with virtue). Dem. Phil. 3. 130, 74. ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλειπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων ἦσαν (agreeably to which, τῶν νόμων ἐχόμενοι, *legibus quasi adhaerentes*). Pl. Ap. 32, c. μετὰ τοῦ νόμου καὶ τοῦ δαικαίου φῆμιν μᾶλλον με δεῖν διακινδυνεύειν, ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων (in conformity with law and justice).

II. With the Acc. (1) in a local relation: (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a *succession* in space; (b) to denote a *local extension* between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, *to have something in hand*; — (2) (prose and Poet.) to denote *succession in time and in order: after, next to, next in order*; — (3) in a causal sense (only Poet.), to denote *purpose and conformity*.

(1) Ἰκέσθαι μετὰ Τρῶας καὶ Ἀχαιοὺς (*to come into the midst of the Tr and Gr.*). Il. ρ, 460. ἀίσσων ὤστ' αἰγυπιδὸς μετὰ χῆνας (*among the geese*). Seldom used of things. Il. β, 376. ὅς με μετ' ἀπρήκτους ἔριδας καὶ νεῖκεα βάλλει (*into the midst of contention*). Βῆναι μετὰ Νέστορα (*to go to Nestor, properly into a connection with him*); βῆ δὲ μετ' Ἰδομενῆα, (*to go to Idomen, to follow after him, properly to go into the engagement or battle with him*), Il. ν, 297. Il. ν, 492. λαοὶ ἔπονθ', ὥς τε μετὰ κτίλον ἔσπετο μῆλα (*behind the ram*). (2) Μετὰ τὸν τοῦ παιδὸς θάνατον, X. (*after the death*). Μετὰ ταῦτα (*after*); the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον (*after the departure of Solon*). Μεθ' ἡμέραν (*interdiu, in the day time, properly after the break of day*), X. An. 4. 6, 12. Κάκεινος ἔλαβε μετ' ἐμὲ δεύτερος (*second after me*), Cy. 2. 2, 4. Πόλιν (εἰχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα (*the richest next to Babylon*), 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν (*ad aes petendum*). Eur. Alc. 67. Εὐρυσθέως πέμψαντος Ἰππείον μετὰ ὄχημα (*for, after a chariot*). Il. ε, 52. τῷ κε Ποσειδάων γε . . . αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, (*agreeably to, according to, your desire and mine*).

REMARK. Μετά is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or association in place; in prose, ἐν and σὺν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons, or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοισι, *with, among*; μετὰ στρατῷ; μετὰ χειρὶ, ποσ', γένυσσι, γαμφηλαῖς (*in the midst of*), *between*, μετὰ φρεσίν, *in the mind*, μετὰ ναυσί, κύμασι; μετὰ πνοιῇς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE DATIVE, AND ACCUSATIVE: Ἀμφί, περί, ἐπί, παρά, πρός, ὑπό.

§ 295. (1) Ἀμφί and περί.

1. The prepositions Ἀμφί and περί express nearly the same relations of position: *around, about*; Ἀμφί, *on both sides*, περί, *on all sides*; they also agree in their use, though the use of Ἀμφί is rarer, and is more Ionic and poetic than περί, which expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the *surrounding* of something (on both sides), the *being near* and *close to* something.

I. With the Gen. (1) in a local relation: (a) to denote *removal* from that which surrounds (Poet.); (b) to denote *dwelling or rest* around something (§ 287, Rem.), though but seldom; — (2) in a causal sense, to denote the *occasion* or *cause*: *about, for, on account of*, though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in a local relation (Poet. only), to denote rest *around, at, near, among*; — (2) in a causal sense (very seldom in prose, indeed not at all in Attic prose): (a) to denote the *cause* or *occasion*, as with the Gen., with this difference, however, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an *internal* and *mental* reason (Poet.).

III. With the Acc. (1) in a local relation, to denote local extension: *about, around, on*; — (2) to denote time and number approximately or indefinitely; — (3) in a causal and figurative sense, to denote a *mental* dwelling upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. Ἀμφὶ πορφύρεων πέπλων ξίφη σπένσαντες (*from the garments which were around the sword*). (b) Her. 8, 104. Ἀμφὶ ταύτης αἰκέουσι τῆς πόλιος (*dwell around this city*). (2) Μάχεσθαι Ἀμφὶ τίνος (*for, on account of some one, or something*). X. Cy. 3. 1, 8. εἰς καιρὸν ἦκει, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς Ἀμφὶ τοῦ πατρός (*about, relating to your father*). II. (1) Τελαυῶν Ἀμφὶ στήδεσσιν (*around the breast*), Il. β, 388. Ἀμφὶ κλάδοις ἔζεσθαι (*to be surrounded by branches, to sit among*). (2) (a) Il. π, 565. Ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι (*about, on account of a dead body*). Il. γ, 157. Ἀμφὶ νυναικὶ ἄλγεα πάσχειν. Her. 6, 129. οἱ μνηστῆρες ἔρην εἶχον Ἀμφὶ μουσικῇ.

62. φοβηθεὶς ἀμφὶ τῇ γυναικί (*respecting*). 3. 32. ἀμφὶ τῷ θανάτῳ αὐτῆς διὅδε λέγεται λόγος. (b) Ἀμφὶ φόβῳ (*prae metu, for, on account of*); ἀμφὶ θυμῷ (*prae ira*). III. (1) X. Cy. 6. 2, 11. (συλλέγεται) τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν. 2. 4, 16. τεθήρακα ἀμφὶ τὰ θρία (*around, on the borders*). Hence also of the persons around any one, as in οἱ ἀμφὶ τινά, see § 263, d. (2) Ἀμφὶ τὸν χειμῶνα (*about winter*); ἀμφὶ δέλην (*sub vesperam, about twilight*); ἀμφὶ τοὺς μυρίους (*circa*). (3) Ἐχειν ἀμφὶ τι (*to be employed about something*), e. g. ἀμφὶ δειπνον, ἀμφ' ἱππον, ἄρματα.

3. Περί signifies *all round, round, in a circle*.

I. With the Gen. (1) in a local relation, to denote dwelling or rest around an object. This use of it is confined to poetry, and even here is very rare; comp. § 287, Rem. — (2) in a causal and figurative sense: (a) to denote the *cause* or *occasion, a respect*, in a great variety of connections: *about, concerning, for, on account of, in respect to*; — (b) to denote a *mental cause*: *for, from, on account of, prae*, though but seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them (Gen. of the possessor); (d) to denote *worth* and *superiority*.

(1) Od. ε, 68. αὐτοῦ τετάνυστο περὶ σπέλους γλαφυροῖο ἡμερὶς (*there the vine was stretched around the cave*). 130. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα. (2) (a) Μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος (*for, on account of*); with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος (*to fear for one's country*). Dem. Phil. 1, 52, 43. ἡ ἀρχὴ τοῦ πολέμου γεγένηται περὶ τοῦ τιμωρῆσθαι Φίλιππον (*with respect to taking vengeance on Philip*). (b) Περί ὀργῆς (*prae ira, on account of, because of anger*), Th. 4, 130. (c) Τὰ περὶ τινος (*the affairs, fortune, circumstances of any one, etc.*); οἱ περὶ τινος (*those belonging to any one, associated with him, and as it were surrounding him*). Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν) (*in matters pertaining to the war*). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττονος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι (*to value high, higher, etc.*); so also περὶ πολλοῦ ἐστὶν ἡμῶν (*of great value*).

II. With the Dat. (1) in a local relation, to denote dwelling or rest around or near something, with the idea of surrounding or encircling it (seldom in Attic prose); (2) in a causal sense: (a) like ἀμφὶ with the Dat., but much more frequently; (b) to denote an *external* or *internal reason* or *cause* (Poet.).

(1) Her. 7, 61. περὶ τῇσι κεφαλῇσι εἶχον τιδράς. Pl. Rp. 359, d. περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν. (2) (a) Μάχεσθαι περὶ τινι (*for something, some one*), (Poet.), in prose especially with verbs of fearing: Th. 1, 60. δεδιότες περὶ τῇ χωρίῳ (*fearing for the town*). 4, 70. δέσας περὶ Πελοποννησίοις. 6, 9. περὶ τῷ ἐμαντοῦ σώματι ὀρρωδῶ. Pl. Phaed. 114, d. θαρρεῖν περὶ τινι (*to be of good courage about something*). (b) (Poet.) Περὶ χάρματι, φόβῳ, σθένει, ὀδύνῃ (*prae, for joy, fear, etc., as it were surrounded by them*).

III. With the Acc. (1) in a local relation: *around*, (a) to denote *motion round about* something, *into the circle* or *vicinity* of an object (Poet.); (b) *extension around*, *in* or *at*, *through* something, with verbs of rest; — (2) of time and number stated *indefinitely* or *approximately*; — (3) in a causal or figurative sense, to denote a *mental dwelling* about an object, taking pains with it, being employed about it; also *in respect to*.

(1) (a) Il. κ, 139. περὶ φρένας ἤλυθ' ἰωή, *the clamor came round his mind*; (b) Her. 3, 61. Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστέαται ἄνδρες Μάγοι (*round in Egypt*). 7, 131. ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς. Th. 6, 2. ἔκουν φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια (*in Sicily around on all the coasts*). Hence οἱ περὶ τινὰ (*those around any one, connected or associated with him*); οἱ ἐρὶ Πλάτωνα (§ 263, d). Comp. ἀμφί. (2) Th. 3, 89. περὶ τούτους οὖς χρόνους (*about*). Περὶ μυρίους (*about*). (3) Οἱ περὶ μουσικὴν ὄντες, οἱ περὶ τὴν γεωμετρίαν διατρίβοντες, σπουδάζειν περὶ τι (*those occupied about, with music, etc.*). Ἀμελῶς ἔχειν περὶ τινὰ. X. An. 5, 2, 20. ἐξαμαρτάνειν περὶ τινὰ (*with respect to*). 1, 6, 8. ἕδικος περὶ τινὰ. C. 1, 1, 20. σωφρονεῖν περὶ τοὺς θεοὺς. Αἱ περὶ τὸ σῶμα ἡδοναί; τὰ περὶ τὴν ἀρετὴν (*the essence of virtue, what pertains to it*).

§ 296. (2) Ἐπὶ, *upon*.

With the Gen. (1) in a local relation: (a) to denote rest upon a place or object, bordering on a place, the place being regarded as the point of support, that on which the action leans, hence: *upon, at, near to* (§ 287, Rem.); (b) a *direction* to a place (§ 273, Rem. 8); — (2) in a temporal relation to denote *the time in* or *during which* something takes place (§ 273, Rem. 12); — (3) in a causal and figurative sense: (a) with verbs of *saying, swearing* and *affirming* before any one (as it were leaning or resting on some one); (b) to denote the *occasion* or *author*, especially in the phrase, *to be named after some one or some thing*; (c)

conformity, with verbs signifying *to examine, to judge, to consider, to say, and to show*; (d) *dependence or resting on something, a steadfast abiding by (on) something*; (e) *the manner*; (f) *the purpose*, which is then considered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐδ' ὑπὸ γῆς. Her. 7, 111. τὸ αὐτῆϊον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπὶ τῆς τραπέζης ὀρχήσατο (*danced upon the table*). 2, 85. τὰ ἔχθρα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4. 3, 28. Ξενοφῶν πέμψας ἄγγελον κελεύει (αὐτοὺς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ (*at, near the river*). (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου (*to sail for Samos*). X. Cy. 7. 2, 1. ἐπὶ Σάρδεων φεύγειν. Dem. Phil. 3. 123, 48. ἀπαχωρεῖν ἐκ' οἴκου (*to return homewards*). (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλέω κακὰ τῇ Ἑλλάδι (*in the time of, during the reign of Darius*). X. Cy. 1. 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐκ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν (*mea, nostra, vestra memoria, in, within my memory, etc.*). The Gen. often stands in connection with a participle, but always with the present; hence ἐπὶ often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος (*during the reign of Cyrus*). (3) (a) Λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων (*before, in the presence of, properly, resting or leaning upon*). Dem. Cor. ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν (*took an oath in the presence of the generals*). Similar to the preceding is, Her. 9, 11. εἶπαν ἐκ' ὅρκου (*said on oath, quasi substrato vel supposito jurejurando, leaning or resting on the oath*). (b) Καλεῖσθαι ἐπὶ τινος (*to be called after one*). Her. 7, 40. Νισαῖοι καλέονται ἱπποὶ ἐπὶ τοῦδε (*for this reason*). 74. ἐπὶ Λυδοῦ τοῦ Ἄττυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιεῖσθαι ἐπὶ τινος (*to be called, to take a surname from one*). Ἐφ' ἑαυτοῦ (*of one's own accord, sua sponte*); ἐπὶ προφάσεως (*simulatione, under pretext*). Λέγειν ἐπὶ τινος (*dicere de aliqua re*). Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδείξαι τι ἐπὶ τινος, etc. (*to judge something according to a thing or person, as it were resting upon*). Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐκ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; (*visne, an haec ipsa imitatore[m] istum exigamus?*) (d) Ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς (*by one's self, separately, of one's own accord, properly, resting or depending on one's self, independent of others*). X. An. 2. 4. 10. οἱ Ἕλληνες ὑφορῶντες τοὺς βαρβάρους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες (*marched by themselves*). Her. 5, 98. οἰκέοντας τῆς Φρυγίης χώρῳ τε καὶ κόμην ἐκ' ἑαυτῶν (*by themselves*). 4, 114. οἰκῶμεν ἐκ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians: Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στηναί, *one, two, three men deep or in file, properly to be placed or stand on one, the row resting or leaning on one, etc.*) Dem. Phil. 1. 42, 7. ἂν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐδελήσσητε γενέσθαι γνώμης (*firmiter adhaerere huic rationi*). 9. (Φίλιππος) οὐχ οἶδ' ὅτι ἐστίν

ἔχων ἃ κατέστραπται, μένειν ἐπὶ τούτων (cannot remain with, satisfied with, those things which he has conquered). Phil. 2. 66, 3. κωλύσασθ' ἂν ἐκείνον πρῶτ-
τειν ταῦτα, ἐφ' ὧν ἐστι νῦν (quibus nunc studet). So μένειν ἐπὶ ἀνοίας. (e)
Dem. Cor. 230, 17. οὔτε δικάως, οὔτ' ἐπ' ἀληθείας οὐδεμιᾷς εἰρημέρα
(stated neither with justice nor in adherence to the truth, as it were, resting on
truth). (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν (cui rei praecepti sumus). Dem. Cor.
266, 118. ἐπὶ τοῦ θεωρικοῦ κατασταθεὶς (placed over the theatre-money).
Hence αἱ ἐπὶ τῶν πραγμάτων (those placed over business, those at the head of
affairs).

II. With the Dat., (1) in a local relation: (a) to denote the
tarrying or resting upon, or (b) more frequently, at, by or near a
place or object; — (2) of time (mostly only poetic); — (3) in a
causal and figurative sense: (a) to denote dependence: penes,
in the power of; — (b) a condition under which something takes
place; (c) the purpose, design, or determination; (d) the goal or
limit; (e) the reason, with verbs expressing an affection of the
mind (§ 285, Rem. 1).

(1) (a) Th. 1, 56. (Ποτιδαιᾶται) οἰκοῦσιν ἐπὶ τῇ Ἰσθμῷ τῆς Παλλήνης. X.
An. 7. 4, 4. Οἱ Θρᾷκες τὰς ἄλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς
ὤσιν, καὶ ζεῦρας μεχρὶ τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, wear fox-skin caps on
their heads and ears, and have cloaks reaching to their feet when upon their horses
(ἐπὶ with the Dat. purely local, but ἐπὶ τῶν ἵππων, inasmuch as the horses are
considered as active). (b) Her. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἴκον ἐπὶ τῇ
Ἐρυθρῇ θαλάσσῃ (upon, by). So also where one thing is said to be along
with another, or in addition to it, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὕψον (to eat the
ὕψον with bread); ἐπὶ τῷ σίτῳ πίνειν (to drink with one's food); ἐπὶ τῇ κύ-
λικι ᾄδειν (to sing over one's cups). Hence, ἐπὶ τούτοις (upon, in addition
to this, i. e. besides); finally it is also used to denote a succession of things in
time and space. Od. η, 120. ὄγχνη ἐπ' ὄγχνη γηράσκει (pear on pear). X.
Cy. 2. 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλῃ (after him). Φόνος ἐπὶ φόνῳ (murder
upon murder), Eur. (2) Ἐπὶ νυκτὶ (Π. 3, 529), in, during the night, comp.
§ 283, 3, (b). (3) (a) Dem. Chers, 90, 2. ἐφ' ὧμῖν ἐστι (τούτους) κολάζειν
(penes vos, it is in your power, etc.). (b) Ἐπὶ τούτῳ, ἐπ' οὐδενί (hac, nulla
conditione, nullo pacto, on this condition, etc.). Her. 3, 83. ἐπὶ τούτῳ ὑπεξίστα-
μαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὅπ' οὐδενὸς ὑμέων ἄρξομαι. Hence of price, e. g. ἐπὶ
μισθῷ (on condition of, for, a reward); ἐπὶ μεγάλοις τόκοις δανείζεσθαι
(to borrow on high interest); ἐπὶ πόσῳ (at what price). (c) Her. 1, 68. ἐπὶ κακῷ
ἀνδρὸς σέθενος ἀνέυρηται (in perniciem hominis). So ἐπὶ τούτῳ (hoc con-
silio, for this purpose, with this design). X. S. 1, 5. Πρωταγόρα πολὺ ἀργύριον
δέδωκεν ἐπὶ σοφίᾳ (ad discendam sapientiam). Pl. Ap. 20, e. ψεύδεται τε
καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς (those
placed over the machines); οἱ ἐπὶ τοῖς πράγμασι (those intrusted with business);
ἐπὶ τῇ θεωρικῇ ᾧν (charged with the money for the public shows). Dem. Cor

264, 113. (d) Λέγειν ἐπὶ τινι (to pronounce a eulogy on one), νόμους δέσσειν ἐπὶ τινι (for). And so ὀνομάζειν or καλεῖν τι ἐπὶ τινι (nomen alicui imponere, to call a person or thing something). Pl. Rp. 470, b. ἐπὶ μὲν τῇ τοῦ οἰκείου ἔχθρῳ στάσις κέκληται, ἐπὶ δὲ τῇ τοῦ ἀλλοτρίου πόλεμος (to hostility at home, the name insurrection was given, i. e. hostility at home was called insurrection, that abroad, war). Also, against, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι (against the Aeginetians). Th. 1, 102. τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν. (e) Γελᾶν, μέγα φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι (to laugh at, be greatly elated at, etc.).

III. With the Acc., (1) in a local relation: (a) to denote the *local limit*, the *direction* or *motion to* or *upon* a place or object; (b) *extension over* an object: *over*, *upon*; — (2) of time: (a) to denote the *temporal limit* (*up to*, *till*), also the *limit of quantity* (*about*); (b) *extension over* a period of time (*during*); — (3) in a causal and figurative sense: (a) to denote *purpose*, *design*; (b) *conformity*, *manner*; (c) *in respect to*.

(1) (a) Ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον. Pl. Crit. 112, c. (οἱ Ἀθηναῖοι) ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν κατὰ τε σωμάτων κάλλη καὶ κατὰ τὴν τῶν ψυχῶν παντοίαν ἀρετὴν ἐλλόγιμοι ᾔσαν (over all Europe, etc.). Ἐπὶ δεξιᾷ, ἐπ' ἀριστερᾷ (upon the right, left, to the right, left). (2) (a) Ἐφ' ἑσπέραν (until evening); (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4, 1. τὸ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε (for a long time). 94. οἱ ὀπλῖται ἐπὶ ὀκτώ πᾶν τὸ στρατόπεδον ἐτάξαντο (by eights, eight in file). Ἐπὶ μέγα, πολλὸν, πλέον, μείζων, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον (greatly, especially, much rather, etc.). Τετάρχαι ἐπὶ πολλούς (many in file). (3) (a) Her. 1. 37. ἐπὶ θήραν ἵεναι (venation ire). 3, 14. ἐπὶ ὕδωρ ἵεναι (aquatum ire). Hence ἐπὶ τί; wherefore? In a hostile sense, e. g. στρατεύεσθαι ἐπὶ Λυδοῦς (upon, against the Lydians); ἐλαύνειν ἐπὶ Πέρσας; (b) ἐπ' ἴσα (equally, in the same way). Her. 3, 71. τὴν ἐπιχείρησιν ταύτην μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε (more according to reflection, more considerately). (c) Pl. Rp. 370, b. διαφέρων ἐπὶ πράξιν. Τὸ ἐπ' ἐμέ (quod ad me attinet).

§ 297. (3) Παρά, *by, near*.

Παρά denotes *nearness* to something: *by the side of*, *by*, *near*.

I. With the Gen. (1) in a local relation with verbs of going and coming, to denote a removal from *near* a person (Poet., also from near a thing); — (2) in a causal sense, to denote the *author*.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez* quelqu'un (*from near some one, from some one*). (2) (a) yet almost purely local: Her. 8. 140. ἀγγελίῃ ἐκ

παρὰ βασιλῆος (*comes from the king, with the accompanying idea that it was done by his direction*). So παρὰ is regularly used of ambassadors, e. g. ἔγγελοι, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος (*the commission, command, etc., from any one*); (b) with passive verbs (see § 251, Rem. 4); (c) with verbs of *learning and hearing*, e. g. μαρτυρεῖν παρὰ τινος, ἀκούειν παρὰ τινος; (d) Παρ' ἐαυτοῦ, ἐαυτῶν (*sua sponte, of one's own accord*); (e) with verbs of *giving and the like*, e. g. παρ' ἐαυτοῦ δίδοναι (*from himself, i. e. from his own resources*).

II. With the Dat. (1) in a local relation, to denote *dwelling or rest* near a person (Poet. also near a thing); — (2) in a causal or figurative sense, to denote the *possessor*; then also in relation to the *judgment or opinion* of a person.

(1) Ἔσθ' παρὰ τῷ βασιλεῖ. (2) Πολλὰ χρήματα παρὰ τῷ βασιλεῖ ἦν. Her. 3, 160. παρὰ Δαρείῳ κριτῇ (*judice Dario, in the opinion of*). 1, 32. παρ' ἐμοί (*meo judicio, in my opinion*). 86. τοὺς παρὰ σφίσι αὐτοῖσι δοκέοντας ὀλβίους. Dem. Ol. 1. 18, 3. τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc. (1) in a local relation: (a) to denote a *direction or motion* to a person so as to *come* beside or *near* (Poet., also of a thing); (b) a *direction or motion* near a place and by or beyond it: *along, along by, by, beyond*; (c) *extension* near a place or object (*along, per*), generally to denote indefinite nearness (*by*); — (2) of time, to denote its *extension* (*during*); — (3) in a causal and figurative sense: (a) to denote *dependence, the possessor* (*penes*); (b) a *comparison and estimation*; hence (c) *conformity*, with verbs of considering, showing, and the like; (d) a *reason or cause* (wholly like *propter, by virtue of, on account of*)

(1) (a) Her. 1, 36. Σόλον εἰς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασιν καὶ δὴ καὶ εἰς Σάρδεις παρὰ Κροῖσον (b) Παρὰ τὴν Βαβυλῶνα παρίεναι (*along, near, by Babylon*). From this have originated various ethical expressions, e. g. παρὰ μοῖραν (*near fate and by it, i. e. against, contrary to fate*); παρὰ δόξαν (*praeter opinionem, contrary to expectation*); παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς δρῆς, παρὰ δύναμιν. (It is the opposite of κατὰ, e. g. κατὰ μοῖραν, δύναμιν, according to.) Hence it has also the signification of *besides, praeter*, e. g. παρὰ ταῦτα (*praeter haec*); (c) Her. 9, 15. παρὰ τὸν Ἀσωπὸν (*along the Asopus*). Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*). Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηδὺν (*near*). Στῆναι παρὰ τινα (and παρὰ τινι). (2) Παρ' ἡμέραν, παρὰ τὸν πόλεμον (*during*); παρὰ τὴν πόσιν (*inter potandum, while drinking*) So also cf single points of time, during which something takes place, e. g.

παρ' αὐτὸν τὸν κίνδυνον (*in ipso discriminis tempore, in the very moment of danger*). (3) (a) Isocr. Archid. 126. ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς (*constabat, in hoc iis positam esse salutem, that their safety depended on him*). Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἰσὶν δύναμιν (*is in my power, with me*). (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σαίδας παρὰ τοῦτον (sc. τὸν στόλον) μηδὲν φαίνεσθαι (*in comparison with this*). So παρ' ὀλίγον ποιῆσθαι τι (*to make of little account*). Παρ' ὀλίγον, παρὰ μικρόν, βραχύ, *nearly, almost*, παρὰ πολύ, *by far*, παρ' οὐδὲν τίθεσθαι, (*to make no account of*); after comparatives and expressions implying comparison, as ἄλλος, ἕτερος, διάφορος. Th. 1, 23. ἡλίου ἐκλείψει πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα (*more frequent in comparison with those mentioned in former times*). Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδέ τι πάσχειν ἑλλοπαρ' ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει. Hence of alternations: ἡμέρα παρ' ἡμέραν (*one day in distinction from another, day by day, every other day, alternis diebus, also παρ' ἡμέραν alone*). Often with the accompanying idea of preference, praise, praeter. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι (*in comparison with, beyond, other animals*). (c) Ὁρῶ, σκοπῶ τι παρ' ἑλλοτι (*to consider something in conformity with another thing, in comparison with it, properly, holding it near to something*). Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ἀποφέρουσιν, ἐπιδείξω (*in conformity with, properly, holding an object near to another*.) (d) Dem. 1. 43, 14. οὐδὲ Φίλιππος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπεύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν (*on account of his own strength*). So παρὰ τοῦτο, *propterea*, παρ' ὅ, *quapropter*.

‡ 298. (4) Πρός, *before*.

Πρός (formed from πρό), denotes *before, in the presence of*.

I. With the Gen. (1) in a local relation, to denote a *direction or motion from the presence* of an object, especially from the situation of a place; — (2) in a causal relation, to denote an active person, as it were an *outgoing* from the *presence* of a person exercising power, or of an object considered as a person. (a) of *derivation*; (b) of a person or thing to whom or which something *belongs* (*quality, peculiarity*) [‡ 273, 2, (c) (a)]; (c) of the *author or cause*.

(1) Her. 3, 101. εἰκέουσι πρὸς νότου ἀνέμου (*toward the south, properly from the south*). Comp. *a meridie* instead of *ad meridiem*. 107. πρὸς μεσημβρίας Ἀραβίη ἐστὶ (*lies towards the south*). X. An. 2. 2, 4. ἔπειθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ (*towards, on*). (2) (a) πρὸς πατρός, πρὸς μητρός (*on the father's or mother's side*). (b) Πρὸς γυναικός ἐστι (*it is the manner of women*); πρὸς δίκης ἐστὶν (*it is conformable to justice*). X. An. 1. 2, 11. οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι (*was not in accordance with the custom of Cyrus*). Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν

πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δικαία καὶ δίκαια πρᾶσσόντων. Also, εἶναι πρὸς τινος (*to stand or be on the side of one*). Th. 4, 92. χρή πιστεύσαντας τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, ὁμοσε χωρῆσαι τοῖς πολεμίοις (*trusting in God that he will be on our side*). Hence Pl. Hipp. 1, 285, b. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν (*for my advantage*). (c) *to receive, to have something from some one*, then with passive verbs (§ 251, Rem. 4), intransitive (§ 249, 3), and in phrases of a passive sense. Her. 2, 139. κερδόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λαμβάνειν. X. An. 7. 6, 33. ἔχων ἔπαινον πολλόν πρὸς ὑμῶν ἀπεπορευόμεν (*having much praise from you*). Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. X. An. 1. 9, 20. φίλους ὁμολογεῖται Κύρος πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν (*is admitted by all*). Oec. 4, 2. αἱ βαρυσυκαὶ καλούμεναι ἀδοξεύονται πρὸς τῶν πόλεων (*are held in no esteem by the cities*). Her. 1, 73. ταῦτα πρὸς Κυαξάρει παρόντες (*from Cyaxeres*). 7, 5. στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχῃ πρὸς ἀνθρώπων ἀγαθός (*ut lauderis ab hominibus, as it were, in the presence of men*). With forms of swearing and protestation, e. g. πρὸς θεῶν (*per deos, properly, before the gods*).

II. With the Dat., to denote *dwelling* or *rest near* or *by* an object; also of *being busily engaged in* or *with* a thing; finally, in the sense of *besides, in addition to* (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. Εἶναι, γίνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τούτοις (*praeter ea*).

III. With the Acc. (1) in a local relation: (a) of the situation of a *place*: *towards* [where the Gen. also may be used, see No. I, (1)]; (b) of the *direction* to persons, or things considered as persons, sometimes also to places, both in a friendly and in hostile relation; (c) of *extension*; — (2) to denote *time indefinitely*; — (3) causal and figurative: (a) to denote the *purpose* or *object*; (b) *conformity*; hence (c) the *reason* or *cause* (*propter*); (d) a *comparison*, for the most part with the accompanying idea of *superiority* or *preference* (*prae, praeter*); (e) *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἐσπέραν (*towards*). Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὄρεται. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς (*to us, properly, come before us*). 7. 6, 6. ὑμᾶς πρῶτ' ἔξομεν πρὸς αὐτούς. 5. 4, 5. διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (i. e. πρὸς τοὺς Ἕλληνας, *to go in safety to Greece*). Λέγειν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινά (*to speak before, to one*); σπονδὰς, συμμαχίαν ποιεῖσθαι πρὸς τινά (*with one*); μάχεσθαι, πολεμεῖν πρὸς τινά (*against one*). These phrases everywhere imply the meaning *to come into the presence of, before the face of any one*; also, λογίζεσθαι, σκέψασθαι, σκοπεῖν, ἐνδυμεῖσθαι πρὸς ἑαυτόν (*secum reputare*); likewise, (Σωκράτης ἦν) πρὸς χεειμῶνα καὶ θέρους καὶ πάντας πόρους καρτερικώτατος (*against*), X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμος

τῇ πόλει παρείχε (*among other men, etc. the preposition here extending the idea*), *ibid.* 61. (2) Πρὸς ἡμέραν (*towards daybreak*). (3) (a) Dem. Phil. 2. 71, 23. παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν (*for a variety etc.*); (b) Her. 1, 38. πρὸς τὴν δὴ τὰύτην τὸν γάμον τοῦτον ἔσπευσα (*in accordance with this view*). So κρίνειν τι πρὸς τι, λέγειν πρὸς χάριν, πρὸς τὸ ἡδύ, πρὸς τὸ ἀγαθόν. Also, πρὸς βίαν (*violently, against the will*), πρὸς ἐνάγκην, πρὸς ἡδονήν, πρὸς ἀκρίβειαν (*accurately, in conformity with accuracy, etc.*). (c) Πρὸς ταῦτα (*properly, in accordance with this, hence for this reason, therefore*). (d) X. 3. 5, 4. ἡ τῶν Ἀθηναίων δόξα (τεταπεινῶται) πρὸς τοὺς Βοιωτοὺς (*in comparison with the renown of the Boeotians*). So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα (*to exchange pleasures for pleasures, etc.*). (e) Σκοπεῖν, βλέπειν πρὸς τι (*to consider with respect to something*); διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλος πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*.

I. With the Gen. (1) in a local relation: (a) to denote a *motion out from a lower place: forth from under, away from under* (more obvious in the Hom. ὑπέκ with Gen.); (b) to denote a *quiet rest under* an object (§ 287, Rem.); — (2) in a causal and figurative sense: (a) to denote the *author* with passive and intransitive verbs (§ 254, Rem. 4); (b) an *outward or inward (mental) occasion, influence*; (c) a mere *instrumental cause, means, manner*.

(1) (a) Od. 1, 140. αὐτὰρ ἐπὶ κρατὸς λιμέντος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους (*from under the grotto*). η, 5. ὑπὸ ἀπήνην λύνειν ἵππους (*from under the chariot*). X. An. 6. 4, 25. (Ξενοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγιασάμενος ἐβοήθει. (b) Il. 2, 13. ἐλὼν μιν ῥίψω ἐς Τάρταρον... ἦχι βάδιστον ὑπὸ χθονὸς ἐστί βέρεδρον (*under the earth*). Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτελεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος (*to be slain by one*). (b) X. An. 5. 1, 15. Δέξιππος ἀπέθανεν ὑπὸ Νικάνδρου. 7. 7, 23. μέγα μοι δοκεῖ εὖ ἀκούειν ὑπὸ ἀνδρῶπων (*to hear himself well spoken of by men*). 3. 4, 11. ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι (*lost the government by the Persians = spoliati sunt imperio a P.*). 7. 2, 22. αἰτίαν ἔχω ὑπὸ τινος (= *accusor ab aliquo*). Her. 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν (*under the influence of the heat, on account of the heat*). Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον (*on account of the winds, etc.*). Ὑπὸ ἀνάγκης (*from necessity*). Ὑπὸ μέθης μαλίνεσθαι, Pl. Ὑπὸ βίγους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε (*spoke from fear and grief*). So ὑπὸ χαρᾶς, φθονοῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὥρυσσεν ὑπὸ μαστίγων (*dag under the lash, that being the*

means); also of persons: 9, 98. ὑπὸ κήρυκος προηγόρευε (*under the help of the herald*, i. e. *praeconis voce*); particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπίγγων. So ὑπ' αὐλοῖ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων, etc.

II. With the Dat. (1) in a local relation, to denote a quiet *rest under* an object; — (2) causal and figurative: (a) to denote the *author* (almost exclusively poetic, see ‡ 251, Rem. 4); (b) to denote the *means*, as with the Gen., but only Poet.; (c) to denote *subjection*.

(1) Ὑπὸ γῆ εἶναι; with mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ (*at the foot of Tmolus*). Ὑπὸ τῷ Ὑμησσοῦ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι (*to be conquered by one, etc.*), Hom. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ, etc. (*to dance to or by the music of the lyre*). (c) Ποιεῖν τι ὑπὸ τινι (*to subject something to one*), and ποιεῖσθαι τι ὑφ' ἑαυτῷ (*to subject something to one's self, sibi subdicere*). Her. 7, 157. τὴν Ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι. Th. 1, 110. Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο (*was under the power of the king*). X. Cy. 8, 1. Κύρος τοὺς ὑφ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδας ἐτίμα (*those subject to him*).

III. With the Acc. (1) in a local relation: (a) to denote the *aim, direction or motion towards and under*; (b) *extension* under an object; — (2) of time: (a) in an *indefinite* specification of time (approach to a point of time); (b) *extension* in time (*during*); — (3) causal, to denote *subjection*.

(1) (a) Ἱέναι ὑπὸ γῆν (*to go under*). X. An. 1. 10, 14. ὑπὸ αὐτὸν (τὸν λόφον) στήσω τὸ στράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ὕπαστι οἰκήματα ὑπὸ γῆν (*are under the earth*). 5. 10. τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκέει εἶναι (*the parts beneath the north pole*). X. An. 7. 4, 5. ἐν ταῖς ὑπὸ τὸ ὄρος κάμας. (2) (a) Ὑπὸ νύκτα (*sub noctem, towards*); ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα; so also ὑπό τι (*aliquatenus, in some measure*). (b) Her. 9, 51. ὑπὸ τὴν νύκτα (*during*). (3) X. Cy. 1. 5, 3. (ὁ Ἀσσυρίων βασιλεὺς) διαπέμπει πρὸς τε τοὺς ὑφ' ἑαυτὸν πάντας, καὶ πρὸς Κροῖσον. 6. 2, 11. ὁ σύλλογος τῷ ὑπὸ βασιλέα βαρβάρων.

‡ 300. *Remarks on Peculiarities in the use of the Prepositions.*

1. The proper prepositions were originally (except ὧς, ὡ) adverbs of place (§ 286, Rem. 2), i. e. they denote the *local* relation of an action; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but in good Attic prose, only πρὸς δέ, καὶ πρὸς, *praeterea*

Od. ζ, 40. πολλὰν γὰρ ἀπὸ πλυνοί εἰσι πόλῃος. ι, 116—118. νῆσος — τετάρυσται ὀλήεσθ', ἐν δ' αἴγες ἀπειρέσιαι γεγάσιν ἔγριαι. Also in Her., e. g. β, 39. ἐν δὲ δὴ καὶ Λεσβίους εἶλε (*among them, i. e. in iis*). Π. σ, 562. μέλανεσ δ' ἀνὰ βότρυες ἦσαν (*grapes were thereon*). Od. ι, 184. περὶ δ' αὐλὴ ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν. α, 66. οὗ περὶ μὲν νόον ἐστὶ βροτῶν (*he is beyond, i. e. eminent above*). Δ, 44. τῷ γὰρ βαθεὺς περὶ δῶκεν ἀοιδὴν (*in a special manner, especially*). Π. σ, 529. κτεῖνον δ' ἐπὶ μηλοβοτῆρας (*in addition, besides*). Also not rare in Her., ἐπὶ δέ (*thereupon, tum*); μετὰ δέ (*postea*), Her.; πρόσ γε, πρὸς δέ very common from Homer downward, also in Attic poetry and prose.

REMARK 1. Sometimes two prepositions stand together in poetry, most frequently in Epic, the first of which always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸς (*through and out*): Π. ρ, 393. τάννται δέ τε πᾶσα (βοεῖη) διὰ πρὸς. Ἀμφὶ περὶ (*round about*). Od. λ, 608. ἀμφὶ περὶ στήθεσσιν. Π. φ, 10. ἔχθαι δ' ἀμφὶ περὶ μεγάλ' ἱαχόν. β, 305. ἀμφὶ περὶ κρήνην. Παρέκ (*with the Gen. near to, with the Acc. near by, along by*), e. g. Od. ι, 116. παρέκ λιμένος. μ, 276. ἀλλὰ παρὲξ τὴν νῆσον ἐλάβετε νῆα μέλαιναν. Πάρεξ (*as a Paroxytone*) often in Her. with the meaning *besides*, e. g. β, 91. πάρεξ τοῦ ἀργυρίου. Ὑπέκ (*from under, out from under*), in Homer; also Her. β, 116. λέγεται ὑπέκ τῶν γρυπῶν ἀρπάζειν Ἀριμασπούς (*sc. τὸν χρυσόν*). Ἀποπρὸς φέρειν, Π. π, 669, 679. Περὶ πρὸς. Π. λ, 180. περὶ πρὸς γὰρ ἔγχει δῦεν (*around and before*).

REM. 2. Also the improper prepositions ἕνεκα and χάριν, though very seldom, are connected with the proper prepositions, as in Eng. *on account of, for the sake of*, ἀπὸ βοῆς ἕνεκα (*for the cry's sake*). Lys. Evandr. 793. περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων ἕνεκεν.

2. Since prepositions in composition retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished:—

(a) *Those instances where the preposition is separated from the verb.* Π. γ, 34. ὀπὸ τε τρόμος ἔλλαβε γυῖα. γ, 135. παρὰ δ' ἔγχεα μακρὰ πέπηγεν. δ, 63. ἐπὶ δ' ἔψονται θεοὶ ἄλλοι. δ, 161. ἔκ τε καὶ ὀψὲ τελεῖ. Δ, 108. οὗς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (*ἐλέσθαι τινά τι*, Π. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression, where several sentences follow each other, which consists in using the compound, which should stand in each sentence, only in the first, while in the others the preposition merely is repeated, e. g. Π. ψ, 799. κατὰ μὲν δολιχόσκιον ἔγχος δῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν. Often also in Her., e. g. β, 33. κατὰ μὲν ἔκαυσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην (*where, however, the first may be taken as Tmesis. See Rem. 4*).

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb, by means of one or more intervening words, from the preposition in connection with which it forms one whole or one idea. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity

of the idea is not destroyed. Her. 7, 15. *Ἡέρξης ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον.* 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός.* Eur. Iph. Aul. 1365. *δι' ἧρ' ὀλώλαμεν.* The Attic prose remains free from this license, with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν* (so as to make the contrast emphatic). Pl. Gorg. 520, e. *ἀντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται.* Pl. Phaedr. 237, a. *ξέμ μοι λάβεσθε τοῦ μύθου* (take part).

(b) *Those instances where the preposition is separated from the Case of its substantive.* Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; the verb and the adverbial preposition together, form one verbal idea, and this, not the preposition alone, governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλῶσσαν τάμε* (Gen. of separation). ι, 382. *πλεῖστα δόμοις ἐν κτήματα κεῖται* (lies within the house). ο, 266. *ἀμφὶ δὲ χαῖται ὤμοις ἀσσονται*, on the shoulders about (local Dative). π, 291. *ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν*, he cast fear into all (Dat. of limit or aim, § 284, Rem. 1). So the Acc. denoting local aim or object (§ 277). Il. δ, 115. *τὸ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην* (entered the chariot). Acc. of the object receiving an action (§ 279): Il. β, 156. *Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν* (addressed, spoke to Athene).

REM. 5. In the second case (b), a Tmesis is admitted only when mere particles, like *μήν, δέ, τέ, ῥά, γάρ, ἥρ', δ' ἄρα*, come between the preposition and the Case of the substantive, — a very frequent usage of the post-Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language, that it often connects prepositions followed by the Dat., with verbs which express the direction *whither*; and, on the other hand, prepositions followed by the Acc., with verbs whose signification presupposes a *quiet resting* in a place or object. This construction arises from a blending of two ideas, since the speaker either conceives and expresses, along with the *moment of motion*, the *moment of the rest* which succeeds; or along with the *moment of rest*, the *moment of motion* which precedes. Hence this may be called the *pregnant Construction*.

(a) *The πρὸς of motion involves the idea of the rest which succeeds, when prepositions with the Dat. stand instead of prepositions with the Acc.* The moment of rest (the relation to the continuing result of the action) must then be regarded as the predominant one. The principle above stated holds with the following prepositions: —

With *ἐν*, particularly in the Epic language. Il. ε, 370. *ἥ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ* (she fell on her knees, and then lay on her knees). Od. α, 200. *ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ ἀδάνατοι βάλλουσιν.* Il. λ, 743. *ἤριπε δ' ἐν κονίῃσιν* (fell into the dust and lay there). In prose, *τιθέναι ἐν χερσίν* like the Latin, *ponere et collocare in manibus*. X. H. 4. 5, 5. first: *ἐς δὲ τὸ Ἡραῖον κατέφυγον*, and then *οἱ δ' ἐν τῷ Ἡραίῳ καταπεφευγότες ἐξήεσαν* (those who had fled and were then in the Heraeum). Pl. Euthyd. 292, e. *ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν.* (Caes. B. G. 5, 10. *naves in littore ejectas esse*. Sall. Jug. 5. in *amicitia receptus*). — Also with *ἀμφὶ* and *περὶ* with the Dat. instead of the Acc. Il. λ, 17. *κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν* (he put the greaves around his legs, so that then they set fast to them). Od. δ, 434. *ἀμφὶ πυρὶ στῆσαι τρίποδα.* With *ἐπί*: Il. α. 55. *τῷ γὰρ*

ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (like ἐν φρεσὶ θεῖναι). With πρὸς Od. i, 284. νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν. 289. σὸν δὲ δῶμα μάργας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλεις ποτὶ γαίῃ. — With ὑπό, in prose, in the phrases, ὑπό τινι γίγνεσθαι (to come under the power of any one, and continue under his power); ποιεῖν τι ὑπό τινι (alicui aliquid subicere); ποιῆσθαι ὑφ' ἑαυτῷ [sibi subicere, § 299, II, (2) (c)].

REM. 6. In the following and like examples from Homer, the Dat., without doubt, expresses the relation of aim or object: χεῖρας ἰάλλειν ἐπὶ σίτφ, ἦκαι βέλος ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσίν, τιταίνεσθαι τόξα ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πέτεσθαι ἐκ' ἡνδεσιν. See § 284, Rem. 1.

(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition εἰς stands with the Acc., instead of the preposition ἐν with the Dat. The moment of the preceding motion must then be regarded as predominant.

Il. o, 275. ἐφάνη λῆς εἰς ὁδόν (came into the road and appeared). Her. 4, 14. φανῆναι εἰς Προκόννησον. Eur. Iph. T. 620. ἀλλ' εἰς ἀνάγκην κείμεθα (to come into and to be in). Her. 3, 62. προηγόρευε στὰς εἰς μέσον τὰ ἐντεταλμένα (placing himself in the midst and there standing). Very frequent in prose is παρεῖναι εἰς τόπον τινά (to have come to a place, and to be present there); comp. "he is in church, in town, or on the land," in which the idea of previous motion is necessarily supposed. X. An. 1. 2, 2. παρῆσαν εἰς Σάρδεῖς (came to Sardis and were there). Her. 8, 60. εἰς τὴν Σαλαμίνα ὑπέκκειται ὑμῖν τέκνα τε καὶ γυναῖκες (to carry to Salamis and leave there in safety). Pl. Rp. 468, a. τὸν ζῶντα εἰς τοὺς πολεμίους ἄλόντα, i. e. εἰς τοὺς πολεμίους πεσόντα ἄλῶναι.

(c) Verbs signifying to hang, to attach to, to suspend, etc., as κρεμαννύναι, ἀναρτᾶν, ἐκ-, κατα-, ἀναδεῖν, ἀνάπτειν, αἰωρεῖσθαι, are connected with the prepositions ἀπό and ἐκ (as in Lat. with ab and ex), in order to express, together with the idea of suspending anything to a place, the idea of hanging down from or depending from a place.

Od. β, 67. καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγεια (he hung the lyre on the peg, so that it then hung down from it). X. H. 4. 4, 10. Πασίμαχος καταδήσας ἀπὸ δένδρων τοὺς ἵππους μετὰ τῶν ἐδελοντῶν ἦει ἐναντίον τοῖς Ἀργείοις (having fastened the horses to the trees). X. C. 3. 10, 13. Δώρακες ἐκ τῶν ὤμων κρεμάμενοι (hanging upon the shoulders and depending from them). So ἀναρτᾶν τι ἐκ τινος. Her. 4. 10. ἐκ τῶν ζώσστηρων φορεῖν φιδάας (on the girdles, so that the bowls hung down). In poetry, this usage is very widely extended. See Larger Grammar, II § 622, (c).

REM. 7. Adverbs of place, as well as prepositions, are sometimes used in a pregnant sense: (a) adverbs denoting rest instead of those denoting the direction whither. S. Trach. 40. κεῖνος δ' ὅπου (instead of ὅποι, quo) βέβηκεν, οὐδεὶς οἶδε (no one knows where [whither] he has gone). X. H. 7. 1, 25. ὅπου βουληθεῖεν ἐξελθεῖν. — (b) adverbs expressing the direction whither, instead of adverbs expressing the relation where. Eur. H. F. 74. ποῖ πατήρ ἔπεσται γῆς; 1157. ποῖ κακῶν ἐρημίαν εὖρω; (quo me vertam, ut requiem inveniam?). Arist. Av. 9. ὅποι γῆς ἐσμεν; (whither [where] are we?). Dem. Chers. 102, 50. ποῖ ἀναδυόμεθα; (quo nos vertamus, ut perniciem vitemus?). Phil. 1. 51, 40. ὁ πληγὴς αἰὲ τῆς πληγῆς ἔχεται, κὰν ἐτέρωσε πατάξῃ τις, ἐκεῖσ' εἰσιν αἱ χεῖρες.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition and its

*Case, has a substantive idea, and when the preposition *ἐν*, which expresses the relation *where* only in the most general manner, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the *attraction* of prepositions:—

(a) *Ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον (instead of οἱ ἐν τῇ ἀγορῇ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς) (*those IN the agora fled FROM it*). X. H. 4. 6, 4. πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρῆνες ἔφυγον εἰς τὰ ἔσθη (instead of πάντες οἱ ἐν τοῖς ἀγροῖς ἔφυγον ἐκ τῶν ἀγρῶν εἰς τὰ ἔσθη). Th. 1, 18. οἱ ἐκ τῆς ἑλλης Ἑλλάδος (τύραννοι) ὑπὸ Λακεδαιμονίων κατελύθησαν. 3. 22. ἤσθοντο οἱ ἐκ τῶν πύργων φύλακες (the guards UPON the towers perceived it FROM the towers). 7, 70. οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο (those UPON the decks used their darts FROM the decks). Pl. Apol. 32, b. ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀδρόους κρίνειν (you wished to condemn all at once the ten commanders IN the naval battle, who did not carry off the dead FROM it). Phaed. 109, c. οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες (the fish IN the sea coming up OUT of it). Dem. Phil. 3. 114, 15. τοὺς ἐκ Ξερβίου τείλους στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν (instead of τῶν παρὰ βασιλεῖ ὄντων παρὰ βασιλέως ἀφικνοῖτο).

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. *ἐκεῖθεν* and *ἐνδοθεν* instead of *ἐκεῖ* and *ἐνδον*. Dem. Ol. 3. 13, 15. ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα. X. Cy. 1. 3, 4. ἵνα ἤσσουν τὰ οἴκαδε παδοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Εἰς* instead of *ἐν* (far more seldom). Her. 2, 150. ἔλεγον οἱ ἐπιχώριοι, ὡς εἰς τὴν Σύρτιν τὴν εἰς Λιβύην ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν (empties into the Syrtis which is in Lybia). X. H. 1. 7, 29. Ἐρασινίδης (ἐκέλευεν) ἐπὶ τοὺς εἰς Μιτυλήνην πολεμίους τὴν ταχίστην πλεῖν πάντας (against the enemies in Mitylene).

5. On the repetition and omission of prepositions, the following things are to be noted:—

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each single idea is to be considered separately and is to be made emphatic, or when the contrast or difference between the ideas is to be denoted, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην δίαίταν; or the preposition is placed only before the first substantive, and omitted with the others, when the ideas are meant to express one whole, whether they are of the same kind or different, e. g. X. C. 1. 4, 17. περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν (instead of καὶ περὶ τῶν ἐν Σικελίᾳ). 2. 1, 6. ἀγυμνάστως ἔχειν πρὸς τε ψύχην καὶ θάλαπην. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, η. ἡ περὶ Μέγαρον ἢ Βοιωτοὺς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same relation with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted: Pl. Symp. 213, γ. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. X. Hier. 1

11. οἱ ἰδιῶται (*cives*) ἔρχονται εἰς πόλεις, ἃς ἂν βούλωνται, δεσμέων ἕνεκα. X S. 4, 1. ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω. (Comp. in Latin Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, quæ tyrannum Dionysium).

(c) The preposition is very often omitted in *questions* and *answers*, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον. Theact. Τίνος δὴ λέγεις; X. S. 5, 5. εἰσδα οὖν, ἔφη, ὀφθαλμῶν τίνος ἕνεκα δεόμεθα; Δῆλον, ἔφη, ὅτι τοῦ δρᾶν.

(d) The preposition is commonly omitted with a word in apposition. X. An. 5. 5, 3. οἱ Ἕλληνες ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα. Comp. 4. 8, 22. 5. 3, 2. 6. 2, 1. But when a greater emphasis rests upon the word in apposition, as is particularly the case, when it is used to explain a preceding *pronoun*, then the preposition is regularly repeated. X. Cy. 3. 1, 28. (φιλίας λάβοις ἂν) παρ' ἐκείνων, οἶμαι, ἔφη, παρὰ τῶν μηδέποτε πολεμίων γεγενημένων (*you might acquire friendship from those who have never been enemies*). Pl. Prot. 358, b. αἱ ἐπὶ τούτου πράξεις ἀπασαι, ἐπὶ τοῦ ἀλύπτως ζῆν καὶ ἡδέως, ἀρ' οὐ καλαί; (*all the actions pertaining to this, viz., the living without grief, are they not praiseworthy?*); also in clauses expressing comparison, subjoined by ὥς, ὥσπερ, the preposition may be either omitted or repeated. Pl. Rp. 330, c. περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν. Pl. παρ' ἡμᾶς φοιτᾷς, ὥς παρὰ φίλους. But when the member expressing the comparison *precedes* the other, the preposition stands with the first member only, if the particle of comparison is ὥς; but the preposition is repeated, if it is ὥσπερ. Pl. Rp. 1. 4, 14, e. δεῖ ὥς περὶ μητρὸς καὶ τροφοῦ τῆς χώρας ἀμύνειν (i. e. περὶ τῆς χώρας). X. Cy. 1. 6, 4. ὥς πρὸς φίλους ὄντας μοι τοὺς θεοὺς οὕτω διάκειμαι. — Pl. Phaed. 82, e. (ἡ ψυχὴ ἀναγκάζεται) ὥσπερ δι' εἰργμοῦ διὰ τοῦ σώματος σκοπεῖσθαι τὰ ὄντα.

6. The natural position for prepositions is directly before their substantive, or before the attributive belonging to a substantive, e. g. πρὸς τὸν ἄνδρα, πρὸς τὸν σοφὸν ἄνδρα. But this position is often changed in the following instances:—

(a) When a particle follows the substantive, as γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μὲν οὖν, αὖ, καί, *etiam*, *tolinun*, *ισως*, also οἶμαι used as an adverb; these small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition *πρὸς* in *oaths* and *exclamations* is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνῶν, ποδὺς θεῶν ὁμογνίαν αἰτῶ πιθέσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose, this takes place only with *περὶ* when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲς ἄνδρα ποδισμοῦ πέρι; it is also separated by other words. Her. 6, 101 τούτου σφι ἔμελε πέρι. Pl. Apol. 19, c. ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν πέρι ἐπαίω. Sen. 31, IV.

CHAPTER IV.

§ 301. The Pronoun as Subject, Predicate, Attribute, and Object.

The subject, predicate, attribute, and object are expressed by pronouns, when these members of a sentence are not designed to represent objects or qualities themselves, but when it is to be denoted merely, that an object refers either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, some remarks are here subjoined on the use of the pronouns.

§ 302. I. *Personal Pronouns.*

The substantive personal pronouns, as the subject (in the Nom.): *ἐγώ, σύ, ἡμεῖς*, etc., and also the adjective (possessive) pronouns, as attributives, e. g. *ἐμὸς πατήρ*, are used in Greek, as in Latin, only when they are specially emphatic; hence particularly in antitheses, but also, for the sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἔπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένεις.* But where this is not the case they are omitted, and the substantive pronouns are expressed by the endings of the verb, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ ἐπέ μοι (my mother). Οἱ γονεῖς στέργουν τὰ τέκνα (their children).*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc. (§ 87), lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always employed, for example, in antitheses, e. g. *ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήνεσεν.* — The personal pronouns are often used instead of the reflexive (No. 2). On the use of the Gen. of the substantive instead of the adjective (possessive) pronouns, see Rem. 4. On an appositive in the Gen. joined with a possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns more commonly have a *subjective* or *active* sense, e. g. *ἐμὴ βουλή (my counsel)*, i. e. one which I originate, not one which

relates to me) but sometimes they take the place of the objective Gen. and then have an *objective* or *passive* sense. Od. λ, 201. σὺς πόθος, *a desire for thee* (like Ter. Heaut. II. 3, 66. *desiderio tuo* instead of *tui*). X. Cy. 3. 1, 28. εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ (*benevolentia et amore MEI, from good will and love to me*)

2. The reflexive pronouns always refer to something already named, to the Subject or Object, since the person or thing to which the reflexive refers, stands in contrast with itself as an *object* or *attribute*: —

(a) In relation to the subject: 'Ο σοφὸς ἑαυτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρέτεις. 'Ο παῖς ἑαυτὸν ἐπαινεῖ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γινῶσι σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάνηκεν. 'Ο στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν.

(b) In relation to an object of the sentence: X. Cy. 1. 1, 4. Κῦρος δεινέτερε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἑαυτῶν κτησαμένων. Ar. Nub. 384. ἀπὸ σαυτοῦ ἐγὼ σε διδάσκω (*per te ipsum*).

(3) The reflexive pronouns may also be used in Greek, as in Latin, in the construction of the Accusative with the Infinitive and of the Participle; also in such subordinate clauses as stand in a close relation to the principal clause, particularly in clauses expressing *design*, and in *dependent* interrogative clauses, as well as in all other subordinate clauses which do not contain the sentiment of the speaker, but the sentiment of the subject of the principal sentence. Also in this case the reflexive refers either to the subject or to an object. When the subject of the principal clause and the subject of the subordinate clause (or of the Inf.), are different, the reflexive may refer either to the former or to the latter, its particular reference being determined only from the context. In the cases mentioned under this rule, the English often uses the *personal* pronouns *him, her, it*, etc. instead of the *reflexive*.

'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ. X. Cy. 1. 1, 5. Τῶν ἰδνῶν τούτων ἤρξεν (Κῦρος) οὕτ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἑαυτῷ τοὺς ἀποδεξαμένους, ἕπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τέ καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπεύδοντα τοὺς νέους, ὥς αὐτὸς εἴη σοφώτατος τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν (*in comparison with him*). Th. 2, 92. τὰ ναύαγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ ναύαγια τὰ πρὸς τῇ ἑαυτῶν γῇ ὄντα). Hēr. 8, 24 ὅσοι σοῦ στομαχοῦ τοῦ ἑαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem 3.

4. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz., αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, ἣν, -ό, αὐτῶν, or even those of a demonstrative pronoun, are universally employed, when an object does not stand in contrast with itself, but with another object, e. g. ὁ πατήρ αὐτῷ (to him, the son) ἔδωκε τὸ βιβλίον. Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ (from him). The pronoun αὐτοῦ, etc. is merely the personal pronoun of the third person, but is much weaker than the demonstrative οὗτος; wherefore, it does not, like οὗτος, usually stand first in a sentence.

REM. 3. The personal pronoun οὗ, οἱ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But it is regularly employed, only when the reflexive relation has respect, not to the nearest subject, but to the *remoter* one. It is in general much more freely used than the compound reflexive, since it is also employed where the connection with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not ὁ τύραννος χαρίζεται οἱ). X. An. 7. 5, 9. Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σκεῦθην λέγειν ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἤττον σφεῖς ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν (BE ductus esse). Th. 5, 73. οἱ Ἀθηναῖοι ὥς ἐξέκλινεν (ὁ Ἄγρις) ἀπὸ σφῶν τὸ στράτευμα, κατ' ἡσυχίαν ἐσώθησαν. 6, 32. ξυνεπεύχοντο καὶ ὁ ἄλλος, δμίλος, τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὖρους παρῆν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχεία ἕκαστος ἀπελογήσατο· οὐ γὰρ προὔτεδον σφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Γύλιππος ἐτείχιζε τοῖς λίθοις χρώμενος, οὓς οἱ Ἀθηναῖοι προπαρεβάλλοντο σφίσιν. The forms οἱ, σφίσι and σφᾶς have sometimes also the meaning of personal pronouns: οἱ, him, her (e. g. X. Cy. 3. 2, 26); σφίσι, to them (e. g. X. H. 6. 5, 35); σφᾶς, them, e. g. Th. 5, 49), when the object to which they refer, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to the use of this pronoun, that in place of it with a reflexive sense, the compound reflexive ἐαυτοῦ, -ῆς, etc. is commonly employed; and in place of it with the sense of the Pers. pronoun third person, the corresponding forms of αὐτός are used by the Attic writers. The form οὗ (οὔ) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, e.; § (ἐ) 327, b. 617, e. Symp. 175, a. c. 233, b.; οἱ occurs far oftener (seldom accented οἱ), and σφεῖς, σφῶν, σφίσι, σφᾶς, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; this is always the case where a member of a sentence or a subordinate clause is not the expression or sentiment of the person to whom the pronoun refers, but the sentiment of the speaker (writer).

X. Cy. 1. 4, 19. (Οἱ πολέμοι) εὐδὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσί τινες ἐπ' αὐτοὺς ἐλαύνοντας (contra BE). C. 4. 7, 1. Τὴν ἐαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς δμιλοῦντας αὐτῷ. Apol. 33. (Σωκράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνήσκειν αὐτῷ κρεῖττον εἶναι.

6. In compound reflexive pronouns, the pronoun αὐτός either retains its *exclusive* force, or loses it, i. e. it is sometimes *emphatic*, and sometimes not.

(a) Isocr. Panath. 16, 242. δίκαιόν ἐστι φίλους μὲν ποιῆσαι τοὺς ὁμοίως αὐτοῖ· τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἐαυτοὺς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως (se ipsis and se ipsis). Th. 4, 102. ἐποίκους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες. 1, 60. πέμπουσιν ἐαυτῶν τε ἐθέλοντας καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες. 8, 8. ἐφ' ἐαυτῶν διανοοῦντο ἄλλω στόλῳ πλεῖν (soli per se). The Nom. αὐτός is sometimes added to strengthen this *exclusive* or *emphatic* force (comp. in Lat. *Cito se ipse interemit*), e. g. Pl. Phaed. 94, c. οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, ὅτε αὐτοὶ ἡμῖν αὐτοῖς. — (b) Οἱ στρατιῶται παρείχον ἐαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se). Th. 7, 82. παρέδωκαν οἱ πάντες σφᾶς αὐτούς (οἱ ἐαυτούς) (se).

REM. 4. The reflexive possessives are either used *alone*, e. g. Dem. c. Nicostr. 4, 1250. τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι. c. Nausim. 11, 993. δικαιότερον δῆπου τὰ ἡμέτερα ἡμᾶς ἐστιν ἔχειν, ἢ τούτους. c. Boeot. 2, 1010. ὑμεῖς πάντες τοὺς ὑμετέρους παῖδας ἀγαπάτε. Οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the *addition* of the Gen. of αὐτός according to § 266, 2; or instead of the possessives, the Gen. of the compound substantive-reflexive is used; indeed in Prose, this is uniformly the case with the Sing. (*mine, thine, his*, thus ὁ ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ πατήρ, and not ὁ ἐμὸς αὐτοῦ, ὁ σὸς αὐτοῦ πατήρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; but the possessives are commonly used when the pronoun is plural (*our, your*), except in the third Person. Hence as follows:—

S. τὸν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατέρα ποτ	τὸν ἐμὸν (σὸν) αὐτοῦ π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα ποτ	τὴν ἐμὴν (σὴν) αὐτοῦ μ.
τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις ποτ	τοῖς ἐμοῖς (σοῖς) αὐτοῦ λ.
P. τὸν ἡμέτερον αὐτῶν πατέρα	very rare τὸν ἐμῶν αὐτῶν π.
τὴν ὑμέτεραν αὐτῶν μητέρα	very rare τὴν ὑμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἁμαρτήματα	very rare τὰ ἡμῶν αὐτῶν ἁ.
τὸν σφέτερον αὐτῶν πατέρα	more frequent τὸν ἐαυτῶν πατέρα, but never τὸν σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* or *emphatic* force, or loses it: (a) Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα (SUUM IPSIUS patrem). Ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας (VESTROS IPSORUM patres). Οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας (suos ipsorum p). X. Hier. 3, 8. πολλοὺς δὲ καὶ ὑπο γυναικῶν τῶν ἐαυτῶν τυράννους διεφθαρμένους (εὐρήσεις) (a SUIS IPSORUM conjugibus). X. An. 6, 1, 29. (νομίζω) ὅστις ἐν πολέμῳ ᾧν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν (contra SUAM IPSIUS salutem). In order to strengthen the *exclusive* or *emphatic* force, the Pronoun αὐτός is frequently added: αὐτὸς τὸν ἐμαυτοῦ, etc.; αὐτός is also sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν. — (b) Th. 2, 101. Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύδῃ (SUAM sororem). Aeschin. fals. leg. 30, 40. πρὸς τὴν βουλήν τὸν ἀδελφὸν τὸν ἐμαυτοῦ καὶ τὸν ἀδελφιδοῦν καὶ τὸν ἱατρὸν ἔπεμψε. Th. 6, 21. πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλουσιν ελεῖν (a nostra patria). Lysias. ἡγοῦνται οὐκέτι τοῖς σφετέροις αὐτῶν ἁμαρ-

νήμασι τὸν νοῦν ὑμᾶς παρέξειν. Her. 5, 87. (λέγουσιν) εἰρωτᾶν ἐκάστην αὐτέων (τῶν γυναικῶν), ὅκη εἶη ὃ ἐὼ ὕτῃς ἀνὴρ (ubi suus vir esset). X. H. 4. 4, 17. οἱ Λακεδαιμόνιοι τῶν ἐαυτῶν συμμάχων κατεφρόνουν.

REM. 5. It is very rare in good classical authors, that the *Gen. of Pers. Pronouns* refers to the nearest subject, e. g. Pl. Lach. 179 c. αἰ-ιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν (instead of τοὺς ἡμετέρους πατέρας or τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ὑμᾶς ὑπὲρ τοῦ πατρός μου τεθνεώτος αἰτοῦμαι (instead of ὑπὲρ τοῦ ἐμαυτοῦ πατρός). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν ἔπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ σφετέρας αὐτῶν ν. or τὰς ἐαυτῶν ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether its exclusive power be retained or lost, e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, σφᾶς αὐτοῦς, ὃ ὑμέτερος αὐτοῦ πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25. νῦν τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὅποσους τετράποσι χρώμεθα. But in other writers, also, such exceptions are quite rare, e. g. Her. 5, 91. συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ἔρδῳς. This position is never found with the third Pers. Pl., consequently never αὐτοὺς σφᾶς instead of σφᾶς αὐτοῦς. But when the Pers. pronouns are used without their reflexive force, then αὐτός, in its exclusive or emphatic sense, may either precede or follow the personal pronoun: (a) αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοῦς ἡμᾶς, etc., e. g. Pl. Phaed. 91, a. αὐτῷ ἐμοί ὅτι μάλιστα δόξει οὕτως εἶχειν. Symp. 220, c. συνδιδέσσω καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ. X. C. 2. 9, 2. ἡδέως γ' ἂν (sc. δρέψαιμι τὸν ἄνδρα), ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. — (b) ἐμοῦ αὐτοῦ, ἐμοί αὐτῷ, σέ αὐτόν, ἡμῶν αὐτῶν, etc., e. g. Dem. Ol. 3, 36. πῶθεν ἄλλαθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος; X. C. 3. 8, 9. τοῦ θέρους ὃ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιάν παρέχει. Cy. 5. 5, 20. σέ μὲν αὐτὸν ἀφῆκα. 6. 1, 14. στέγαι ἡμῖν αὐτοῖς εἰσιν. Pl. Apol. 41, a. ἐμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἶη ἡ διατριβὴ αὐτόδι.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. C. Olympiod. 116A τάδ' ἡμῖν αὐτοῖς διαλεξόμεθα. Pl. Rp. 621, c. δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ᾖμεν, καὶ τοῖς θεοῖς. Lys. 114. ἐπειδὴν ὑμῖν ἐγὼ μηνίσω, πρὸς ὑμᾶς αὐτοὺς τρέψεσθε κἄπειτα καθ' ἓνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσεσθε. X. C. 3. 5, 16. φθονοῦσιν ἐαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνθρώποις.

REM. 7. Both the reciprocal and reflexive pronoun is used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily perceived that several persons so perform anything together that the action appears as reciprocal. But when the reciprocal is antithetic to ἐαυτὸν ἕκαστος, but the reflexive used for the reciprocal, to ἄλλους, it is clear that the reciprocal must then necessarily stand, where the antithesis ἐαυτὸν ἕκαστος is either expressed or implied, e. g. Isocr. Paneg. μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (i. e. ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς), they rather rejoice in each other's evils, than in their own good, i. e. than each one in his own. Pl. Phaedr. 263, a. ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν αὐτοῖς. On the contrary, it is natural that the reflexive should be regularly used, where other persons (ἄλλους), either expressly or by implication, are contrasted with the reflexive, e. g. Isocr. Aegin 997. παρὰ

πλέονος ἡμᾶς αὐτοὺς ἡγούμεθα, ἢ τοὺς ἀδελφοὺς (*we think more of ourselves than of [others] our brothers*). de Pac. οἱ μὲν (Θετταλοὶ) σφίσιν αὐτοῖς πολεμοῦσιν (*inter se, non contra externos hostes*). With the Nom. αὐτοὶ added, e. g. X. H. 1. 5, 9. (δεῖ) σκοπεῖν ὅπως τῶν Ἑλλήνων μηδένες ἰσχυροὶ ᾤσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες. So ὁμολογεῖσθαι, ἀμφισβητεῖσθαι, διενεχθῆναι, ἐναντίον εἶναι and πράττειν σφίσιν αὐτοῖς or ἑαυτοῖς. But when neither the one nor the other antithesis exists, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. φθονοῦντες ἑαυτοῦς μισοῦσιν ἀλλήλους. 7, 12. ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐόρων.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Person. The reflexive then denotes not a definite person, but only confines the reflexive force to the subject; hence it has often merely the meaning of ἴδιος; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. οὐδὲ γὰρ τὴν ἑαυτοῦ [= σεαυτοῦ] σὺ γε ψυχὴν ὀρεῖς (*his own soul; σεαυτοῦ is a false reading*). 2. 1, 31. τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίνου ἑαυτῆς [= σαντῆς], ἀνῆκοος εἰ (*self praise*). Andoc. de myst. αὐτὸς μὲν αὐτὸν ἀπώλλυον (*instead of ἑμαντόν*). Pl. Prot. 312, a. σὺ δὲ οὐκ ἂν αἰσχύναιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; Isocr. Paneg. διετελέσαμεν ἀστασίαστοι πρὸς σφᾶς αὐτούς. X. H. 1. 7, 19. εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα ἐς θεοὺς.

REM. 8. In the Epic language, this usage occurs also with σφίσι and δε (*suus*). Il. κ, 392. φύξιν βουλεύοιτε μετὰ σφίσιν (*instead of μεθ' ὑμῖν*). Od. ι, 28. οὗτοι ἔγωγε ἧς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι.

§ 303. II. *The remaining Pronouns.*

1. Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος, and ὃδε, ὧδε, τοιόςδε, τοσόςδε, are commonly used with this distinction, that the first four refer to what immediately precedes, the others, to what immediately follows.

Her. 6, 53. ταῦτα (the foregoing) μὲν Λακεδαιμόνιοι λέγουσι — τὰδε (the following) δὲ — ἐγὼ γράφω. Th. 1, 53. οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπαν — οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.

REMARK 1. Still, not seldom οὗτος, τοιοῦτος, τοσοῦτος, οὕτως refer to what follows; far more seldom ὃδε, τοιόςδε, τοσόςδε, ὧδε refer to what goes before. X. C. 1. 2, 61. Αἷχας ὀνομαστὸς ἐπὶ τούτῳ γέγονε (*by what follows*). Th. 2, 34. ὧδε μὲν δάπτουσι (*in reference to what precedes*). But often ὃδε, ὧδε, etc., are so used that they represent an object as *present*, as it were before our eyes, e. g. X. Cy. 3. 3, 35. ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, αἰσχυνοίμην ἂν (= *in PRÆSENTI rerum statu*). Regularly, however, οὗτος precedes the relative clause, e. g. οὗτός ἐστιν.

ὅς εἶδες ἄνδρα. — When *οὗτος* and *ἐκεῖνος* are used in opposition to each other, the latter refers to what is more remote, the former, to what is nearer, though the reverse is sometimes the case, as with the Latin *hic* and *ille*.

2. The adjective demonstratives are often used in poetry, especially in Epic, and sometimes in prose, instead of the adverbs *here, there*, according to ‡ 264, 3.

Od. α, 76. ἀλλ' ἔγεθ', ἡμεῖς οἷδε περιφραζόμεθα πάντες (*let us HERE deliberate*). 185. πῆυς δέ μοι ἦ δ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῃος (*stood there in the field*). Od. σ, 239. ὡς νῦν Ἴρος ἐκεῖνος ἐπ' αὐλείῃσι δύρῃσιν ἦσται (*there*). Th. 1, 53. ἡμᾶς τοῦςδε πρώτους λαβόντες χρήσασθε ὡς πολέμοις (*nos, qui HIC sumus*). Pl. Rp. 327, b. ἡρόμην, σπου εἶπ. Οὗτος, ἔφη, ὑπισθεν προσέρχεται (*HERE he comes behind thee*). Hence in the Attic poets *ἄνθρωπος* δδε instead of *ἐγώ*, e. g. S. O. T. 1464, and *οὗτος* in prose instead of *σύ*, e. g. Pl. Gorg. 489, b. οὗτος ἰ ἀνὴρ οὐ παύσεται φλυαρῶν; instead of *σὺ οὐ παύσῃ*;

REM. 2. In the Epic language, where two sentences, whose subject is *not doubtful*, follow each other, the subject is often repeated in the second by *ὅγε* with a certain emphasis, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον. Il. ε, 586. Ἀντίλοχος δ' οὐ μείνει, δοὺς περ ἰὼν πολέμοις, ἀλλ' ὅγ' ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, when a series of actions follow each other, *ὁ δέ* is used with reference to the *same* subject, where we may translate *ὁ δέ* by, *on the contrary, then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἐλεγέ σφι (*on the contrary*). X. An. 4. 2, 6. οἱ δὲ . . . ἐνταῦθα ἔμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' κατεῖχον (*idemque*). This usage very often occurs in Hom. and Her. in disjunctive clauses: *ἢ—ἢ ὅγε*. Od. β, 327. ἢ τις ἐκ Πύλου ἔξει ἀμύντορας . . . , ἢ ὅγε καὶ Σπάρτηθεν. Her. 2, 173. Λάδοι ἂν ἢ τοὶ μανείς, ἢ ὅγε ἀπόπληκτος γενόμενος.

3. The use of the pronoun *αὐτός* is as follows:—

(1) *Αὐτός* properly means *αὐτός*, *again he*, and then *self, ipse*, e. g. *ὁ υἱὸς αὐτός* or *αὐτὸς ὁ υἱός*, *the son himself*. It can also refer to the person implied in the predicate, e. g. *αὐτὸς ἀπέβη*. So *αὐτὸ τοῦτο* or *τοῦτ' αὐτό*, *hoc ipsum, this itself (not another)*. When used with *ἕκαστος*, *αὐτός* always precedes. Her. 7, 19. θάλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν.

(2) In the oblique Cases, it is used for the third person of the personal pronouns (§ 302, 4).

(3) In connection with the article (*ὁ αὐτός*), it means *the same, idem* (§ 246, 3). On the position of the article with *αὐτός* in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use *αὐτός* in the place of the reflexive pronouns of the three persons. Od. δ, 247. ἀλλὰ δ' αὐτὸν (*instead of ἐαυτὸν*)

φωτὶ κατακρύπτων ἤσκειν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἐστίν, ὅα χρή καλὰ μὲν αὐτὴν (instead of σαυτήν) ἐννυσθαι. Her. 7. 10, 1. τὸ δὲ αὐτοῖσι ἐκείνῳ δεινόν, ἐμέ σοι δίκαιόν ἐστι φράζειν (*quid autem in NOBIS timendum insit*).

REM. 4. From the *exclusive* or *emphatic* force of this pronoun, the following specific significations arise: (a) *self* in contrast with another, hence *alone*, *solus* (*ipse*, *non alius*); *μόνος*, on the contrary, in contrast with several. X. An. 4. 7, 11. ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός (*goes alone*); (b) *even* and *self*, like *ipse*, e. g. Αὐτὸς δὲ Σωκράτης ἐδάκρυσεν (*even Socrates, Socrates himself*); so καὶ αὐτός, οὐδ' αὐτός, *vel ipse, ne ipse quidem*; (c) *self* in contrast with foreign aid, *of himself*, etc., *sponte*, like *ipse*; (d) in Homer especially, αὐτός often forms a contrast with another object, expressed or understood, this object being different from that denoted by αὐτός, as the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α, 4. αὐτοὺς δὲ ἐλάρια τεύχε κύνεσσιν (*made them [their bodies, not their souls] a prey*), or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord*, *master*, e. g. αὐτὸς ἔφη; so also αὐτό, *id ipsum*, often in connection with a following adjective-clause; (e) it is used with a *proper name* and an *ordinal* from τρίτος upwards, to denote the number of official associates with the person named, who is generally the principal one, e. g. Th. 1, 46. Κορυθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός (*Xenoclideus was the commander of the Corinthians with four associates*).

4. The indefinite pronoun τὶς when joined with *adjectives*, *indefinite numerals*, and *adverbs*, is used like the Latin *quidam*, to bring out distinctly the idea expressed by these words, sometimes making them more, sometimes less emphatic, according to the meaning of the word or the connection of the discourse; but with *pronouns* and *cardinal* numbers, it corresponds to the Latin *fere* (*almost, about, somewhat*).

Μέγας τις ἀνὴρ (*some great man*), μικρός τις, πᾶς τις, ἕκαστός τις, οὐδείς τις, ὅλγῳ τινές, ποῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάνυ τι, παντάπασί τι, πολὺ τι, οὐδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινα λέγεις δύναμιν τῆς ἀρετῆς εἶναι (*incredibilem QUANDAM vim, a kind of incredible power*). X. C. 1. 1, 1. ἡ γραφή κατ' αὐτοῦ (Σωκράτους) τοιᾶδε τις ἦν (*haec fere, was nearly, was for substance this*). 3. 6, 5. λέξον, πόσαι τινές εἰσι (sc. αἱ πρόσοδοι τῇ πόλει), *tell me about how much the revenues are*. So οὕτω τι, or οὕτω, ὁδὲ πως (*sic, fere, nearly thus*); τρεῖς τινες (*about three, some three or so*).

REM. 5. The regular position of the pronoun τὶς, as an enclitic, is after the word to which it belongs, e. g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἐστὶ τολύπῳ τις εὐχόμενος λόγος. On the relative and interrogative pronouns, see under adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one*, *any one*, is usually expressed in Greek. (a) by τὶς, e. g. Οὐκ ἂν τις εὕροι ἄνδρα σοφώτερον (*one would not find, etc.*), (b) by the second Pers. Sing. Opt. with ἂν, and the Ind. of a historical tense with ἂν, when it is intended to represent the subject as indefinite, e. g. φάιης ἂν (*dicas, one may, can say*); νομίσεις ἂν (*credas, one might suppose*), εἰδεις ἂν (*videres, one might have seen*); ἡγήσῃαι ἂν (*putares, etc.*). The English, however, frequently translates the second Pers. by *you*, e. g. *you may, can say*.

§ 304. *Prospective and Retrospective Use of the Pronoun.*

1. The personal pronoun *οἷ, οἱ, ἑ, μιν*, and the demonstrative *δ, ἡ, τό*, are frequently used in Homer to direct the attention to a following substantive, and as it were to prepare for it. *Il. v, 321. αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν, Πηλεΐδῃ Ἀχιλλῆϊ.* *Il. φ, 249. ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα.*

2. In the same way, the Neut. of a demonstrative is used to prepare for a following substantive, or a following Inf. or entire sentence. *Pl. Apol. 37, α. τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως (I am deemed worthy of this, viz., a maintenance in the Prytaneum).* *X. Cy. 8. 7, 25. τί τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; (what can be more blessed than this, to mix with the earth?); Pl. Gorg. 515, c. ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι.* *Dem. Phil. 1. 41, 5. οἶδεν... τοῦτο καλῶς ἐκεῖνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἀδελὰ τοῦ πολέμου κείμενα ἐν μέσῳ.* *Comp. § 266, Rem. 3.*

3. On the contrary, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a preceding substantive or pronoun, partly for the sake of *perspicuity*, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of *rhetorical emphasis*. Such a pronoun again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. *Her. 3, 63. ὁ δέ μοι Μάγος, τὸν (= ὃν) Καμβύσης ἐπίτροπον τῶν οἰκίῳν ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο (Magos, whom Cambyses appointed steward of his domestic affairs, HE gave me these commands).* *Th. 6, 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσιν, αὗται ὑπὸν ἔρυσιν.* So also with the personal pronouns, in which case the pronoun which resumes a preceding one, is regularly an *enclitic* form. *Eur. Phoen. 507. ἐμοὶ μὲν, εἰ καὶ μὴ κατ' Ἑλλήνων χθόνα τεθράμμεθ' (educati sumus), ἀλλ' οὐν ξυνετὰ μοι δοκεῖς λέγειν.*

CHAPTER V.

The Infinitive and the Participle as an Object and Attribute.

§ 305. A. *The Infinitive.*

The Infinitive represents the idea of the verb as an abstract substantive idea, but differs from the substantive in the following respects:

(1) The Inf. without the article can be used only as a *Nom.*

(either as a *subject*, or in connection with ἐστί(ν) as a *predicate*), and as an *object* in the Accusative;

Subject: Ἐπεταὶ τῇ ἀρετῇ σὺ ζεσθαι εἰς τὸν πλείον χρόνον μᾶλλον, ἢ τῇ κακίᾳ, (to be preserved for a longer time results rather from bravery than cowardice), X. R. I. 9, 1. Predicate: Τὸ δίκην δίδοναι πότερον πάσχειν τί ἐστίν, ἢ ποιεῖν Pl. Gorg. 464, d. Object: Βούλομαι γράφειν. See § 306.

(2) Yet it so far retains the nature of the verb, as

(a) It denotes, by different forms, the different circumstances of the action: *duration*, *completion*, *futurity*, and has active, middle, and passive forms.

Γράφειν, *scribere*, γεγραφέναι, *scripsisse*, γράψαι, *scripsisse* or *scribere* (§ 257), γράψειν, *scripturum esse*; βουλευέσθαι, to *deliberate* or *be advised*, βεβουλευέσθαι, to *have deliberated* or *have been advised*, βουλευσάσθαι, to *have deliberated* or to *deliberate*, βουλευθῆναι, to *have been advised* or to *be advised*, etc.

(b) It retains the government of the verb, i. e. it governs the same Case as its verb, e. g. Γράφειν ἐπιστολήν, ἐπιθυμεῖν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(c) It has an *adverb* for its attributive expletive, and not, as in the case of an actual substantive, an adjective, e. g. Καλῶς ἀποθανεῖν (on the contrary, καλὸς θάνατος).

The Inf. will first be considered without the article, and then with it.

§ 306. 1. The Infinitive, as an Object, without the Article.

1. The Inf. is used, as the complementary¹ object in the Acc., to express something *aimed at* or *effected*:—

(a) With verbs of *willing* and the contrary (*verba voluntatis*), e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιῶ, δικάω, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἴωθα, etc. — δέομαι (to *entreat*), ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, νουθετῶ, κελεύω, προστάττω, etc. — ἐῶ, συγχωρῶ, ἀμελῶ, etc. — δέδοικα, φοβοῦμαι.

¹ The verbs which take an Infinitive after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf., therefore, is the *complement* of the verb on which it depends. Other verbs take a Participle for their complement See § 309.

φείγω, ἀναβάλλομαι, ὀκνῶ, etc. — ἀπαγορεύω, κατέχω, κωλύω, etc.; — ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί, ἐξουσίαν δίδοναι, and the like.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παιρῖν σοι γράφειν. Ἀναβάλλομαί σοι ἀποκρίνεσθαι. Pl. Gorg. 457, e. φοβοῦμαι διελέγχειν σε. Phaed. 98, d. ἀμελῶ τὰς ὡς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3. 16, 25. τίς ἂν αὐτὸν ἐτι κωλύσει δεῦρο βαδίζειν; X. Ag. 1, 7. Ἀγησίλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρέξειν στρατεύειν ἐπὶ τοὺς Ἑλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνῳ πράττειν, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with ἀσχύρεσθαι, αἰδεῖσθαι, περιορᾶν, ἄρχεσθαι, παύειν, παντοῖον γίνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, see § 311. Verbs of *preventing* and *hindering*, and the like, have the following constructions: (a) (not very frequent) Εἶργω σε ἀπιέναι. Οὐ κωλύω σε ἀπιέναι. (b) (usually) Εἶργω σε μὴ ἀπιέναι according to § 318, 7; and after a preceding negation: Ἀστυάγης, ὅτι δέοιτο αὐτοῦ ὁ Κῦρος, οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι, X. Cy. 1. 4, 2. according to § 318, 9. (c) Τοῦ δραπετεύειν (οἱ δέσπονται τοὺς οἰκέτας) δεσμοῖς ἀπείργουσι, X. C. 2. 1, 16. (d) Πᾶς ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, X. An. 3. 5, 11 (e) (seldom) Μέλλομεν τούτους εἶργειν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς, ib. 3. 3, 16. (f) Τὸν πλείστον δμίλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, Th. 3, 1. according to § 308, Rem. 1. (g) very frequently after a preceding negation: Οὐκ ἀπείχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν παρ' αὐτῶν πειρᾶσθαι, X. Cy. 1. 6, 32. according to § 318, 9.

REM. 2. The verb πείθειν; *to persuade*, regularly takes for its object a substantive-sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. (Acc. with the Inf.) more seldom. X. C. 1. 1, 1. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναῖους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός ἐστι θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction ὥστε with the Inf. governed by verbs of this class. Her. 7, 6. ἀνέπεισε Εἰρῆα, ὥστε ποιεῖν ταῦτα (*to do this*). Sometimes, also, in order to make the purpose or object more emphatic, ὥπως, ὥς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose, the verbs προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι, are connected with ὥπως and the Fut. Ind.

(b) With verbs of *thinking*, *supposing*, *saying*, and the contrary (*verba cogitandi, putandi, et dicendi*), e. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὔχεσθαι, δοκεῖν, κινδυνεύειν, etc. — λέγειν, φάναι, etc. — ἀρνεῖσθαι (*to deny*), ἀπιστεῖν, etc.

Νομίζω ἁμαρτεῖν (*I think [to have erred] that I have erred*). Ἐλπίζω εὐτυχῆσειν (*I hope to be happy*). Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3 74. ἡ πόλις ἐκινδύνευσε πᾶσα διαφθορῇναι. Λέγω εἰδέναι ταῦτα (*I say [to know] that I know this*).

REM. 4. On the difference between the Inf. and Part. after the verbs

ἀκούειν, εἰδέναι, ἐπίστασθαι, μανθάνειν, γιγνώσκειν, μιμνήσκεισθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀποφαίνειν, δηλοῦν, ἀγγέλλειν, φαίνεσθαι, εἰκέναι, scs § 311.

REM. 5. It will be seen (§ 329), that, after the verbs above mentioned, the object may be expressed also by a complete substantive-sentence with ὥς or ὅτι.

(c) After expressions denoting *ability, cause, power, capacity, or fitness* (verba facultatis), e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (possum) — ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστιν (licet) — ποιῶ, διαπράττομαι, κατεργάζομαι, κατασκευάζω, etc. — δεινός (powerful, capable, fit), ἱκανός, ἐπιτήδειος, κακός, ἥττων, αἰτιός εἰμι, etc.; — after verbs of *choosing, appointing, naming, educating, teaching*.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. οἱ ἐτησίοι ἀνεμοὶ εἰσι αἵτιοι πληθύνειν τὸν ποταμόν. 7. 129. ἀγνώστους τοὺς ἄλλους εἶναι ποιεῖ. 5, 97. στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον. Οἷός τ' εἰμὶ ποιεῖν ταῦτα. X. Cy. 1. 4, 12. τίς ἂν σοῦ γε ἱκανώτερος πείσῃ; 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελαῖν. Διδάσκω σε γράφειν.

REM. 6. On ποιεῖν with the Part., see § 310, 4 (b).

REM. 7. The relation of the *result*, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥστε. Pl. Prot. 348, c. ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἐλέσθαι. So often in Plat. ἱκανὸς ὥστε, X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥστ' ἀνευ φυγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφυκέναι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγκαῖον, δίκαιον, ὠφέλιμόν ἐστιν and the like; after verbs of *giving, taking, going, sending*, and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος (worthy, worth), ἡδύς, ῥάδιος, χαλεπός and many others; after abstract substantives, especially in connection with εἶναι and γίγνεσθαι, as ἀνάγκη, ἐλπίς, σχολή, ὥρα ἐστίν, to express a *purpose or determination, a result or effect*.

Th. 4, 61. πέφυκε τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκότος, φυλάσσεσθαι δὲ τὸ ἐπιδόν (men are so constituted as always to rule those who yield, but to guard against those who assail). Ἦκομεν μανθάνειν (ad discendum). Th. 2, 27. τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν. X. An. 5. 2, 1. τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε Ξενοφῶν φυλάττειν τὸ στρατόπεδον. Ἀξιός ἐστι θαυμάζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστι (dulcissimus ad bibendum). 6, 112. τέως ἦν τοῖσι Ἑλλήσι καὶ τὸ ὄνομα τὸ Μήδων φόβος ἀκοῦσαι (a terror to hear).

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the Acc. of more definite limitation (§ 279, 7). Il. α.

437. *Δείειν δ' ἀνέμοισιν ὁμοῖοι (ἵπποι) (equal to the winds in speed).* In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained (*willing so far as it depends on my being or nature, as far as depends on me, i. e. actually willing*). Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μονομαχέομι (*could I have my own choice, or so far as concerns me, I would not fight even in single combat*). Pl. Phaedr. 252, a. ἴδεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ. This phrase is used but seldom in affirmative sentences.

REM. 9. As the poets say *θαῦμα ἰδέσθαι* (*a wonder to see*), so also in prose, the complementary Infinitive *ὄρᾶν, εἰσορᾶν* and *ἰδεῖν*, are sometimes joined with verbs of *appearing* and *showing one's self*. X. Cy. 5. 4, 11. σὲ ἐπανα-
δεασόμενος ἦα, τοιοῦτος τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων (*I came to see what sort of a looking person you are, you, who have such a soul*).

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. *δυνατός, ἔξιος*, etc., and with substantives e. g. *θαῦμα, φόβος*, and with verbs of *giving*, etc. Such Infinitives, the English translates both actively and passively, e. g. *Ταῦτα ῥᾳδίᾳ ἐστὶ μαθεῖν* (*these things are easy to learn or be learned*). *Καλὸς ἐστὶν ἰδεῖν* (*pulcher est visu, he is beautiful to see or to be seen*). Th. 1, 38. *ἔξιος θαυμάσαι*. Pl. Phaed. *λόγος δυνατὸς κατανοῆσαι* (*capable of being understood*). The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful FOR US to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. *ῥᾳδία ποιεῖν μὴν εἰδότες τὴν ἀλήθειαν*. So *Σωκράτης πᾶσι παρέχεν ἑαυτὸν ἐρωτᾶν* (*he yielded himself to all to question, i. e. he permitted all to question him*).

REM. 11. From the use of the Inf. after verbs of *willing, wishing, entreating, and imploring* and the like, the following peculiarities in the use of the Inf. are to be explained:

a. The Inf. is very frequently used in the Epic writers instead of the *second person Imperative*, sometimes also instead of the *third person*; instead of the *second person*, not seldom also in other poets, and even likewise in Herodotus and in the Attic prose-writers. The Inf. must then be considered as the object depending on the Imp. of a verb of *willing*, which is to be supplied, e. g. *ἔδελε*. Hence when *predicative expletives* are joined with the Inf., these, inasmuch as they refer to the subject *σύ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. a, 290, sqq. *νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν σῆμα τέ οἱ χεῦται, καὶ ἐπὶ κτέρεα κτερεῖται... καὶ ἀνέρι μητέρα δοῦναι* (*and then having returned to your dear fatherland, hear up a mound, etc.*). Il. β, 75. *ὕμεις δ' ἄλλαθεν ἄλλος ἐρητύειν ἐπέεσσιν*. Il. ζ, 89-92. *ἡ δὲ... οἴξασα κληῖδι δύρας ἱεροῖο δόμοιο, πέπλον... δεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο*. Her. 6, 86. *σὺ δὲ μοι καὶ τὰ χρήματα δέξαι, καὶ τὰδε τὰ σύμβολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαιτή, τούτῳ ἀποδοῦναι* (*ei redde*). Th. 5, 9. *σὺ δὲ, Κλεαρίδα, αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκδεῖν καὶ ἐπείγασθαι ὡς τάχιστα ξυμμίξαι*.

b. When the Inf. refers to the *third Pers.*, its subject as well as the accompanying expletives of the predicate, are commonly in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of *willing*, which is to be supplied, e. g. *εὔχομαι, δός, πολεῖ*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so with *wishes, entreaties, precepts and compacts*. Il. η, 179, sq. *ὦδε δὲ τις εἴπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν, ἡ Τυδέος υἷόν, ἡ αὐτὸν βασιλῆα πολυχρύσοιο Μυκλήνης!* (*grant or cause that either Ajax may obtain it by lot, etc.*). Aesch. Suppl. *δεοὶ πολῖται, μὴ με δουλείας τυχεῖν*. X. Ven. 6, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἐλαφρὰν ἰσθμῆτα ἐπὶ τὸ κυνηγέσιον, τὸν δὲ ἀρκυωρὸν ἐπείσθαι*.

c. Hence the Inf. is sometimes used in reference to the *first and second Pers.*, in questions denoting indignation. Her. 1, 88. *ὦ βασιλεῦ, κότερον λέγειν πρός*

σὲ τὰ νοέων τι γράνω, ἢ σιγᾶν ἐν τῷ παρεόντι χρόνῳ; (*shall I speak or be silent?*). Od. κ, 431. ἄ δεῖλοι πόσ' ἔμεν; τί κακῶν ἱμείρετε τούτων; (*whither to go, i. e. whither are you to go?*).

d. Finally, the Inf. is used instead of the Opt., with αἶ γάρ, εἴδει, as the expression of a wish. Od. ω, 375, sq. αἶ γάρ, Ζεῦ τε πάτερ..., τοῖος ἐών τοι χθιδὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὁμοίῳ, ἐφ' ἐστιάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας. (instead of ἐφ' ἐσταίην κ. ἀμύνοιμι).

§ 307. *Nom., Gen., Dat., and Acc. with the Infinitive.*

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. Δέομαι σου εἰσεῖν. Συμβουλεύω σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι.

REMARK 1. So also κελεύειν, which signifies *to impel, to urge, hence to command (jubere)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. κελεύω σε γράφειν (*jubeo te scribere*).

2. When *predicative expletives*, consisting of adjectives or substantives, and referring to the personal object of the governing verb, are joined with the Infinitive, they are either put by *attraction* in the same case as the personal object, or in the *Accusative* without attraction.

(a) *Gen. with Inf.* Δέομαι σου προθύμου εἶναι (*I beg you to be zealous*). Δέομαι σου πρόθυμον εἶναι. X. H. 1. 5, 2. Κέρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γειέσθαι (*begged C. to be as zealous as possible in the war*). Her. 6, 100. Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι (*requested the Athenians to aid them*). If the Gen. is followed by the Inf. accompanied by a more definite expletive, this expletive is always put in the Acc., e. g. Lys. 118. δέομαι ὑμῶν καταψηφίσασθαι Θεομνήστου, ἐνδουμουμένους, ὅσος μοι ὁ ἀγὼν ἐστίν (*I pray you to condemn Th., considering, etc.*). Th. 1, 120. ἀνδρῶν ἀγαθῶν ἐστίν, ἀδικουμένους ἐξ εἰρήνης πολεμῶν (*it is the characteristic of brave men, when injured, to exchange peace for war*).

(b) *Dat. with Inf.* Συμβουλεύω σοι προθύμῳ εἶναι (*I advise you to be zealous*). Συμβουλεύω σοι πρόθυμον εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἂ εἶχον καὶ ἐξοπλισαμένοις προῖέναι. X. Hipparch. 7, 1. παντὶ προσήκει ἔρχοντι φρονίμῳ εἶναι (*it becomes every ruler to be prudent*). X. An. 1. 2, 1. Πενίφῃς ἦκειν παρήγγειλε λαβόντα τοὺς ἄνδρας (*com-*

manded Xenias to come, having taken men). 7. 1, 21. *νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι* (*you can show yourself a man*). X. Cy. 2. 1, 15. *ἔξεστιν ὑμῖν εἰ βούλεσθε, λαβόντα: ὄπλα εἰς κίνδυνον ἐμβαίνειν*

(c) *Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι. Κελεύω σε πρόθυμον εἶναι.

REM. 2. The *Acc.* in the examples under (a) and (b), may be explained by considering the object of the governing verb, e. g. *δέομαι ὑμῶν*, as being at the same time the *subject* of the *Inf.*, i. e. this object stands in a two-fold relation, being both the object of the governing verb, and the subject of the *Inf.* (see Rem. 3), e. g. *Δέομαι ὑμῶν [ὑμᾶς] βοηθοῦς γενέσθαι* (*I beg you that you will aid*).

REM. 3. Verbs which take the simple substantive object, in the *Gen.* or *Dat.*, sometimes take, in the construction with the *Inf.*, this object in the *Acc.*, the object of the governing verb and the subject of the *Inf.* being united in one. This construction is used when the *whole action* of a person and not the *person* himself, is made specially prominent. Lys. Fragm. S. 3, p. 144. *δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν* (*I beg therefore that you would pardon*). Th. 4, 97. *προαγορεύω αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν* (instead of *αὐτοῖς ἀπιούσιν ἀποφ.*), *I give orders that they, going out of the temple, should carry their effects with them*. So *παραγγέλλω, ἀπαγγέλλω, προστάττω, διακελεύομαι* σε ἀπιέναι. X. C. 4. 7, 1. *Σωκράτης αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς (τοὺς ὁμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο*. So also the verbs *εἰπεῖν, λέγειν, φράζειν, φωνεῖν* in the sense of *jubere*, are constructed with the *Acc.* and the *Inf.*, in the Attic poets. S. Ph. 101. *λέγω σ' ἐγὼ δόλφ φιλοκτήτην λαβεῖν*. Also *προσέκει, πρόπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι* with *Dat.* or *Acc. with Inf.*, *δεῖ, χρή* (§ 279, Rem. 4). The *Acc.* is necessary, when the statement in the sentence does not refer to a definite person, but is altogether general in its nature. Pl. Ion. 539, e. *οὐκ ἂν πρόποι γε ἐπιλήσμονα εἶναι ῥαψωδὸν ἄνδρα* (*it would not be fitting that a rhapsodist should be forgetful*).

3. Besides the case already mentioned, the *Acc. with the Inf.* is used in Greek, as in Latin, in the following case also. When a subject with its predicate, as *Ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ*, is made the object of our thought or will, the subject is put in the *Acc.* (*τὸν ἀγαθὸν ἄνδρα*) and the predicate in the *Inf.* (*εὐδαιμονεῖν*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν* (*I believe that the good man is happy*)). If the predicate is an adjective, participle, or substantive with *εἶναι γίνεσθαι*, etc. (§ 240, 2), as *Ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν*, then these words also are put in the *Acc.*, e. g. *Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι*.

4. But when the subject of the governing verb is at the same time the subject of the *Inf.* also, the subject of the *Inf.* is not expressed in Greek, as it is in Latin, by the *Acc.* of a personal pronoun, but is wholly omitted; and when adjectives or substantives stand with the *Inf.* as expletives of the predicate, they are put, by attraction, in the *Nom.*

Ολομαι ἁμαρτεῖν (*I believe I have erred, or that I have erred, credo me errasse*)
 Ολεις ἁμαρτεῖν (*you think that you have erred*). Ολεται ἁμαρτεῖν. Οϊόμεθα ἁμαρτεῖν.
 Ολομαι εὐδαίμων εἶναι (*I think I am happy, or that I am happy, credo me beatum esse*)
 Ολεις εὐδαίμων εἶναι. Ολεται εὐδαίμων εἶναι. Οϊόμεθα εὐδαίμονες εἶναι.
 Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν.

REM. 4. If, however, where the subject of the governing verb and of the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2. οἱ Αἰγύπτιοι ἐνόμιζον ἐωϋτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*). 1, 34. Κροῖσος ἐνόμιζε ἐωϋτὸν εἶναι πάντων ὀλβιότατον. But instead of ἐαυτόν, where there is a contrast between persons, αὐτός (= *se ipsum*) is likewise used, by attraction. Her. 7, 136. Ἐέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (*ipsum* instead of *se ipsum*) δὲ ταῦτα οὐ ποιήσειν. Th. 4, 28. Κλέων οὐκ ἔφη αὐτός, ἀλλ' ἐκείνον (Νικίαν) στρατηγεῖν. So also by means of attraction the personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, σφεῖς, are joined with the Inf. Ἐπομνύω σοι... ἢ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ (ἀποδανεῖν), *I swear to you that I would rather, etc.*, X. Cy. 6. 4, 6. Εἰ οἴεσθε Χαλκιδικὰς τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρδῶς οἴεσθε. Dem. Ph. 3, § 74 (*if you think that the Chalcidians will save Greece, and that you will escape the trouble of it, etc.*). (Οἱ ἐν Σάμῳ ἔφασαν) πόλιν σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῇ... καὶ δυνατώτεροι εἶναι σφεῖς... πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει, Th. 8, 76. — Sometimes the enclitic pronouns are used without any special emphasis. Pl. Rp. 400, b. οἶμαί με ἀκηκοέναι. — When the governing verb has an object, and this object is at the same time the subject of the Inf. also, then the Inf. merely (without the Acc.) is used, but the predicative expletives are put in the same case as this object. Οὐδ' ἂν τοῦτοῖς ἐπίστευον ἐμμένουσιν ἔσεσθαι, X. Cy. 3. 3, 55 (*I would not even trust these that they will be steadfast*). Οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὐδ' ἥδιον ἐμοῦ βεβιωκέναι, X. C. 4. 8, 6 (*to no one would I grant that he had lived better, etc.*). When the object of the governing verb is also the object of the Inf., this also is used only in the first place, but is omitted in the second. Σωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, X. C. 1. 2, 49 (*persuadens discipulis suis, se eos sapientiores reddere patribus*).

5. When the governing word is an oblique Case of a participle, the predicative expletives which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*veniebam ad aliquem eorum, qui se sapientes esse opinabantur*). Her. 1, 176. τῶν νῦν Λυκίων φαμένων Ξανθίου εἶναι οἱ πολλοὶ εἰσι ἐπήλυδες (*eorum Lyciorum, qui se Xanthios esse dicebant*). X. Cy. 6. 1, 34. (Κῦρος ἀνυγέλασεν) ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι (*at the one affirming that he was above the influence of love*).

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions: (a) of *willing* and the contrary [† 306, 1, (a)]; (b) of *thinking, believing, saying* [† 306, 1, (b)]; (c) of *causing, choosing, appointing, naming*

[‡ 306, 1, (c)]; (d) after impersonal verbs and expressions signifying *must*, *ought*, *should*, *it happens*, e. g. δέϊ, προσήκει, πρέπει, ἔξεστιν, ἐπικέες, καλόν, κακόν (etc.) ἔστιν, συμβαίνει.

Ἀστυάγης βουλόμενος τὸν παῖδα ὡς ἡδιστα δεῖπνεῖν προσήγαγεν αὐτῷ παντοδαπὰ βρώματα, X. Cy. 1. 3, 4. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, X. An. 1. 3, 6. Ἐλπίζω ἐκείνους ἐλθεῖν πρὸς σὲ μᾶλλον, ἢ πρὸς ἐμέ, X. Cy. 2. 4, 15. Τὸν μισθὸν ὑπισχνεῖτο αὐτοῖς ὀλίγων ἡμερῶν ἐκπλεων παρέσεσθαι, X. An. 7, 5, 9. Τὸν μὲν καλὸν κἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι τὸν καὶ πονηρὸν ἄδλιον, Pl. Gorg. 407, e. Κρεῖττον (sc. ἐστὶ) σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς ἀρκοῦντα ἔχειν, ἢ μόνον διαιτῶμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, X. C. 2. 3. 2.

REM. 5. With the impersonal verbs and expressions above mentioned, the *Acc. with the Inf.* is not to be regarded as the grammatical object, but as the *grammatical subject* of the sentence; but *logically*, i. e. in respect to the sense, the *Acc. with the Inf.* must even here be regarded as the object, and the impersonal expressions as transitive verbs, e. g. Δοκεῖ μοι (= νομίζω) Κῆρον σοφώτατον γενέσθαι. Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. εὐδαίμονα εἶναι, *felicem esse*, βασιλέα εἶναι, *regem esse*, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression personal, and referring it to the person of the subject. By this construction, the subject is rendered prominent; while in the construction of this *Acc. with the Inf.* the whole idea of the sentence is made the principal thing. This is the case: (a) with λέγεται, ἀγγέλλεται, ὁμολογεῖται and the like; (b) with δοκεῖ, *it seems*; (c) with συμβαίνει, *accidit*; where this last verb is used personally, the subject stands before it, while with the *Acc. and the Inf.* it follows the verb; (d) in the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἔστιν, etc.; (e) in the phrase τοσοῦτου δέω with the *Inf.* followed by ὥστε with the *Inf.* or *Ind.* (*tantum abest, ut — ut*) so far is it from, and πολλοῦ δέω with the *Inf.*

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. Her. 3, 124. ἐδόκει οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διός, χρίεσθαι δὲ ὑπὸ τοῦ Ἡλίου. X. An. 3. 1, 21. λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Pl. Phaed. 74, a. ἀρ' οὐδ' οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κἀδαρσις εἶναι οὐ τοῦτο ξυμβαίνει. — Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστὶ με τοῦτο πράττειν. Δίκαιός εἰμι εἶναι ἐλεύθερος. Her. 6, 12. ἐπίδοξοι τωὐτὸ τοῦτο πείσεσθαι εἰσι. X. Cy. 5. 4, 19. ἄξιοί γέ ἐσμεν τοῦ ἡγεγενημένου πράγματος τοῦτου ἀπολαῦσαι τι ἑγαδύν. Isocr. Paneg. 76, 168. τοσοῦτου δέουσιν ἐλεεῖν, ὥστε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς (so far are they from pitying, that they rather rejoice even, etc.).

REM. 7. The personal construction with the verbs δοκεῖν, εἰκέναι, λέγεσθαι and the like, extends also to clauses with ὥς, expressing comparison, as is the case in Latin with *ut videor*, *ut videris*, etc., instead of *ut videtur*. Pl. Rp. 426, b. οὐκ ἐπαινέτης εἰ, ἔφη ἐγώ, ὥς εἰκας, τῶν τοιούτων ἀνδρῶν (you do not praise, as it seems [instead of as you seem] such men). X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακόσiai ἄμαξαι (these chariots were four hundred, as it was said). 5. 3, 25. οἱ πολέμοιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2. On *ὅτι* and *ὥς* after *verba sentiendi* and *dicendi*, see § 329.

§ 308. II. *Infinitive with the Article.*

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all the relations, which are indicated by the Cases of the substantive with and without prepositions. On the contrary, it here also, as in the Inf. without the article [§ 305, (2)], retains the nature of a verb.

(a) Τὸ γράφειν, τὸ γράψαι, τὸ γεγραφέναι, τὸ γράψεν. (b) Τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιδυμεῖν, τὸ τοῖς πολέμοις μάχεσθαι. (c) Τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν (*honorable death*). Yet pronouns in the Neut. Sing., as attributive adjectives, are joined with the Inf., e. g. Plat. αὐτὸ τὸ ἀποθνήσκειν. By prefixing the article, whole sentences can be represented as one extended substantive-idea.

2. When the Inf., whether as a subject or object, has a subject of its own and predicative expletives, both the subject and expletives, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent* (§ 307, Rem. 5). When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressed, and the predicative expletives are put, by attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυμαστόν (*that men constituted as they are should err, is not strange*); here τὸ ἁμαρτάνειν which is the subject of ἐστί, has ἀνθρώπους for its own subject, and ὄντας as its predicative expletive. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα στέρησθαι λυπηρόν.

(b) Genitive: (a) as the object of verbs and adjectives or as an attributive of a substantive. X. An. 1. 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι (*just escaped being stoned to death*). Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ἄνθρωπον τοῦ πρόσηβον γενέσθαι (*as time advanced him to the period of [becoming a man] manhood*); here the Inf γενέσθαι, which is used as an object in the Gen., has its predicative expletive πρόσηβον in the Acc. 1. 5, 13. τί οὖν ἐστὶν ἢ τοῦ ἀλέξασθαι δικαιότερον, ἢ

-αὐ τοῖς φίλοις ἀρήγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. Very frequently τοῦ, τοῦ μή is used to denote a purpose, object: in order that, in order that not [§ 274, 3, (a)], since by the language, as is frequently the case, that which calls forth the action, is substituted for that which is to be done, or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ (in order that his revenues might come in better). X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστερὰν (οἶνον) ἐγχέμενοι καταφθοῦσι, τοῦ δὲ, εἰ φάρμακα ἐγχέοιεν, μὴ λυσιτελεῖν αὐτοῖς (in order that it may not be well for them, if they mingle poison with it). 6, 40. τοῦ μὴ διαφεύγειν τὸν λόγον ἐκ τῶν δικτύων σκοποῦς καθίστης. (β) With prepositions, e. g. ἀντί, instead of, or in the sense of the Latin tantum abest, ut — ut, ἐκ, from, in consequence of, μετὰ, in connection with, πρό, for, περί, in order that, especially ἕνεκα and ὑπὲρ in connection with μή, in order that not, in order not; also ἄνευ and χωρίς, without, μέχρις, until. Th. 1, 69. ἀντὶ τοῦ ἐπελθεῖν (invadere) αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγησίλαος ἀντὶ τοῦ ἐπὶ Κάρϊαν εἶναι, εὐθὺς τὰναντία ἀποστρέψας ἐπὶ Φρυγίας ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιάειν θανάτῳ ἀποδυνήσκειν.

(c) Dative: (a) As the object of single verbs and adjectives, e. g. ἀπιστῶ, πιστεύω, ζοικα, ὁμοιος, ἀναντίος, very often as the instrumental Dat. X. Ap. 14. ἀπιστοῦσι τῷ ἐμὲ τιμῆσθαι ὑπὸ δαιμόνων (do not believe in my having been honored, that I have been honored). Pl. Phaed. 71, c. τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγρηγορεῖναι τὸ καθεύδειν; (is there something opposite to living, as sleeping is to waking). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι (seems to differ from other animals in this, that). (β) With prepositions: ἐν, in, ἐπὶ, on the condition that, in order that, because, πρόσ, besides. Pl. Gorg. 456, e. παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις (τοῖς δπλοῖς) πρὸς τοὺς πολεμίους (they put them [arms] into their hands in order that they might use them aright). S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative: (a) Sometimes as the object of transitive verbs. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποδυνήσκειν οὐδεὶς φοβεῖται (no one fears death itself). (β) With prepositions: ἐπὶ, εἰς, πρόσ, in order that, in order to, in relation to, κατὰ, in relation to, παρά, in comparison, especially διὰ, on account of, because that. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν) (was trained to have moderate desires). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ. With attraction: X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος (on account of its being immortal, because it is immortal); here ἀθάνατος is attracted into the case of ἀρετῇ, instead of being in the Acc. Cy. 1. 4, 3. ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτάτο), διὰ τὸ ἀγχινοῦς εἶναι ταχὺ ἀπεκρίνετο (because he was fond of learning).

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ,

even when they would have their object, if a substantive, in the Gen. The addition of the article gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. Th. 3, 1 τὸν πλείστον ὄμιλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοεργεῖν (εἰργεῖν τινά τινος). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. As the Acc. of a substantive, so also the Inf. with the Acc. of the article, is used in *exclamations* and *questions implying indignation*. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκεῖνος παρὸν ἀνιάδεις εἶπε πρὸς αὐτόν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (*that I have just now been called hither!*). Without the article: Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαόφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. εἶναι which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a *state* or *condition*, e. g. τὸ νῦν εἶναι, the *present state, condition*, and as an adverbial expression, *with respect to*, or *according to the present state of affairs*, *pro praesenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*. X. An. 1. 6. 9. τὸ κατὰ τοῦτον εἶναι (*so far as he is concerned*). H. 3. 5, 9 τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολώλατε (*so far as it depends on them*).

§ 309 B. The Participle.

1. The Participle represents the idea of the verb as an *adjective* idea, and is like the adjective, both in its form and in its attributive use; for it has three genders, and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number, and Case. The Participle denotes either an active or passive *condition*, but the adjective, a *quality*.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb:

(a) The participle has different forms to denote the different *circumstances* of the action: *duration*, *completion*, and *futurity*, e. g. γράφων, *writing*, γεγραφώς, γράψας, *one who has written*, γράψων, *one who will write* (§ 257, Rem. 3);

(b) The participle has Act., Mid., and Pass. forms, e. g. γράψας, γραψάμενος, γραφείς.

(c) The active and middle (deponent) participle governs the same Case as its verb, e. g. γράφων ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μαχόμενος τοῖς πολέμοις.

3. The participle is used as follows :—

(a) Either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς or ὁ παῖς ὁ γράφων, the *writing boy*; or in connection with εἶναι, as a predicate (§ 238, Rem. 5), e. g. τὸ ρόδον ἀνθοῦν ἐστίν (*the rose is blooming*).

(b) As the complement of the verb, e. g. Ὁρῶ τὸν παῖδα τρέχοντα.

(c) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by the relative *who, which*, and the verb, e. g. Γυνή τις ὅρνυ εἶχε καθ' ἐκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν (*a hen laying, or which laid an egg daily*).

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν (*said laughing, or laughingly*).

REMARK. As the use of the participle, mentioned under 3, (a), is explained in §§ 264, 1. and 238, Rem. 7, and as No. (c) has no further difficulty, only the usage mentioned under 3, (b) and (d) now remains to be considered.

‡ 310. I. *The Participle as the complement of the verb.*

1. As the participle is an *attributive*, and consequently expresses an action as already attached or belonging to an object, only those verbs can take a participle for their complement which require, as a complement, an action, in the character of an *attribute*, so attached or belonging to an object, that this object appears in some action or state. The action or state denoted by the participle is, therefore, usually *prior* to that denoted by the verb with which it is connected, sometimes *coincident*.

2. The construction is here evident. The Participle agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. Ἀκούω Σωκράτους and ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον. Χαίρω σοι and χαίρω σοι ἐλθόντι. Ὁρῶ ἄνθρωπον and ὁρῶ ἄνθρωπον τρέχοντα.

3. But when the subject of the principal verb is at the same time its object also, as Οἶδα (ἐγὼ) ἑμαυτὸν θνητὸν ὄντα, then the personal pronoun, which would denote the object, is omitted, and the participle is put, by means of attraction, in the same Case

as the subject of the principal verb, i. e. in the Nom. (Comp. † 307, 4), e. g. οἶδα θνητὸς ὢν. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is *expressed*, when the subject as an object is to be made *emphatic*. Comp. † 307, Rem. 4. X. Cy. 1. 4, 4. οὐχ, ἃ κρείττων ᾔδει ὢν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εἰ ᾔδει ἑαυτὸν ἦτονα ὄντα, ταῦτα ἐξήρχε. 5, 10. περιεῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους (*they permitted themselves to become enfeebled by old age*).

REM. 2. With σύννοια, συγγιγνώσκω ἑμαυτῷ, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if the participle refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. σύννοια (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας or σύννοια ἑμαυτῷ εὖ ποιήσαντι (*I am conscious that I have done well*). Pl. Apol. 21, b. ἐγὼ ξύνοια ἑμαυτῷ σοφὸς ὢν (*I am conscious that I am wise*). 22, d. ἑμαυτῷ ξυνήδειν οὐδὲν ἐπισταμένῳ. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat., e. g. σύννοιά σοι εὖ ποιήσαντι, — X. S. 4, 62. τί μοι σύνοισθα τοιούτων εἰργασμένῳ; (*quid me tale commisisisse scis?*), or (though more seldom) the substantive is put in the Dat., but the participle in the Acc., e. g. ἐγὼ σοι σύννοια εὖ ποιήσαντα. X. O. 3, 7. ἐγὼ σοι σύννοια ἐπὶ μὲν κωμῳδῶν θείαν καὶ πάνυ πρῶτ' ἀνιστάμενον, καὶ πάνυ μικρὰν ἐδδόν βαδίζοντα καὶ ἐμὲ ἀναπεύδοντα προθύμως συνδεῖσθαι. Also λαμβάνω ἑμαυτὸν ποιῶν τι (*I conceal myself doing something, i. e. I do something secretly*). X. An. 6. 3, 22 (οἱ ἱππεῖς) ἔλαθον αὐτοὺς ἐπὶ τῷ λόφῳ γενομένοι (*reached the height unobserved*). — With εἰσκέναι, to appear, to seem, to be like, and ὁμοιον εἶναι, the participle in relation to the subject, sometimes stands in the Nom., though more frequently in the Dat., and with ὁμοιον εἶναι, in the Dat. almost without an exception. X. H. 6. 3, 8. εἰσέκατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι. An. 3. 5, 13. ὁμοιοὶ ἦσαν θαυμάζοντες. Pl. Menon. 97, a. ὁμοιοὶ ἐσμεν οὐκ ὁρθῶς ὁμολογηκόσι. Rp. 414, c. εἰκας, ἔφη, ὁκνοῦντι λέγειν. See † 311, 9.

4. The verbs and expressions, with which the participle is used as a complement, are the following: —

(a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι (*to know*), ἐπίσταςθαι (*to know*), μανθάνειν (*to perceive*), γιγνώσκειν (*to know*), ἐνθυμεῖσθαι (*to consider*), πυνθάνεσθαι (*to perceive*), αἰσθάνεσθαι, μμνήσκεισθαι, ἐπιλανθάνεσθαι, etc.

Th. 1, 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγεγῆσθαι (*we see that we are unable, etc.*). Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. when one hears with his own senses, or with the Acc. when one learns by hearsay. X. C. 2. 4, 1. ἤκουσα Σωκράτους περὶ φίλων διαλεγόμενου (*I heard Socrates discoursing concerning friends*). H. 4. 8, 29. ἤκουσε τὸν Θρασύβουλον προσιόντα (*he heard that Thrasybulus was coming*). Cy. 1. 4, 23. Καμβύσης ἤκουσεν ἀνδρὸς ἤδη ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς ὢν (*I know that I am mortal*). Οἶδα ἄνθρωπον θνητὸς ὄντα. Her. 3, 1. ὃ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμέσιοις οὐ μανθάνεις (*do you not see that you have been deceived?*). 40. ἡδὺ πυνθάνεσθαι ἄνθρωπον

φίλον καὶ ξεῖνον ἐδ' ἐπρήσσοντα. X. Cy. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συρίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἴσθωνται ἔρχειν αὐτῶν ἐπιχειροῦντας (κῆμον they know are endeavoring to rule them). With the Gen. [§ 273, 5, (e)]. 4. 4, 11. ἦσθῃσαι οὖν πρότε μὲν ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) Verba declarandi, i. e. verbs which signify *to declare, to show, to make clear*, and the like, e. g. δεικνύναι (*to show, to exhibit*), δηλοῦν, δῆλον ποιεῖν, φαίνειν (*to show*), φαίνεσθαι (*to show one's self, appear*), δῆλον and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, (*to prove, to convict*), ἀλίσκεσθαι (*to be convicted*), ποιεῖν (*to represent*), εὐρίσκειν (*to find*), etc.

Pl. Phaed. 101, c. ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (*the soul appears to be immortal*). Her. 6, 21. Ἀθηναῖοι δὲ δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει (*made it evident that they were exceedingly grieved on account of the capture of Miletus*). Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷόν τ' ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν (*the poets can represent the gods both conversing, etc.*). Dem. Aph. 1. 819, 20. ῥαδίως ἐλεγχθήσεται ψευδόμενος (*will easily be convicted [that he falsifies] of falsehood, or if he falsifies*).

REM. 3. Instead of the impersonal phrases δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *apparet*, the Greek uses the personal construction (comp. § 307, Rem. 6), e. g. δῆλός ἐστι, φανερός εἰμι, φαίνομαι τὴν πατρίδα ἐδ' ποιήσας (*I am evident having done well, i. e. it is evident that I have done well for my country*). X. An. 2. 6, 23. στέργων φανερός μὲν ἦν οὐδένα, ὅτε δὲ φαίη φίλος εἶναι, τούτῳ ἐνδηλός ἐγίγνετο ἐπιβουλεύων (*he was evident loving no one, i. e. it was evident that he loved, etc.*). Pl. Apol. 23, d. κατὰ δῆλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

(c) Verba affectuum, i. e. verbs which denote an affection or state of the mind, e. g. χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν (*to be content*), ἄχθεσθαι, ἀγανακτεῖν, αἰδεῖσθαι and αἰσχύνεσθαι (*to be ashamed*), μεταμελεῖσθαι, μεταμελεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς φέρειν, etc.

X. II. 6. 4, 23. ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς (*rejoices to make the small great*). Hier. 8, 4. διαλεγόμενοί τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ Ἰσοῦ ἡμῶν οὖσι (*we are proud to converse with those preferred in honor, etc.*). Th. 1, 77. ἀδικοῦμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιάζόμενοι (*men are more indignant when they are injured than when they suffer violence*). 4, 27 (οἱ Ἀθηναῖοι) μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι. 5. 35. τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδοκότες. Eur. Hipp. 8. τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπὸ (*rejoice to be honored*). Χαίρω σοι ἐλθόντι (*I rejoice that you have come*). Pl. Rp. 475, b. ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν.

(d) Verbs signifying *to be satisfied with, to be pleased with, to enjoy, to be full of*, e. g. *τέρπεσθαι, ἐμπίπλασθαι, μεστὸν εἶναι*, and the like.

Od. α, 369. *νῦν μὲν δαινύμενοι τερπόμεθα* (*let us delight ourselves in feasting*). Π. ω, 633. *ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες* (*when they were satisfied at looking at each other*). S. O. C. 768. *μεστὸς ἦν θυμούμενος*. Eur. Ion. 924. *οὐ τοι σὸν βλέπων ἐμπίλαμαι πρόσωπον*. Her. 7, 146. *ἐπεὶ ταῦτα θεεύμενοι ἔωσι πλήρεις*.

(e) Verbs signifying *to overlook, to permit, to endure, to persevere, to continue*, also *to be weary, to be exhausted*, e. g. *περικαθ- εἰς- ἐφορᾶν, προίεσθαι* (*to neglect, to permit*), *ἀνέχεσθαι, καρτερεῖν, ὑπομένειν, λιπαρεῖν* (*perseverare*), *κάμναι, ἀπειπεῖν*, etc.

Her. 7, 168. *οὐ περιοπτέη ἐστὶ ἡ Ἑλλὰς ἀπολυμένη* (*Hellas is not to be permitted to be destroyed*). 101. *εἰ Ἕλληνες ὑπομενέουσιν χεῖρας ἐμὰ ἀνταειρόμενοι* (*will venture to withstand me*). 9, 45. *λιπαρέετε μένοντες* (*continue to remain*). 3, 65 (*ὕμιν ἐπισκῆπτω*) *μὴ περιιδεῖν τὴν ἡγεμονίην αὐτῆς ἐς Μήδους περιελθοῦσαν* (*not to permit the hegemony to return again to the Medes*). Isocr. Archid. 125, 47. *ἀπείποισιν ἂν ἀκούοντες τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν* (*we should be weary of hearing and speaking*). An. 5. 1, 2. *ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος* (*I am weary of rucking up, walking, running, etc.*). Th. 1, 86. *τοὺς ξυμμάχους οὐκ ἐπιψόμεθα ἀδικουμένους* (*will not permit the allies to be injured*). 2. 73. *Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους*. Pl. Gorg. 470, c. *μὴ κάμης φίλον ἄνδρα εὐεργετῶν* (*do not be weary of doing good to a friend*). For *ἀνέχεσθαι* with the Gen., see § 275, 1.

(f) Verbs signifying *to begin and cease, cause to cease, to omit, to be remiss*, e. g. *ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεδέεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν*, etc.

Her. 6, 75. *Κλεομένης παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημῶν ἑωττὸν λωβόμενος* (*began to mutilate himself*). *Παύω σε ἀδικοῦντα* (*I cause you to cease doing wrong*). *Παύομαι σε ἀδικῶν* (*I cease to do wrong to you*). X. O. 1, 23. (*αἱ ἐπιθυμίαι*) *αἰκίζόμεναι τὰ σώματα τῶν ἀνδρῶν καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν* (*never cease to torment*). *Καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων* (*to omit in speaking*). *Ὁ ἀγαθὸς οὐκ ἐλλείπεται εὖ ποιεῖν τοὺς εὐεργετοῦντας ἑαυτὸν* (*does not fail to do good to his benefactors*). Pl. Phileb. 26, b. 186, b. *ἔρξομαι ἀπὸ τῆς ἱατρικῆς λέγων*. Menex. 249, b. *τοὺς τελευτήσαντας τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις)*.

(g) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err*, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὖ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὖ ἐποίησας ἀπικόμενος (you did well in coming, that you came). Th. 1, 53. ἀδικεῖτε πολέμου ἔρχοντες καὶ σπονδὰς λύοντες (you do wrong in beginning war, etc.). 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Πλαταιέων στρατεύοντες. Ἀμαρτάνεις ταῦτα ποιῶν (you are in fault in doing this). Pl. Phaed. 60, c. εὖ γ' ἐποίησας ἀναμνήσας με (you did well in reminding me). X. Hier. 11, 14. sq. πάντας (τοὺς φίλους) πειρῶ νικᾶν εὖ ποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι (to endeavor to excel all in doing good). An. 2. 3, 23. οὐχ ἡττησόμεθα εὖ ποιοῦντες (we will not be inferior in acts of kindness).

(h) The verbs πειρᾶσθαι (especially in Herodotus), *to try or attempt something*, παρασκευάζεσθαι (usually with ὥς and the Fut. Part.), and the Ionic phrases πολλός εἰμι, ἔγκειμαι, γίγνομαι, *to be urgent about, to lay it to heart, to consider important*.

Her. 7, 9. ἐπειρήθην ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους (I attempted to march against). Pl. Phileb. 21, a. ἐν σοὶ πειρώμεθα βασανίζοντες ταῦτα (let us try to examine these). Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντες (were preparing to wage war). Without ὥς: 18 (οἱ Πελοποννήσιοι) προσβολὰς παρεσκευάζοντο ποιησόμενοι. X. H. 4. 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γέλων πολλὰς ἐνέκειτο λέγων (spoke urgently). 9, 91. πολλὰς ἦν λισσόμενος ὁ ξείνος (entreated earnestly, was all entreaties). 1, 98. Διῖόκης ἦν πολλὰς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος (was much praised). 7. 10, 3. παντοῖοι ἐγένοντο Σκύθαι θεόμενοι Ἰώνων λῦσαι τὸν πόρον (earnestly entreated the Ionians to break down the bridge).

(i) Certain expressions, mostly impersonal, e. g. *it is fit, useful, profitable, good, agreeable, shameful, it is to my mind*, and the like.

Πρέπει μοι ἀγαθῷ ὄντι and ἀγαθῷ εἶναι (it is proper for me to be good). Th. 1, 118. ἐπηρώτων τὸν Δεόν, εἰ (sc. αὐτοῖς) πολέμουσιν ἕμεινον ἔσται (whether it will be better for them to engage in war). Pl. Alcib. 1, 113, d. σκοποῦσιν, ὅποτέρᾳ συνοίσει πράξασιν. After these expressions, however, the Inf. is more frequent, since the action of the dependent verb is not considered as already attached or belonging to the person, but as first resulting from the action implied in the above impersonal expressions.

(k) The verb ἔχειν, in the sense of *to be in a condition or state*, has an active, middle, or deponent participle joined with it, in

order to express the *continued condition* of the action (similar to the Latin *aliquid pertractatum habere*).

Her. 3, 65. δόλω ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι (properly, *they have themselves as those who have acquired the hegemony, i. e. they have acquired and still possess, comp. principatum PARTUM HABENT*). X. An. 1. 3, 14. πολλὰ χρήματα ἔχομεν ἀνηρπακότες (*we have plundered much property and still have it*). 4. 7, 1. χωρία φέκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι (*into which having conveyed all their provisions they had them there, or, as this idiom is more commonly expressed in English, into which they had conveyed their provisions*). Dem. Phil. 3. 113, 12. καὶ φέρως πρῶτον ὥς φίλος εἰς Θερταλίαν ἐλθὼν ἔχει καταλαβών. (On the contrary, ἔχω λέγειν, *I can say*).

(!) Finally, the participle is used as a complement with the following verbs: (α) τυγχάνω, *to happen*; (β) λανθάνω, *to be concealed*; (γ) διατελῶ, διαγίγνομαι, διάγω, *to continue*; (δ) φθάνω, *to come before, to anticipate*; (ε) οἶχομαι, *to go away, to depart*. In English, most of these verbs are often rendered by an adverb, and the participle connected with them, inasmuch as it contains the principal thought, by a finite verb.

Her. 1, 44. ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων (*Croesus nourished the murderer of his son UNWITTINGLY, WITHOUT KNOWING IT*). Διδάσκω, διατελῶ, διαγίγνομαι καλὰ ποιῶν (*I ALWAYS, CONTINUALLY do what is honorable*). 1, 157. ᾗχετο φεύγων (*he fled away*). 6. οἶχομαι φέρων (*I carry away*). Th. 4, 113. ἔτυχον ὄπλιται ἐν τῇ ἀγορῇ καθεύδοντες ὡς πεντήκοντα (*about fifty hoplites were THEN, JUST THEN sleeping in the agora, happened to be, were by chance, sleeping*). Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can sometimes be translated by *just, just now, just then, by chance*; often it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἕλλον φθάσαι τοῦτο ποιήσαντα (*it was difficult for another to do this before him, or to anticipate him in doing it*). Her. 4, 136. ἐφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἐπικόμενοι (*anticipated the Persians much in coming to the bridge, came to the bridge long before the Persians*). Also the conjunction πρὶν ἢ (or ἢ alone) with the Inf. can follow φθάνειν, e. g. Her. 6, 116. ἐφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἔκειν (*they arrived before the barbarians came*). Ὁ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely — when, no sooner — than*, e. g. Isocr. Paneg. 58, 86 (οἱ Λακεδαιμόνιοι) οὐκ ἐφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἑλλων ἀμελήσαντες ἦκον ἡμῖν ἀμυνοῦντες (*the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard when, etc.*). So in the phrase, οὐκ ἂν φθάνοις ποιῶν τι (*you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly*). X. C. 2. 3. 11. οὐκ ἂν φθάνοις

λέγων; (you could not be too quick in speaking = speak quickly). 3. 11, 1. οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες; (will you not follow immediately? = follow immediately). οὐκ ἂν φθάνοις περαίνων; (= statim reliqua conclude).

REM. 4. With λανθάνειν and φθάνειν, the relation is sometimes reversed, the participles of these verbs being used as the complement of the governing verb. X. Cy. 3. 3, 18. φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (we ravage their country, anticipating them = we anticipate them in ravaging their country). 6. 4, 10. ἡ δὲ λαθοῦσα αὐτὸν συνεφέπετο (she followed unknown to him).

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an essential word; thus after Verba sentiendi and declarandi, e. g. Dem. Ph. 1. 45, 18. εἰδὼς εὐτρεπεῖς ὑμᾶς (knowing that you are ready). 54, 41. εἰδὼς ἐν Χερσονήσῳ πύθῃσθε Φίλιππον (sc. ὄντα, if you should learn that Philip is in, etc.); very often with φαίνομαι, not seldom also with τυγχάνω, ἔστω, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.

† 311. Remarks on the interchange of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν with a Part., implies both a direct perception by one's own senses, and an indirect one, though certain and well-grounded; with the Inf., it implies only an indirect perception obtained by hearsay, e. g. Ἀκούω αὐτοῦ διαλεγομένου (i. e. ejus sermones auribus meis percipio). Καμβύσης ἤκουσε τὸν Κῦρον ἀνδρὸς ἤδη ἔργα διαχειριζόμενον. See † 310. 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κῦρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν καγαθὸν αὐτὸν εἶναι.
2. Εἰδέναι and ἐπίστασθαι with the Part., to know; with the Inf. to know how to do something, to be able. Οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος (I know that I honor the gods); but Eur. Hipp. 1009. ἐπίσταμαι θεοὺς σέβειν (I know how to honor the gods, I can honor the gods). S. Aj. 666. εἰσόμεσθα μὲν θεοῖς εἶκειν. — Also νομίζειν in the sense of to be assured, to know (εἰδέναι), has a participle connected with it; still this occurs very rarely. X. An. 6. 6, 24. νόμιζε δ', εἰ μὲν νῦν ἀποκτείνῃς . . ἄνδρα ἑταῖρον ἀποκτείνων (be assured that, if you slay me, you slay a good man).
3. Μανθάνειν with the Part., to perceive; with the Inf. to learn. Μανθάνω σοφὸς ὢν (I perceive that I am wise); σοφὸς εἶναι (I learn to be wise). X. Cy. 4. 1, 18. μαθήσονται ἐναντιοῦσθαι (τοῖς πολεμοῖς).
4. Γινώσκειν with the Part. to know, to perceive; with the Inf. to learn, to judge, to determine. Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας (I know, I perceive that the prize-fights are useful, but ἀγαθοὺς εἶναι, I judge that, etc.). X. Apol. 33 (Ξακράτης) ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖσσον εἶναι (judged that it was better for him to die than to live longer). Isocr. Trap. 361, d. ἔγνωσαν Πασίωνα ἑμοὶ παραδοῦναι τὸν παῖδα (they concluded to give up, etc.).
5. Αἰσθάνεσθαι with a Part. to perceive, to observe, to understand, to learn; with the Inf. to think, to imagine (opinari). Αἰσθάνομαι σε μέγα παρὰ βασιλεῖ δύναμενον (I perceive that you have great influence with the king)

Th. 6, 59. αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι 5, 4. οὐκέτι ἐπὶ τοὺς ἄλλους ἔρχεται, αἰσθόμενος οὐκ ἂν πείδειν αὐτοὺς (OPINANS, se iis non esse persuasurum).

6. Πυνθάνεσθαι with a Part. *to hear, to perceive*; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν. Πυνθάνομαί σε λέγοντα (*I hear you saying*). Lys. Nicom. 184, 17. πυνθάνομαί τε αὐτὸν λέγειν, ὥς ἀσεβῶ καταλύων τὰς θυσίας (ἐκ ἀλίας αὐδισί). X. H. 1. 4, 11. ἀνῆχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν. Th. 5, 55. πυνθόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
7. Μεμνήσθαι with a Part. *to be mindful, to remember*; with the Inf. *to contemplate doing something, to intend, to endeavor*. Μέμνημαι εἰς ποιήσας τοὺς πολίτας (*I remember to have done good*); εἰς ποιῆσαι (*I strive, wish, to do good*). X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι (*remember, strive, to be a man*). Cy. 8. 6, 6 (οἱ σατράπαι) ὅτι ἂν ἐν τῇ γῇ ἐκδότῃ κἀλλῷ ἢ ἀγαθῷ ᾖ, μεμνήσονται καὶ δεῦρο ἀποπέμπειν. S. 4, 20. μεμνήσθῃ διακριθῆναι περὶ τοῦ κάλλους (*thou wilt prepare to contend with me*).
8. Φαίνεσθαι with a Part. *to appear, apparere, to show one's self*; with an Inf. *to seem, videri*. Ἐφαίνετο κλαίων (*it was evident that he wept, or in English we often use the adverb, evidently: he evidently wept; ἐφαίνετο κλαίνειν (he seemed to weep)*). X. S. 1, 15. καὶ ἅμα λέγων ταῦτα ἀπεμύττετό τε (ὁ γελοιοποιὸς) καὶ τῇ φωνῇ σαφῶς κλαίνειν ἐφαίνετο (*he seemed to weep, but did not weep*).
9. Ἐοικέναι with a Part. in the Nom. *to appear*; with a Part. in the Dat. *to be like* (§ 310, Rem. 2); with the Inf. *to seem*; Ἐοίκατε τυραννίσαι μᾶλλον, ἢ πολιτείας ἡδόμενοι (*you appear to enjoy, you evidently enjoy, etc.*) (comp. No. 8). Pl. Rp. 444, c. εοικας ὀκνοῦντι λέγειν (*you are like one in doubt in speaking = you seem to speak like one in doubt*). X. Hier. 7. 1. εοικεν ἔφη, μέγα τι εἶναι ἡ τιμὴ (*honor seems to be something important*). Cy. 1. 4, 9. ποίει, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν εοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events; with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλεθ' ὅτι Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῖχος πολιορκῶν (a settled fact). X. Cy. 1. 5, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (*whether he had made an actual irruption or not, is uncertain*).
11. Δεικνύναι and ἀποφαίνειν with a Part. *to show, to point out*; with an Inf. *to teach*. Ἐδειξά σε ἀδίκησαντα (*I showed that you had done wrong*). X. An. 2. 3, 14. ἀφίκοντο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια (*where they pointed out to them that they might obtain provisions*). Dem. Cor. 271, 135. (ἡ βουλὴ Ἀισχίνην) καὶ προδότῃν εἶναι καὶ κακόνουν ὑμῖν ἀπέφαινον (*docuit*). But the Inf. is likewise used with δεικνύναι, when the object of this verb is not to be represented as something perceived, but only as something possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδειξάι, σὺ μὲν χρηστο. τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φαῦλός τε καὶ οὐκ ἕξιός ἐνεργείας.
12. Δηλοῦν with a Part. *to make evident, to show*; with an Inf. *to say, to announce, to command*. Δηλώ σε ἀδικοῦντα (*I make it evident or show that you do wrong*). X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὥς πρὸς σύμμαχον αὐτὸν παρῆναι (*edixit, ut adessent*).
13. Ποιεῖν with a Part. *to represent* (§ 310, 4, (b)); with an Inf. (a) *to cause, (b) to suppose, to assume*. Ποιῶ σε γελῶντα (*I represent you laughing*). Ποιῶ σε γελᾶν (*I cause you to laugh*). Pl. Symp. 174, c. ἄκλητον ἐποίησεν (Ὀμηρος) ἐλθόντα τὸν Μενέλεων ἐπὶ τὴν Δοίονην (*represents*

Menelaus coming unbidden to the feast). X. An. 5. 7, 9. ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἡκεῖν εἰς Φᾶσιν (*I will suppose, I will put the case, will assume, that you having been deceived come to Phasis*).

14. Αἰσχύνοσθαι and αἰδεῖσθαι with a Part. *to be ashamed on account of something which one does*; with an Inf. *to be ashamed or afraid to do something, to abstain from doing something through fear or shame, to be prevented from doing something by shame*. Αἰσχύνομαι κακὰ πράττων τὸν φίλον (*I am ashamed of doing evil, or that I do evil to a friend*); αἰσχύνομαι κακὰ πράττειν τὸν φίλον (*I am prevented by shame from doing evil, etc.*). X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μένητε παρ' ἐμοῖ ἀποδώσω, τοῦτο, εὖ ἴστε, ὅτι αἰσχυνοίμην ἂν εἶπεῖν. S. Aj. 506. αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γήρᾳ προλείπων. X. S. 8, 33. τούτους γὰρ ἂν ἔφη αἰεσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοὺς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνδεῖη τὸν κακὸν σύσκηρον παραλαβεῖν.
15. Περιεῖν [§ 310, 4, (e)] is sometimes, though seldom, constructed with an Inf. also, without any marked difference, as συγχωρεῖν, εἶν, e. g. Th. 4, 48. οὐδ' εἰσιέναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδένα (*they said they would not permit any one to enter*). Ἐπιτρέπειν, *to permit*, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν (*permitted the Greeks to plunder*). Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of *audere*, are constructed with the Inf. Her. 7, 139. καταμείναντες ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι (*dared to withstand the enemy making an incursion into their country*).
16. Ἀρχεσθαι with a Part., when it has the meaning *to be in the beginning of an action* (in contrast with the middle or end of an action), or also when *the way and manner, in which the beginning of an action takes place, is to be stated*; with an Inf., *to begin to do something, to commence (something intended, aimed at)*, Ἡρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. Ἡρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8. 8, 2. ἔρξομαι διδάσκων ἐκ τῶν δειῶν. C. 3. 1, 5. πόθεν ἥρξατό σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν ἥρξω μανθάνειν. 6, 3. εἶπον ἡμῖν, ἐκ τίνος ἔρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. Ἀθηναῖοι ἀπὸ τῶν πατέρων ἔρχονται καταφρονεῖν τῶν γεραιτέρων.
17. Παύειν with the meaning *to hinder*, is constructed with an Inf., e. g. Pl. Rp. 416, c. τὰς οἰκήσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτοὺς κτλ.
18. Πειρᾶσθαι with a Part., *to make trial of anything, to practise* [§ 310, 4, (h)]; still this construction is rare; with the Inf. *to attempt to do something*; παρασκευάζεσθαι is very often also connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι, is constructed with the Acc. and Inf. Her. 3, 124. παντοῖη ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεια (*she used every expedient, etc.*).

REMARK. By comparing § 306 with § 310, it will be seen that the Inf., as a complement of the verb, denotes something *aimed at, intended, something effected*, while the participle, inasmuch as the idea expressed by it is prior to, or coincident with that of the verb with which it is connected, implies the *actual existence* of the idea designated by it. The participle, therefore, implies that the action denoted by it actually takes place, while the Inf. does not.

§ 312. *The Participle used to express Adverbial or Circumstantial Relations.*

1. In the second place, the Part. is used to denote such an attributive qualification of a substantive, as will, at the same time, define the predicate of the sentence more exactly. In this case, the Part. expresses the adverbial relations of *time, cause, motive or purpose, condition and concession, manner.*

The English often uses a Part. in this case, e. g. *he said laughing* (γελάων); *the city, besieged by the enemy, suffered much distress* (πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη). Instead of the Part., the English often uses either a subordinate clause with the conjunctions *when, after, while, since, because, as, inasmuch as, in order to, if, although,* or a substantive with a preposition, e. g. *Κύρος τὴν πόλιν ἐλὼν ἀνῆλθεν* (*after Cyrus had taken the city, he returned, or after taking the city, etc.*).

2. In English we often translate the participle by a verb, connecting it with its own clause by one of the above-named conjunctions, using as a subject either the word with which the participle agrees, or a pronoun referring to it.

Οἱ πολέμοι φυγόντες ὑπὸ τῶν πολεμίων ἐδιώχθησαν (WHEN the enemy FLED, THEY were pursued by the enemy, or the enemy FLED AND were pursued). Τοῖς Πέρσαις εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν (WHEN the Persians MADE an irruption into the country, the Greeks went out against them).

3. In the examples given under No. 2, the participle always agrees with a substantive or pronoun which is connected with the principal verb, either as subject or in some other relation, and may then be called the *dependent* participle. But very often the substantive with which the participle agrees has no connection with any verb, but stands alone in the Genitive. This is called the *Genitive absolute* or *independent*, because it has no grammatical connection with any other word in the sentence.

X. O. 4, 2. τῶν σωμάτων δηλυνόμεων, καὶ αἱ ψυχὰς πολὺ ἀρρωστώτεραι γίνονται (*when the bodies are exhausted, the animal spirits become weaker*).

REMARK 1. The Genitive absolute can never be used when the action refers to the subject; in this case the participle must always be made to agree with the subject. It is otherwise in Latin, on account of there being no active participles in the past tense; the Latin must, therefore, use the Abl. Absolute, even when the action refers to the subject, e. g. οἱ στρατιῶται τὴν πόλιν καθελόντες εἰς τὸ στρατόπεδον ἀνεχώρησαν (*milites, URBE DIRUTA, in castra se receperunt, after the soldiers had taken the city, they returned to the camp*). In this

example, the actions denoted by the participle and the verb, both refer to *στρατιῶται*, and therefore the Gen. Absol. could not be used.

REM. 2. The reason why the Greeks chose the Gen. absolute, has been seen in treating of the Gen., § 273, Rem. 11. Subordinate clauses also may be used instead of the participial construction, either for the sake of greater emphasis, or for perspicuity.

4. The Participle as described under 2 and 3, is used to denote:—

(a) A *specification of time*, where the English uses subordinate clauses, with the conjunctions *when, while, during, after, since*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀπαλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*after wasting their money, after, when they had wasted*). An. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνδύμημα χαλεπὸν ἔδοκεῖ (*when the generals heard this, on hearing this, after hearing this, they thought the device ingenious*). So the frequent circumlocution with *ποίησας* in the sense of *thereupon*. Her. 6, 96. ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο (THEREUPON they set sail for the other islands); or with the repetition of the Part. of the preceding word. Her. 7, 60. πάντας τούτῳ τῷ τρόπῳ ἐξηρίδμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνη διέτασαν (*in this way they numbered all; THEREUPON they arranged the army by nations*). Gen. absolute, X. H. 5. 1, 9. ναυμαχίας πρὸς τὴν σελήνην γενομένης, τέτταρας τριήρεις λαμβάνει Γωργώπας (*a naval battle having been fought by moonlight*). 4. 58. ὑποφαίνοντος τοῦ ἡλίου, Ἀγησίλαος κλυοπετής ἦν (*when the spring appeared*). Pl. a, 88. ὅστις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κούρης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει (*while I live, as long as I live and look upon the earth*).

REM. 3. The following participles, which may be sometimes translated in English by adverbs, also belong here: (a) ἀρχόμενος, *in the beginning, originally*. Th. 4, 64. ἄπερ καὶ ἀρχόμενος εἶπον. (This is to be distinguished from ἀρξάμενος ἀπὸ τίνος, which may be translated, *especially, before all*. The Part. ἀρξάμενος agrees, for the most part, in Number, Gender, Case, with the substantive which is more exactly defined, e. g. Pl. Rp. 600, e. οὐκοῦν τιθώμεν ἀπὸ Ὁμήρου ἀρξαμένου πάντας τοὺς ποιητικοὺς μυμητὰς εἰδῶσαν ἀρετῆς εἶναι (*that all the poets, particularly Homer, etc.*). Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀδύλους ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος, *you seem to me to think all men unhappy except Socrates, particularly yourself*). — (β) Τελευτών, *properly ending, finally, at last*. Pl. Rp. 362, a. τελευτῶν πάντα κατὰ παθὼν ἀνασκινδυλευθήσεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον (τοὺς Ἕλληνας) οἱ Θράκες (*at last the Thracians kept the Greeks from the water*). — (γ) Διαλιπὼν χρόνον, *after some time, after a while, subsequently*, or διαλ. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν. Pl. Phaed. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πράγματα χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Περὶ

κλῆς ᾗχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν (*it having been announced that Phoenician ships were sailing against them*). X. Cy. 1. 4, 18. σημανθέντων δὲ τῷ Ἀστυάγει, ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ θρία (*it having been signified to Astyages*). 3. 1, 38. διασκηνούντων δὲ (sc. αὐτῶν) μετὰ τὸ δεῖπνον, ἐπῆρετο ὁ Κύρος. Also in the Sing. Th. 1, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο (*it having been made very evident that*). Compare the Latin *cognito, edicto, petito*, etc., instead of *postquam cognitum est*, etc.

REM. 5. In order to define the time more exactly, the preposition *ἐπὶ* is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. Ἐπὶ Κύρου βασιλεύοντος (*while Cyrus was king*). See § 296, I, (2). The relation of *past time* is sometimes made more definite by the preposition *μετά*, *after*, with the Acc. e. g. Her. 6. 132. μετὰ δὲ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης αὖξετο (*after the slaughter made at Marathon*). See § 294, II, (2). The relation of indefinite time expressed by *about, nearly*, is indicated by *ὕπὸ* with the Acc., e. g. ὕπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα [§ 299, III, (2)], the coincidence or contemporaneity of one thing with another, is expressed by *ἄμα* with the Dat., e. g. ἄμ' ἡμέρᾳ διαφωσκούσῃ (*as soon as daybreak*); ἄμα τῷ σίτῳ ἀκμάζοντι (*simulac frumentum adultum est*).

REM. 6. In order to determine more exactly the relation of time, temporal adverbs are often used with the *dependent* participle and the Gen. absolute: αὐτίκα, εὐθύς, ἐξαίφνης, μεταξί, ἄμα. Pl. Rp. 328, c. εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἠσπάζετό τε καὶ εἶπεν (*simul ut me conspexit*). Lys. 207, a. ὁ Μενέξενος ἐκ τῆς ἀβλῆς μεταξὺ παίζων εἰσέρχεται (*while he played*). Phaed. 77, b. ὅπως μὴ ἄμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυνται ἡ ψυχὴ (*as soon as man dies*). Her. 9, 57. καὶ ἄμα καταλαβόντες προσέεατό σφι (*as soon as they had come up with the enemy, they pursued them closely*). Th. 2, 91. ἐπαιώνιζόν τε ἄμα πλέοντες (*inter navigandum, while sailing*).

REM. 7. In order to denote more clearly and emphatically the succession of time and a consequence or result, the following adverbs are very often appended to the predicate of a sentence: ἐνταῦθα, οὕτω(ς), οὕτω δὴ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι (*collecting from many the most beautiful features of each, IN THIS WAY you make the entire forms appear beautiful*).

(b) A *cause* or *reason*, where the English often uses subordinate clauses with *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται (*many having squandered their estates, did not abstain from those gains from which they before abstained, BECAUSE they accounted them base*). Τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὕσης (*they might obtain supplies from the place, since, because, inasmuch as, it was extensive and fertile*).

(c) A *motive, purpose, or object*, where the English uses the Inf. with *to, in order to*, or a finite verb with *that, in order that, so that*. Generally, only the *Fut. Act. Part.* is used to denote this relation; sometimes also the *Pres. Act.*, (§ 255, Rem 3)

This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3, 6. τοῦτο ἔρχομαι φράσων (*I have come to say this*). 6, 70. εἰς Δελφοὺς χρησόμενος τῇ χρηστηρίῳ πορεύεται (*he goes to Delphi to consult the oracle, in order to, that he may consult, etc.*). X. C. 3. 7, 5. σέ γε διδάξω ὥρμηται. Πέμπω σε λέγοντα (*I send you that you may, to, in order to, say*).

(d) A *condition*, where the English often uses a subordinate clause with *if*; or a *concession*, where the English uses a subordinate clause with *although, though*.

X. Cy. 8, 7, 28. τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθαι κολλάζειν (*if you confer benefits on friends, etc.*). Isocr. Paneg. 41, 2. τῶν ἀδελφῶν δις τοσαύτην βώμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐν δὲ δὲ ἄνδρὸς εὖ φρονήσαντος, ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν (*although men can foresee little, yet, etc.*).

REM. 8. When the Part. expresses a *concession*, the particles καί (neg. οὐδέ, μηδέ), καίπερ, καὶ ταῦτα, are commonly joined with it. X. An. 1. 6, 10. προσεκύνησαν (Ὀρόντην) καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἔγοιτο (*although they saw, that*). Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέπερ πράσσω κακῶς. Pl. Rp. 404, b. Ὅμηρος ἐν ταῖς τῶν ἡρώων ἐστιδίσεσιν οὔτε ἰχθύσι αὐτοὺς ἐστιῖ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας (*and that too, though they were, etc.*). Ταῦτα in such connections, may often be governed by the verb ποιέω: *and he did this, although they were, etc.* The words ὁμῶς, εἴτα, καὶ ταῦτα, ἔπειτα, καὶ ἔπειτα, are often added to the predicate of the sentence. Her. 6, 120. ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς ἡμείροντο ὁμῶς δεήσασθαι τοὺς Μήδους (*although they came after the battle, still they desired to see the Medes*). Pl. Charmid. 163, a. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησι καλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμῶς is often in poetry joined to a Part., e. g. Aesch. S. 712. πείδου γυναῖξί καίπερ σὺ στέργων ὁμῶς, or (what also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaed. 91, c. Σιμμία φοβεῖται, μὴ ἡ ψυχὴ ὁμῶς καὶ δειότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται (*that the soul, though more god-like and beautiful than the body, will nevertheless perish*).

(c) The *manner and means*, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν (*he spoke laughing*). X. Cy. 3. 2, 25. ληιζόμενοι ζῶσιν (*raju vivunt, they live by plundering*). C. 3. 5, 16. προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς (*prefer to gain some advantage from each other, rather than by assisting themselves*). Isocr. Panath. 241, d. τοὺς Ἕλληνας ἐδίδαξαν, ὅν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὖς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν. So often χρώμενος with the Dat., where the English may use the preposition *with*, e. g. πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν (*conquered the enemy with great tact*).

REM. 9. Here belongs the phrase ληρεῖς ἔχων, or in a question, τί

ληρεῖς ἔχων; i. e. *you keep trifling so, or why do you keep trifling so?* ἔχω here expressing the idea of *duration*. Pl. Gorg. 490, e. ποῖα ὑποδήματα φλυαρεῖς ἔχων, (*what shoes are you always prating so much about?*). Here belong also the Part. φερόμενος, and φέρων used intransitively, *summo studio, maximo impetu, dedita opera*, with verbs of motion. Her. 8, 91. ὅπως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (*cum impetu delati*) ἐπέπτον ἐς τοὺς Αἰγινήτας (*as often as they escaped the Athenians, rushing on violently they fell into the hands of the Aeginetae*). 8, 87. (ναῦς) διωκομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλή (*cum impetu aggressa est amicam navem, being pursued by the Attic ship, made a violent attack on a friendly ship*). Aeschin. Ctes. 82. ἐς τοῦτο φέρων περίστησε τὰ πράγματα (*he designedly brought things to this state*). Comp. ib. 90 and 146.

REM. 10. In like manner the Greek employs the participles ἔχων, ἔγων, φέρων, λαβών, where the English may use the preposition *with*; ἔχων is used both of animate and inanimate objects, which may be in the possession of any one, ἔγων of animate objects, φέρων of inanimate, λαβών of both, e. g. X. Cy. 1. 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα (*with her son Cyrus, etc.*). So ὁ Κῦρος ξίφος φέρων προσήλασεν, ἱππὸν ἔγων ἤλαθεν, ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and Poetic language often connects the participles ἔχων, φέρων, λαβών, and ἔγων with verbs of *giving, placing, etc.*, in order to present the idea of the action that preceded the *giving* and *placing*, graphically, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ ἐδξέστω τελαμῶνι (*bringing he gave, he brought and gave a sword studded with silver*).

5. Instead of the Gen. absolute, the *Accusative* is also used, but for the most part only when the Part. has no definite subject, consequently where the verb from which the participle comes, is impersonal, e. g. ἐξόν (from ἔξεστι, *licet*), *quum liceat, liceret, while, when, since it is or was allowed*; or with impersonal phrases, e. g. αἰσχρὸν ὄν (*quum turpe sit, esset, while, because, since it is or was shameful*.) The idea of *extension* in time, which is expressed by the Acc. (§ 279, 6), is, in this construction, transferred to the *state* or *condition* of an object; the conjunctions *while, when*, express this corresponding relation.

(a) *Accusative absolute*. Pl. Menex. 246, d. ἡμῖν ἐξὸν (ἦν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν (*since it is not in our power to live honorably*). Protag. 358, d. δταν ἀναγκασθῇ δυοῖν κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται, ἐξὸν τὸ ἑλαττον (αἰρεῖσθαι), *no one will choose the greater, when it is in his power to choose the less*. Her. 1, 129. Ἀρπαγος, παρὲν αὐτῷ βασιλέα γενέσθαι, ἕλπε περιέθηκε τὸ κράτος (*when it was in his power to become a king*). 5, 49. παρέχον (*quum liceat*) τῆς Ἀσίης πάσης ἔρχειν εὐπετίως, ἕλλο τι αἰρήσεσθε; Th. 5. 14. (οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ (γενόμενα), καλῶς παρ᾽ αὐτοῖς ἐπὶ τῇ πόλει, οὐ ξυνέβησαν (*when a favorable opportunity presented itself*). So ὁ πᾶρ-χον, *quum liceat, liceret*; δέον, *quum opus (necess) sit, esset*; ὁ δὲ ξαν αὐτοῖς (*quum iis visum sit or esset, when it pleased them, when they had decreed*); δοκοῦν (*quum videatur, videretur*); προσήκον (*quum deceat, deceret*). Passive participles Th. 1 125 δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρ-κεύει οὖσιν (*and though they had determined, it was not possible for them, etc.*). Εἰς τὴν

μένον (*quum dictum sit, esset*). Adjectives with *δν*, e. g. δῆλον δν (*quum appareat, appareret*); ἔδηλον δν, δυνατὸν δν, ἀδύνατον δν. Also sometimes without *δν*, e. g. δῆλον, ἀναγκαῖον.

(b) Accusatives absolute. Though the participles of impersonal verbs usually have no subject joined with them in the Acc. Absol., yet a neuter pronoun, not a substantive, may be joined with them as their subject. Her. 2, 66 ταῦτα γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει (*when this is done, the Egyptians are filled with great grief*). Th. 4, 125. ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν (*sed quum nihil decretum esset*), ἐχώρουν ἐκ' οἴκου. X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν (*when these things had been agreed upon and accomplished*).

REMARK. 11. The Genitives absolute, however, are more frequent than the Acc., when a neuter pronoun is joined with the impersonal verb. X. H. 1. 1, 36. δόξαντος τούτου ἔχετο (*hac re decreta, this having been agreed to, when this had been, etc.*). 7, 30 and 5. 2, 24. δοξάντων τούτων. Cy. 4. 5, 53. τούτου συνοδοῦντος (acc. to the best MSS.). 4. 5, 53. τούτου οὕτως ἔχοντος. Also δόξανταῦτα (from ἔδεξε ταῦτα) occurs. X. An. 4. 1, 13. δόξανταῦτα, ἐκήρυξαν οὕτω ποιεῖν (*when this was approved, they gave orders by the herald to do accordingly*). With such impersonal verbs as contain the subject in a measure in themselves, the Gen. is used, e. g. δοντος, σαλπίζοντος (§ 238, 5. (b)). Elsewhere the Gen. but very seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδήλου ὄντος, εἰ κτλ.

6. The particle of comparison ὥς, is connected both with the *dependent* Part. (§ 312, 3), and also with the Gen. and Acc. absolute, when the idea expressed by the Part. is to be indicated as a *representation*, as a *subjective view*, *opinion*, or *purpose of the actor or speaker*. This ὥς has the same signification as a Part. of a verb of *thinking* or *saying*, followed by an Inf., or Acc. with an Inf. The English can express this ὥς by the expressions *thinking*, *intending*, *with the intention of*, *saying*, or by *as though*, *as if*, *under the pretence that*, *because*.

(a) Simple Participle. X. Cy. 1. 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, κὰν ὅπου σονοῦν χρόνον ἔρχοντες διαγέγωνται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι (properly, as those are admired, who are wise men = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι, *thought or reputed to be wise*). Pl. Rp. 329, a. ἀγανακτοῦσιν, ὥς μεγάλων τιῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι (*as if they had been deprived, thinking they had been deprived*)). X. An. 1. 1, 11. Ἐκέλευσε (Πρόξενον) λαβόντα ἑνθρᾶς ὅτι πλείστον παραγενέσθαι, ὥς ἐς Πεισίδας βουλόμενος στρατεύεσθαι (*pretending that, under the pretence that, saying that, he wished to march against the Pisidians*). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed. X. An. 1. 1, 3. Ἀρταξέρξης συλλαμβάνει Κύρον ὥς ἀποκτενῶν (*arrests Cyrus for the purpose of putting him to death*). The writer here states the view or purpose as it existed in the mind of Artaxerxes, and not his own view of the matter. So also very often with παρασκευάζεσθαι, § 310, 4, (h).

(b) Genitives absolute. X. H. 7. 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσεσθαι) (he commanded them to prepare themselves, because, as he said, or saying that, there was to be a battle). 5. 4, 9. ἐκήρυττον ἐξίέναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (quia tyranni mortui essent, because, as he said, the tyrants were dead). Th. 1, 2. ἐς Ἰωνίαν ὕστερον, ὥς οὐχ ἱκανῆς οὕσης τῆς Ἀττικῆς, ἀποικίας ἐξεπέμψαν (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι) (afterward sent colonies to Ionia, thinking that Attica was not large enough).

(c) Accusative absolute. X. An. 5. 2, 12. δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵέναι, ὥς, ὁπότεν σημήνῃ, ἀκοντίζειν δεῖσθαι (he commanded all the peltasts to advance, ready to shoot, saying, that it would be necessary for them to hurl their javelins, etc.). Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐνομιότερου εὐδὺς παιδιᾶς μεδεκτέον, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννόμους τε καὶ σπουδαίους ἄνδρας αὐξάνεσθαι ἀδύνατον ἔν. So ὥς ἐξόν, ὥς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διὰ καὶ τοὺς υἱεῖς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνδράπων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν δμιλίαν ἔσκησιν οὕσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (assured that, knowing that, the intercourse with good men leads them to practise virtue). 3, 2. εὐχετο Σωκράτης πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες (thinking that, convinced that, the gods knew what was best). This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b). Perhaps this construction is not absolute, but depends upon a verb of perception to be supplied, indicated by ὥς.

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, with which, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., would stand as the object. The consequence resulting from the action of the Gen. is commonly denoted by οὕτω(s) joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (as if then I shall go, etc., seeing then that I shall go, so form your opinion, i. e. be assured that I shall go wherever you go, *no iturum esse, quocunque etiam vos, statuere*). Cy. 2. 3, 15. ὥς οὖν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ, ὅποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν με τιμᾶν ἀξιόσποντος, οὕτως, ἔφη, ᾧ Κύρε, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε ἀπάντων αἰὲ καὶ βρόντων (*repuntantes, omnia semper ire et fluere*).

REM. 13. Instead of ὥς, ὥςπερ (*quasi*) is sometimes joined with the Part. In order to bring out emphatically an objective (*actually existing*) ground or reason, the particles ἅτε (*ἅτε δὴ*), seldom οἶα, οἶον (in the Ionic writers, also, ὥστε), in the sense of *inasmuch as, because, quippe*, are connected with the participle. Her. 6, 59. ἅτε πυκνοῦ ἰόντος τοῦ ἔλκεος, οὐκ ὤρων οἱ ἐντὸς τοὺς ἐκτὸς (because the groove was thick). X. An. 4. 8, 27. ἅτε θεωμένων τῶν ἑταιρῶν, πολλὴ φιλονεικία ἐγένετο (because the *hetaerae* were looking on, there was much rivalry). 5. 2, 1. οἱ Κόλχοι, ἅτε ἐκπεπτωκότες [ἐκ] τῶν οἰκιῶν, πολλοὶ ἦσαν ἄνδρες καὶ ὑπερεκάδηντο ἐπὶ τῶν ἄκρων (*inasmuch as they had been driven out of their houses, etc.*). Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἶα ἀπροσδοκῆτου κακοῦ ἐν εἰρήνῃ γενομένου. Pl. Charm. 153, a. οἶον διὰ χρόνου ἀφιγμένος ἀσμένως ᾗ ἐπὶ τὰς ξυνήδεις διατριβάς.

§ 313. *Special peculiarities in the Participial construction.*

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc., or Gen., when the Dat., Acc., or Gen. in the preceding clause denotes the object in a grammatical point of view, but the subject in a *logical* respect, e. g. in δοκεῖ μοι = ἐγὼ ἡγοῦμαι, *I think*. This is a species of Anacoluthon (§ 347, 5).

(a) Dative. Th. 3, 36. ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο, *voted*) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους, ἐπικαλοῦντες τὴν ἑλλην ἀπόστασιν κ. τ. λ. (as *Sallust. Jug. 102. populo Romano melius visum = rati*). 6, 24. ἔρως ἐνέπεσε πᾶσιν (= ἐπεδύμουν πάντες) ὁμοίως ἐκπλεῦσαι· τοῖς μὲν πρεσβυτέροις ὥς.. καταστρεφόμενοις ἐφ' ᾧ ἔπλεον, .. τοῖς δ' ἐν ἡλικίᾳ.. εὐέλπιδες ὄντες σωθήσεσθαι. — (b) Accusative. Eur. Hec. 970. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότιμῳ τυγχάνουσ' Ἴν' εἰμὶ νῦν. — (c) Genitive. Her. 4, 132. Δαρείου ἡ γνώμη ξην (= ἐγίγνωσκεν) εἰκάζων. Th. 4, 23. τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο (= τὰ περὶ Π. ἀμφότεροι ἐπολέμουν), Ἀθηναῖοι μὲν.. τὴν νῆσον περ. πλέοντες.., Πελοποννήσιοι δὲ ἐν τῇ Ἠλείῳ στρατοπεδεύμενοι (comp. § 266, 3). — Sometimes also the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. ἔπεστί μοι θράσος ἀδυπνόων κλύουσιν ἀρτίως ὄνειράτων (instead of θράσος μ' ἔχει κλύουσιν). Th. 1, 62. τὴν γνώμη τοῦ Ἀριστέως (= ἔδοξε τῷ Ἀριστεῖ) τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. — The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. *apparently*, but only *apparently*, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. Λακεδαιμόνιοι τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (sc. νόμον ἔθεντο). So also conjunctions stand without a finite verb, e. g. εἰ, ἐάν, ὅταν, etc. X. C. 2. 1, 23. ὁρῶ σε ἀποροῦντα, πόλιν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). In very many passages, however, the Part. may be explained by inserting εἰμί.

2. The genitives absolute sometimes occur where the *subject of the participle is not different from the subject of the predicate or an object of the predicate*; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied (§ 312, Rem. 4). The reason of this peculiar construction is commonly found in the effort to express the member of the sentence with greater emphasis.

Instead of the *Nominative*. Th. 3, 13. βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε (you aiding, you will more readily, etc.). 70. καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι (the Corcyraeans having had a conversation, determined). X. Cy. 1. 4, 20. ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει. Instead of the *Accusative*. Her. 9, 99. οἱ Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων.. τούτους λυσάμενοι πάντας ἀποπέμπουσι.. ἐς τὰς Ἀθήνας (when the Athenian captives had come, the Samians having ransomed them, send all back to Athens). Instead of the *Dative*. Th. 1, 114. καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους.. ἡγγέλθη αὐτῷ (Περικλεῖ) (when Pericles had crossed over into it, it was announced to him).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; then instead of the possessive Gen., Homer sometimes uses the Dat

Od. i, 257. ἡμῖν δ' αὖτε κατεκλίσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον (= ἡμῶν ἦτορ). 458, sq. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπείρι ἄλλυδις ἄλλη θεινομένου ραίοιτο πρὸς οὐδεῖ. Il. ξ, 140. Ἀτρεΐδῃ, νῦν δὴ πον Ἀχιλλῆος ὄλοδον κῆρ γήθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένην.

CHAPTER VI.

§ 314. The Adverbial Objective.

The objective construction, finally, is expressed by *adverbs*. Adverbs denote the relation of *place, time, manner*, the *quantity* of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθρὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; adverbs are to be viewed in a measure as resembling the Cases of substantives, since by these also, as has been seen, the relations just mentioned are expressed. Hence it is evident why most adverbs have a definite Case-inflexion, e. g. οὔ, *where*, ἀνω, κάτω, οἶ, οἶκοι, πῆ, ὅπη, etc. (§ 101, 2).

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called *Modal Adverbs*. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. Of the other adverbs alluded to, the following deserve a more particular consideration.

§ 315. A. Δή, δῆτα, θῆν, δῆθεν, δῆπουθεν, δαί.

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it can never, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, *tum vero*, δὴ γάρ, *jam enim*), but is used only as a mere suffix (§ 314, Rem.). It denotes in general that which is *certain, sure, settled, a reference to something known (already, now, even, precisely, exactly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a *consequence* which follows of itself, nothing further being taken into the account. Ταῦτα, ἂ νῦν δὴ λέγεις (*just now, at this very time*); ἂ νῦν δὴ ἔλεγες (*just now, just then*). X. Cy. 4. 1, 28. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες (*now certainly*). Οὐδὲν δὴ κακὸν πεπόνθαμεν (*nihil jam or nihil dum, thus far, as yet, up to this time*). Οὐδὲν δὴ κακὸν πεισόμεθα (*nihil jam = further*). With an *Imp.* or *hortative Subj.*, it signifies, *now, then, now then, I pray*. X. C. 1. 2, 41. δίδαξον δὴ πρὸς τῶν δειῶν (*now then teach, teach then, I pray*)

ἴαμεν δὴ (now then let us go, come now). After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐδὺς κατεργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων, οὐ δὴ σὺ ἐπιδυμῶν τυγχάνεις (quod, uti satis constat, expetis). Hence ἐπεὶ δὴ (since now, quoniam, i. e. quum jam), because now, puisque, in respect to something conceded, known; ὥς δὴ, seeing that, quandoquidem, εἰ δὴ, si jam, if now. In a series of sentences connected by καί, δὴ is placed after the word which is to be made emphatic. Pl. Men. 87, a. ὀψεία, φαμέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. So καὶ τὸ δὴ μέγιστον; further, ἄλλος τε — καὶ δὴ καί. Her. 1, 30. εἰς Αἴγυπτον ἀπῆκετο παρὰ Ἀμασίν, καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσόν (and even also, and moreover also to Sardis). — Τί οὖν δὴ; (why therefore, I pray?) Πῶς οὖν δὴ, (how now then, how, I pray?).

2. In general, δὴ is very often used in order to render emphatic and define more exactly, the word after which it stands: *precisely, exactly, even* (in English often indicated only by the tone of voice). X. Cy. 2, 3, 13. μέγα φρονούσιν, ὅτι πεπαιδευμένοι δὴ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν (just because they have been taught, because they have been taught, forsooth). Pl. Prot. 320, a. δεδιώς περὶ αὐτοῦ, μὴ διαφθαρή δὴ ὑπ' Ἀλκιβιάδου (lest he should be corrupted, forsooth). With adjectives and numerals, it has either a *limiting* or *enlarging* sense, according to the nature of the adjective or numeral, e. g. μόνος δὴ (quite alone), ἐν βραχεὶ δὴ (in a very short time), ἀσθενής δὴ (very weak), πολλοὶ δὴ, πολλάκις δὴ, κρᾶτιστοι δὴ (the very best, confessedly the best). With a pronoun, it expresses the *distinction, importance, prominence* of a person or thing as known, e. g. ἐκεῖνος δὴ, that (well-known) man, σὺ δὴ ταῦτα ἐτόλμησας, (did you especially, you of all others dare this?); οὕτω δὴ, ἐνταῦθα δὴ; so with other interrogative pronouns, X. C. 4, 4, 10. καὶ ποῖος δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν, (what kind of reasoning, I ask, I pray?). Eur. Med. 1012. εἰ δὴ κατηφεῖς ἔμμε καὶ δακρυῖσσι; So τί δὴ ποτε; (what then in all the world?). Τίς δὴ οὖν; (who then now, who I pray?). With an indefinite pronoun, it increases the *indefiniteness*, e. g. ἄλλοι δὴ (others, whoever they may be), ὅσος δὴ, ὁπόσος δὴ, ὅστις δὴ (some one or other, any one whatever, nescio quis), ἤν ὁπόσον δὴ χρόνον (I know not how long). With conjunctions and other particles, it signifies: (a) *even, precisely*, e. g. ὥς δὴ, ἵνα δὴ, indeed, just exactly, just even; (b) *truly, assuredly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὴ, ἦ μᾶλα δὴ, καὶ δὴ, δὴ ποῶ, certainly indeed, assuredly, οὐ δὴ ποῶ, yet surely not at all, certainly not, γὰρ δὴ, for surely.

3. Δῆτα, which is formed from δὴ, serves like δὴ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to *extend* or *restrict* them. It is very often used after *interrogatives*, e. g. τί δῆτ'; ἐπειδὴν τοῦτο γένηται; (quid tum demum dicetis, quum hoc factum erit?). It is also quite frequently employed in *answers* (even so, precisely so, certainly so). Also, ἦ δῆτα, yes, forsooth, οὐ δῆτα (minime vero, no, by no means), μὴ δῆτα (nay, do not), e. g. μὴ δῆτα ὁρώσῃς ταῦτα; καὶ δῆτα (and forsooth, and truly).

4. The enclitic δήν is a Doric particle, but it also appears in the Epic lan

guage. In Homer, *δήν* has always an ironical sense, like the Attic *δήπου*, *without doubt, certainly*. II. β, 276, οὐ δὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἐγρήσας νεκείων βασιλῆας ὀνειδέοις ἐπέεσσιν.

5. *Δῆθεν* (from *δή* and *δήν*) almost always expresses *scorn, irony* (*scilicet, truly, indeed*); it is very seldom used as a mere explanatory particle. X. Cy. 4. 6, 3. ἀπεπεμφάμην (τὸν υἱόν), μέγα φρονῶν, ὅτι δῆθεν τῆς βασιλῆως θυγατρὸς ὁψοίμην τὸν ἐμὸν υἱὸν γαμέτην (*because, forsooth, I should see my son the husband of the king's daughter*).

6. *Δήπουθεν* (from *δήπου* and *δήν*), *I hope so indeed, I suppose, certainly* (*nempe, ironically*). X. Cy. 4. 3, 20. ἐγὼ δ', ἦν ἱππέειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δὴπουθεν διαπράξομαι (*I shall, as I hope, act the part of a centaur*).

7. *Δαί* is a lengthened form of *δή* (as *ναί* of *νή*). It is used only in the phrases *τί δαί*; *πῶς δαί*; it expresses the idea of *surprise, wonder* (*what then? how so? ain't tu? itane? itane vero?*).

† 316. B. Confirmative Adverbs.

1. *Μήν* (Dor. and Ep. *μάν*) expresses, like *vero*, *confirmation, assurance, asseveration, truly*; often also, like *vero*, it is used *adversatively: still, but*. But it cannot stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows: (a) *Ἦ μήν*, *surely, certainly*, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ δίδωσιν αὐτοῖς, ἦ μήν ὥς φίλοις καὶ πιστοῖς χρήσεσθαι αὐτοῖς (*that he assuredly would treat them as friends*). — (b) *Οὐ μήν*, *μὴ μήν*, *truly, assuredly not*. — (c) *Καὶ μήν*, *and indeed, yea surely, nay more*. Pl. Phaed. 58, c. καὶ μήν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. *Καὶ μήν* is often used, when a new assertion is adduced to strengthen or corroborate the meaning. Od. λ, 582. καὶ μήν Τάνταλον εἰσεῖδον; so, often in the dramatic writers when attention is to be directed to the entrance of a new person: *and see! and lo!* Also *καὶ μήν καί*, *et vero etiam, and indeed too*; *καὶ μήν οὐδέ*, *and indeed not even*. — (d) *Ἀλλὰ μήν*, *at, sed vero, but indeed, but assuredly*. In a question, *Τί μήν*; *πῶς μήν*; *quid vero? quid quaeso? what indeed? what I ask?*

REMARK. Instead of *μήν*, the Ionic writers employ the shorter form *μέν*, which, as well as *μήν* and *μάν*, is found in Hom. also. Even in the Attic dialect, *μέν* is sometimes used instead of *μήν*, e. g. in an answer. X. C. 1. 4, 4. πότῃ γνῶμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνῶμης ἔργα εἶναι. This confirmative *μέν*, instead of *μήν*, occurs in the following connections: (a) *Μέντοι* expresses *confirmation, surely*; very often in antitheses, like *vero*, to denote a *limitation*; thus, *καὶ μέντοι*, *οὐ μέντοι*, *ἀλλὰ μέντοι*. — (b) *Μενοῦν* or *μὲν οὖν*, *sane quidem, quite certainly, yea indeed*, is used, for the most part, only in replies, e. g. *πάνν μὲν οὖν*; very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίσταται ποιεῖν; Πάντα μὲν οὖν (*but do those with you know nothing of these things? yes, everything, immo vero omnia*). So *οὐ* or *μὴ μενοῦν*, *immo non*. — (c) *Μενδὴ* or *μὲν δὴ*, *quite certainly, yea indeed*; always in the phrases *ἦ μενδὴ*.

οὐ μὲν δὴ, ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, γὰρ μὲν — δὴ instead of ἢ μὲν δὴ, etc. On the concessive *μὲν*, see § 322, 3.

2. ᾧ expresses *confirmation* (*profecto*). In order to strengthen it, *μήν* is often joined with it. ᾧ πού, *surely indeed*, often ironically. The Epic ἤτοι like ἤ, expresses *assurance*: *surely, certainly*.

3. Νύ in Epic, expresses also an *asseveration*, but generally in an ironical or scornful manner (like the Attic *δήπου*), *indeed, forsooth, certainly, nempe*.

4. Νή, the Lat. *nae*, expresses an *asseveration*, but only in affirmative sentences, e. g. νή τὸν Δία, *in truth, surely*. — From νή is formed the lengthened ναι (as δαι from δή), which has the same meaning, and is often used with μὰ. — Μὰ likewise denotes an *asseveration*; in affirmative sentences: ναι μὰ τὸν Δία; in negative: οὐ μὰ τὸν Δία. But where μὰ Δία stands without a negation, then a negative clause precedes or follows, or it is clear from the context and from an accompanying adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

§ 317. C. *Emphatic suffixes πέρ, γέ, τοί.*

1. Πέρ is the enclitic, and hence the abridged form of the adverb *πέρα, through and through* (Lat. *per*). The radical meaning of *πέρ* is *through and through* (*throughout*). Πέρ agrees with γέ in that, like the latter, it gives emphasis to the word with which it is joined, but it differs from γέ, in making the emphasis *extensive* (consequently denoting the measure, size, the extent of the idea); γέ, on the contrary, makes the emphasis *intensive* (consequently denoting degree, the inward strength or force of the idea). In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὅσπερ, throughout, entirely, the very same who, ὅσος περ, altogether as great as, precisely as great, ὁὗτος περ, entirely, exactly of such a character as, etc., ὅπου περ, just where, wherever, ὅθεν περ, just whence, whence soever, ὥς περ, up to the very time, as far as, until, ἐπεὶ περ, since, ἐπειδὴ περ, forasmuch, seeing that, whereas, εἴπερ, if indeed, if even*. In Eng. the meaning of both particles is often given by merely emphasizing the word to which they belong.

2. Γέ denotes *intension*, an inward force, certainty, assurance, and thus renders an idea *emphatic* and *distinguishes it from others*; it may be used either to *augment* or *restrict* the force of a word, e. g. *ἐγὼ γε (I indeed, I for my part, however it may be with others), σὺ γε, οὗτος γε, πολλά γε, ὀλίγα γε, etc.* It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to *confirm* or *complete* the preceding statement. Thus, *ὅς γε, who or which indeed, who certainly, qui quidem; ὅσπερ γε, just as indeed; εἴ γε, if indeed, if however, siquidem; after adversative conjunctions: καίτοι γε, ἀλλὰ γε, etc., and yet indeed (like quamquam quidem, verum quidem), γέ makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καίτοι*

νε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου (CERTAINLY Socrates made his pupils useful men, ALTHOUGH, etc.). Γέ is very often used in replies and answers, in order to indicate that they either confirm, augment, complete, limit, or correct, the thought contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἐγώ γέ τοι, *I surely, I most certainly*, ἡμεῖς τοι, ταῦτά τοι. It is particularly employed in quoting *general propositions* and *proverbs*, since by it an assertion is referred to a general truth and thereby confirmed. Theogn. 74. παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον. With *adversative particles*, e. g. καί τοι, *tamen, quamquam* (properly and surely), μέν τοι, *tamen* (§ 316, Rem.), ἀλλά τοι, *but certainly*. Also, οὐ τοι (μή τοι), *certainly not*, γάρ τοι, *for indeed, for certainly*, ἤ τοι — ἤ, still stronger ἤ τοι γε — ἤ, *either indeed — or*.

§ 318. D. Negative Particles οὐκ and μή.

1. Οὐ (like its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, etc.) is an *objective* negative; μή *subjective*, i. e. οὐ is used when something is denied *absolutely, independently, by itself (objectively)*; μή (and its compounds), on the contrary, when something is denied *in reference to the conception, view, or will of the speaker or of some other person (subjectively)*. Both are commonly placed before the words to which the negation is to be applied. On the position after the word to be negated, see § 15, 4.

2. Hence οὐκ stands: (a) in all sentences containing a *direct assertion*, whether these are expressed by the Indicative or Optative; hence also (b) in subordinate clauses with ὅτι and ὥς (*that*); (c) in simple interrogative clauses, both direct and indirect; (d) in subordinate clauses denoting *time*, with ὅτε, ἐπεὶ δὴ, etc.; (e) the *ground or reason*, with ὅτι, διότι, ἐπεὶ, etc.; (f) the *consequence*, with ὥστε either with the Ind. or Opt.; (g) in adjective clauses, with ὅς, ὅστις, etc., which denote a *concrete, objective* attributive explanation; (h) when an absolute negative meaning is to be given to a *single word* in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός; in this case οὐ sometimes changes the idea of the word to an opposite sense.

(a) Τοῦτο οὐ γίνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γίνεσθαι. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγεν, ὅτι τοῦτο οὐχ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνετο) κακὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἄρ οὐ θαυμάζεις τὸν Λωκράτη; — Οὐ δρᾷσεις τοῦτο; — Οὐ περιμενεῖς (§ 255, 4). — Φῆς, ἢ οὐ; or φῆς, ἢ οὐ φῆς; — Λέξον, εἰ (whether) οὐχ ἡμαρτες ταῦτα λέξας. On the dependent double question, see No. 3. — (d) Ὅτε οὐκ ἦλθον οἱ πολέμοι, οἱ Ἕλληες ἠσύχαζον. — (e) Ὅτι οἱ βάρβαροι οὐχ ἠττήθησαν, οἱ Ἕλληες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλάκει (Κῦρος), ὥστε δ' Ἀστυδάγης οὐκέτ' εἶχεν ἀντὶ συλλέγειν θηρία. — (g) Ἄνθρωπος οὐκ εἶδες. Ἄνθρωπος, ὃν οὐκ ἂν θαυμάζοις.

3. Μή on the contrary, stands: (a) with *commands, warnings*; hence with the

Imp. and with the *imperative Subj.*; (b) with *wishes* and *exhortations*; (c) in *deliberative questions* (§ 259, 1. (b)); (d) in clauses denoting *purpose*, with *ἵνα*, etc. (also with *ὅπως* and the *Indic. Fut.*); (e) in *conditional* clauses, with *εἰ* with the *Indic.* or *Opt.*, *ἐάν*, *ἔσταν*, *ἐπεί*, *ἕως ἄν* with the *Subj.*, *ὅτε γε* = *siquidem*; so also in subordinate clauses which denote a *repetition*, whether they are introduced by a temporal conjunction, or by *εἰ*, *ἐάν*, or by the relative, etc.; (f) in clauses denoting *consequence* or *result*, with *ὥστε* and an *Inf.*; (g) in *adjective* clauses with *ὅς*, *ὅστις*, etc., which imply a *condition* or *purpose*, in general when a subordinate clause contains an idea which is expressed only as a *conception*, *supposition*; hence when the idea of a class or species as such is more precisely defined, and the sentence may be resolved by *is, qui* with the subjunctive (= *ita comparatus, ut*); (h) in the second member of a *dependent disjunctive question* (*whether — or not*), οὐ as well as μή is used. Pl. Phaed. 70, d. σκεψόμεθα, εἴτ' ἄρα ἐν ἧδου εἰσὶν αἱ ψυχὰι τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. Crit. 48, b. σκεπτέον, πότερον δίκαιον ἐμὲ ἐνδένδε πειρασθαι ἐξιέναι, μή ἀφιέντων Ἀθηναίων, ἢ οὐ δίκαιον. Pl. Rp. 339, a. εἰ ἀληθὲς (ὃ λέγεις), ἢ μή, πειρασσομαι μαθεῖν. Phil. 21, b. τοῦτ' αὐτό, εἰ ἡ χαίρεις, ἢ μή χαίρεις, ἀνάγκη δῆπου σε ἀγνοεῖν, κενόν γε ὄντα πάσης φρονήσεως. Isae. 5, 14. οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς λόγους καταμανθάνειν, εἰ καλῶς ὑμῖν κεῖνται, ἢ μή, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς ὑμᾶς διδάξουσι τὸ πρᾶγμα, ἢ οὐ. But in those *dependent questions*, in which there is merely a *distinction between what is, and what is not*, μή is used, when the predicate of the first member is *not repeated*, but must be supplied; but οὐ as well as μή, when it is *repeated*. Dem. Sept. § 142. λογίσασθε πρὸς ὑμᾶς αὐτοὺς, τί τε συμβήσεται κατεψηφισμένοις ὑμῖν τοῦ νόμου καὶ τί μή. X. C. 3. 6, 10. οἶσθα, ὅπόσαι τε φυλακαὶ ἐπὶ καιροὶ εἰσι καὶ ὅπόσαι μή, καὶ ὅπόσαι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅπόσοι μή εἰσι. Aesch. 1, 27. ὁ νομοθέτης διαβρῆδην ἀπέδειξεν, οὗς χρή δημηγορεῖν καὶ οὗς οὐ δεῖ λέγειν ἐν τῷ δήμῳ. — Μή is also used in direct and indirect *interrogative* sentences, which express *fear*, *anxiety* on the part of the inquirer, and hence require a negative answer; (i) in forms of *swearing*, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial or abhorrence is expressed, is denoted by *οὐ*.

(a) Μὴ γράφε, μὴ γράψῃς (§ 259, 5). — (b) Εἴθε μὴ γράφοις! — Μὴ τοῦτο γένοιτο! — Μὴ ἴωμεν! — Μὴ γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰσὶν, ἢ μή; συμπέσθε, ἢ οὐ; Rp. 337, b. πῶς λέγεις; μὴ ἀποκρίνωμαι; (*shall I not answer thee?*). — (d) Λέγω, ἵνα μὴ ποιῇς. — (e) Εἰ μὴ λέγεις. — Ἐάν μὴ λέγῃς. — Ὅταν ταῦτα μὴ γένηται. Pl. Prot. 345, c. ὅς ἂν μὴ κακὰ ποῖ ἐκόν, τούτων φησὶν ἐπαινέτης εἶναι (*as often as one does not willingly do evil, etc.*). X. Cy. 2. 3, 20. εἰ (ὅτε) μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταῦτη τῇ παιδίᾳ ἐχρῶντο (*as often as, whenever, they were not engaged in more important business*). — (f) Pl. Phaed. 68, d. τὸ σῶμα ἡμᾶς ἐκπλήττει ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τάληθές. — (g) Pl. Ap. 21. ἂ μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι (= εἴ τινα μὴ οἶδα). Hence *ὅτι μή*, *unless, nisi* (properly οὐδὲν ὅτι μή, then generally instead of *εἰ μή*), *ὅσοι μή*, *except those who not*. Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστι

ἰδέειν, τὰ (= α) μή τις ἐθέλει (*multa, quae ita sunt comparata, ut, one can see many things of such a nature that he would not wish to see*). Andoc. 3, 41. ψηφίσασθαι τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει. — (h) Μὴ τέθνηκεν ὁ πατήρ (*my father is not dead, is he? = is it not to be feared that my father is dead?*; φοβοῦμαι, μὴ ὁ πατήρ τέθνηκεν; (*I fear that my father is dead, I am anxious to know whether my father is dead*). Μὴ δράσεις τοῦτο; (*you will not do this, will you?*). Μὴ δειλοὶ ἐσόμεθα; (*we shall not be cowards, shall we? shall we be cowards?*). Μὴ νοσεῖς; Ἄρα μὴ νοσεῖς; (*you are not sick, are you?*). — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην . . μὴ γὰρ σ' ἀφήσω (*I will not let you go, the thing shall not be*). Aor. 194. μὰ γῆν . . μὴ γὰρ νόημα κομψότερον ἤκουσά πω, Βεῖσατε! *I have not listened*. Μὴ is not unusual with the Inf. X. An. 7. 6, 18. ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδία ὑπέσχετο Ζεὺς εἶναι.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ φῶμεν; *negemus?* Isocr. Paneg. 71, 6. λαβόντες ἑκακισχιλίους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἷοί τ' ἦσαν ζῆν (*nequirent*); hence in the combinations οὐδεὶς ὅστις οὐ; οὐδενὸς οὐ, etc. (§ 332, Rem. 12); so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. Εἰ οὐ δώσει (*recusabit*). Dem. Cor. 320, 283, ἔστ' οὐ μεμνησθαι (= *obliviāci*). Moreover εἰ can stand with οὐ, when the clause takes the place of a causal sentence.

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μὴ λέγε, see § 260, 2. (4) (b); on οὐ δράσεις τοῦτο (instead of μὴ δράσης) and οὐ δράσεις τοῦτο; (= *do this indeed*), see § 255, 4.

4. Μὴ is regularly used with the Inf. But after verbs of *thinking*: οἶμαι, νομίζω, ὑπολαμβάνω, δοκέω, as well as after φημί and ἀκούω, οὐ is commonly used, since the Infinitive (Acc. with Inf.) in this case has the force of an affirmation; much more seldom after other *verba putandi et dicendi*. When, however, these verbs are in the imperative, or in the imperative Subj., or in another construction which requires μὴ, then μὴ follows.

Pl. Theat. 152, b. εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν. X. C. 2. 1, 3. τὸ μὴ φεύγειν τοὺς πόρους. 1. 1, 20 θαυμάζω, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι Σωκράτη περὶ τοὺς θεοὺς μὴ ἠφρονεῖν. An. 7. 6, 18. ὁμνύω ὑμῖν, μηδ' ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Ζεὺς εἶναι. X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἶδέναι, τὰ δ' οὐκ εἶδέναι. 2. 4. ταύτην τὴν ἔξιν (*vivendi rationem*) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1. 15. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; X. C. 4. 8. 2. ὁμολογεῖται οὐδένα πω τῶν μνημονευομένων ἀνδρῶν κάλλιον θάνατον ἐνεγκεῖν. More frequently μὴ, as: Isocr. Phil. 109. ὁμολόγουν μηδενὸς πώποτε τοσοῦτου πράγματος διαμαρτεῖν. Id. Dem. 22. νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μὴ may be used, according to the nature of the clause into which the substantive or the substantive adjective may be resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= εἰ μὴ τίς ἐστὶ ἐμπειρος). Th. 1, 137. γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν (= ὅτι οἱ οὐ γέφυραι οὐ διελύθησαν).

REM. 4. With some verbs, e. g. φάμαι, οἶσεσθαι, ἀξιοῦν, ὑπισχνεῖσθαι, the negative, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, I deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκάλεσα (ἀμᾶς), οὐκ ἀξίων τὰ μὴ δευὰ ἐν ὁρῶδιᾳ ἔχειν (*desiring that you should not fear what is not to be feared*).

5. With the *participle* or *adjective*, μή is used only when these can be resolved by a conditional clause, or when they stand in a connection which requires μή; in all other cases, οὐ is used. Οὐ δυνάμενος, *one who cannot, or is unable*, οὐ βουλόμενος, *volens*, οὐκ ἀναγκαῖον, *unnecessary*, τὰ οὐ καλὰ βουλευματα, *turpia consilia*; ὁ οὐ πιστεύων (*one who does not believe, is qui non credit, or quia (since) non credit, or quia non credit*); ὁ οὐ φιλοσοφῶν (*is qui non philosophatur*); ὁ μὴ πιστεύων (*if one does not believe, si quis non credit*). X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα (*if anything was not, he represented it as not being*). So Ἡ σοφία τῶν δεινῶν καὶ μὴ δεινῶν ἀνδρεία ἐστίν, Pl. Οἷδά σε ταῦτα οὐ πετήσαντα. Ἠγγεῖλε τὴν πόλιν οὐ πολιορκηδεῖσαν. Protag. 360, d. used in philosophical definitions of an *ideal assumption*; on the contrary τὰ οὐ δεινὰ *objective*, used of *actual dangers*. X. Cy. 1. 2, 7. ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολλάζουσι τοῦτον ἰσχυρῶς (= εἰάν τινα κτλ.) (*whosoever they knew capable of repaying a kindness, if he did not repay it, they, etc.*). 3. 1, 16. τί γὰρ ἂν . . χρήσαιτ' ἂν τις ἰσχυρῶς ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. When a negative sentence contains *indefinite pronouns* or *adverbs*, e. g. *any one, any how, any where, at any time, ever, etc.*, these are all expressed *negatively*. These negative expressions neither destroy nor strengthen each other, as they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either compounded of οὐκ or μή. Double negatives in Latin, English, and the modern languages, destroy each other, but not in Greek.

Pl. Rp. 495, b. σμικρὰ φόβις οὐδὲν μέγα οὐδέποτε οὐδένα οὐτε ἰδιώτην οὐτε πόλιν δρᾷ (a mean nature never does ANYTHING noble either for ANY private individual or for the State). Hipp. Maj. 291, d. (τὸ καλόν) οὐ μὴδέποτε αἰσχρὸν μὴδαμοῦ μὴδενὶ φανεῖται (*which never ANYWHERE seems to ANY ONE displeasing*). Lysid. 214, d. ὁ κακὸς οὐτ' ἀγαθῷ, οὐτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. In like manner the *simple negative* (οὐ, μή), which in this case must always *precedes* the other negatives, is so connected with its *compounds* that neither lose their force; hence οὐκ ἔστιν οὐδέν (*there is not anything, there is nothing*); so also the negative parts are joined with the negative whole, e. g. Οὐ δύναται οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν τοὺς φίλους, *he can neither — nor*; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εὖ ποιεῖν τοὺς φίλους (*he is not able, not even now, to benefit his friends*).

REM. 5. If the finite verb is connected with a participle, the negative, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἢ Ἑλλάς ἔτι μετανίστατο καὶ καταφκίζετο, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι (i. e. ὥστε μὴ ἡσυχάσαι καὶ μὴ

ἐξαρᾶται). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐ a verb denoting *anxiety* or *fear*, which is sometimes also expressed, must be supplied, and μὴ must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, it is *not* (οὐ) to be feared that (μὴ) something will happen, e. g. οὐ (φοβοῦμαι) μὴ γένηται τοῦτο (ΝΟΝ vereor, NE hoc fiat, *this CERTAINLY will not happen*). Pl. Crit. 46, c. εἰ ἴσθι, ὅτι οὐ μὴ σοι ξυγχωρήσω (be assured, that I do not fear that I shall make concessions, i. e. be assured, that I certainly shall not make concessions to you). In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; I shall not expect that you will talk = do not talk (§ 255, 4).

8. After verbs and expressions of *fear*, *anxiety*, *uncertainty*, *doubt*, *distrust*, — *denying*, *hindering*, *abstaining*, — *preventing*, *forbidding*, *contradicting*, the Inf. with the negative μὴ commonly follows instead of the Inf. without μὴ, the Greek repeating with the Inf. the negative idea implied in these words, for the purpose of strengthening the negative view of the sentence. This use of μὴ is sometimes regarded as pleonastic; but it is entirely in accordance with the frequent usage of the language in employing two negatives for the purpose of increasing the negative force of the sentence; hence, when a negative was contained in a preceding word, it was not unnatural to join a negative with the Inf. that followed.

Κωλύω σε μὴ ταῦτα ποιεῖν (I prevent you from doing this). Her. 3, 128. Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροῖτα (Darius forbids you to act as a body guard to Oroetes). 66. ὁ Πηξιάδης ἔξαρκος ἦν μὴ ἀποκτεῖναι Σμέρδην (denied that he killed Smerdis). Th. 3, 6. τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρω γῆν στρατεῦσθαι (they abstained from marching into the country of each other). (But αἰσχύνομαι μὴ ποιεῖν τι signifies, I am ashamed NOT to do something, X. An. 6. 5, 4.)

REM. 6. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by μὴ with the Ind. or Subj. (Opt.), μὴ must be considered as an interrogative, *numne*, *whether not*, and may often be translated by *that*;¹ e. g. δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear whether he will not die = that he will die); ἰδεδοίκεν, μὴ ἀποθάνοι (metuebam, NE moreretur); δέδοικα, μὴ τέθνηκεν (NE mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead). On the contrary, μὴ οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα, μὴ οὐκ ἀποθάνῃ (NE NON moriatur, I fear that he will not die); ἰδεδοίκεν, μὴ οὐκ ἀποθάνοι (NE NON moreretur, I feared that he would not die); δέδοικα, μὴ οὐ τέθνηκεν (NE NON mortuus sit, that he is not dead).

¹ In expressions of *fear*, there is always a double idea in the mind, the *fear*, that something will take place, and the *hope* that it will not. This double idea both the Greek and Latin seem to indicate by using a negative after verbs of fear, the negative being referred to a verb of *hoping* understood; but as the idea of *fear* only is expressed in English, the negative is rendered *that*. Hence Δέδοικα, μὴ ἀποθάνῃ (metuo, NE moriatur, I fear that he will die, but hope that he will not).

9. Even when, instead of the Inf., the conjunctions *ὅτι*, *ὥς* with the finite verb follow expressions of *doubt* and *denial*, the negation is sometimes repeated in the dependent subordinate clause by *οὐ*.

X. R. Ath. 2, 17 ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν (to deny to others that he was present). Pl. Meno. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, εἰάν σοι δοκῶ εἰκότως ἀπιστεῖν (but consider whether I seem to you justly to doubt that this is knowledge). Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκεῖνος ἐγείργει τὴν γῆν, οὐκ ἔδυνάτ' ἀρνηθῆναι (he could not deny that he cultivated the land). Isoc. Archid. § 48. οὐδεὶς ἂν τολμήσειεν ἀντειπεῖν, ὥς οὐ τὴν ἐμπειρίαν μᾶλλον τῶν ἄλλων ἔχομεν.

REM. 7. So even after οὐ μᾶλλον (or when the clause in which μᾶλλον stands, has a negative sense), οὐ is sometimes used, which in English is pleonastic. Comp. the French, where after a Comparative *que ne* is regularly used, e. g. Il donne *plus* que vous n' avez donné, for the purpose of giving emphasis to the idea of *diversity* (consequently a *negative* idea), which is contained in the Comparative (the gift of one is *different from*, *not like* that of the other). Her. 4, 118. ἔκει δὲ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας (does not come against us more than against you). X. H. 6. 3, 15. τί οὖν δεῖ (= οὐ δεῖ) ἐκεῖνον τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλῆθους κακῶν ἀνείπωμεν, μᾶλλον, ἢ οὐχ ὥς τάχιστα τὴν εἰρήνην ποιήσασθαι; in Th. 3, 36. the negation is contained in μετάνοιά τις ἦν αὐτοῖς (they repented = they no longer approved). Πλὴν οὐ is sometimes used in a similar manner. X. R. L. 15, 6. ἔδρας πάντες ὑπανίστανται βασιλεῖς, πλὴν οὐκ ἐφοροι (all the kings rise from their seat, except the ephori).

10. Μὴ οὐ with the *Infinitive* is used instead of the *Infinitive without negation*, with the expressions mentioned in No. 8., when the negative οὐ or another word which may be considered a negative, precedes μή οὐ. Μὴ οὐ is here merely equivalent to the simple μή, and hence is not expressed in English where μή would not be (comp. No. 8, above).

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν (nothing hinders you to die, from dying). X. An. 3. 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν (= οὐδὲν ἐμποδὼν) μὴ οὐχὶ (ἡμᾶς) ὑβριζομένους ἀποθανεῖν (what hinders us from dying after being treated with insult); Vect. 3, 7. οὐ δύσελπίς ἐστι μὴ οὐχὶ προθύμως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν (I am not without hope that the citizens would contribute for such purposes). Cy. 2. 2, 20. αἰσχροδὺν (= οὐ καλὸν) δὲ ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι.

REM. 8. It is seldom in this case that μή is used instead of μή οὐ with the Inf. With the real negative expressions, οὐ δύναμαι, ἀδύνατος, οὐχ οἶδ' εἰμί, οὐδεμία μηχανή ἐστι (= οὐ δυνατόν ἐστιν), οὐ πείθω, οὐχ ὀσίδόν ἐστιν, οὐκ εἰκόσ ἐστιν (it is not probable), οὐ φημι, and the like, and also such as ἄνοια, ἀνόητόν ἐστι, the following Inf. is actually made negative by the accompanying μὴ οὐ (sometimes also by μή alone), since the above expressions, when separated from the negative connected with them (or the a privative), have no negative force. Οὐ δύναμαι μὴ οὐ ποιεῖν (non possum non facere, I cannot not do, i. e. I must do). X. Apol. 34. οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν (I must think of him, and if I think of him I must praise him). Pl. Rp. 427, e. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητῆσαι, ὥς οὐχ ὀσίδόν σοι δὲν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ (since it would not be right for you not to render assistance). Her. 7, 5. οὐκ

εἰκόσ ἐστι Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δίκας, τῶν (= ὧν) ἐποίησαν (*it is not right that the Athenians should NOT atone for their injustice*). Pl. Symp. 218, c. πάνυ ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι (*non sanum juxta tibi hoc NON gratificari*). Οὐ φημι τοῦτο μὴ οὕτως εἶναι (NEGOT *id sic se non habere, I deny that this is not so*). — Also after the expressions δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2. 3, 11. ὅστε πάντες αἰσχύνην εἶναι, μὴ οὐχ' αὖτις ποιεῖν (*so that all were ashamed [= none were willing] NOT to be busy*). — Sometimes μὴ οὐ occurs after negative sentences with participles also, in the sense of *if not, except*, instead of the usual μή. Pl. Sys. 212, d. οὐκ ἔστι φίλος τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν (*nothing is lovely in the eyes of the lover except that which returns love*).

SECTION II.

SYNTAX OF THE COMPOUND SENTENCE.

CHAPTER VII

§ 319. A. Coördination.

When two or more sentences stand in a close connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to exhibit a unity of thought, though each is, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or so, that they are wholly united, the one defining and explaining the other, the one being the dependent member of the other, e. g. *when the spring comes the roses bloom*. The first kind of connection is called *Coördination*, the last *Subordination*, and the sentences *Coördinate* and *Subordinate*. In coördinate sentences, therefore, the members are *independent* of each other, but in subordinate sentences, one member is *dependent* on the other.

I came, I saw, I conquered. — Coördinate.

When I came, I conquered. — Subordinate.

REMARK 1. The coördinate as well as the subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have single members in common, these common members are usually expressed but once. In this way the sentences are either *contracted* into one sentence, the subject or predicate common to the sentences being expressed but once; or there is at least an *abbreviation* of the sentences, each sentence having its own separate subject, but the predicate common to the sentences being expressed only with the subject of one sentence. Οἱ Ἕλληνες τοῖς πολέμοις ἐπέθεντο καὶ καλῶς ἐμαχέσαντο. Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμόν, οἱ δὲ Πέρσαι ἐν ὄρεσιν ἐστρατοπεδεύσαντο.

REM. 2. In respect to the *grammatical form* of connection, all coördinate sentences are alike; they are all treated *grammatically* as principal sentences; but in respect to their *meaning* and *logical* relations, they may be different. For every thought which forms a complementary member of another thought, can be expressed in a coördinate sentence, as was always the case, in the earliest use of language, e. g. Τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθεῖ, instead of ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ. (*the spring came and the roses bloom*, instead of *when the spring has come the roses bloom*).

§ 320. *Different forms of Coördination.*

Coördination consists either in *expanding*, *contrasting*, or *excluding* a thought. The first is called *copulative* coördination, the second *adversative*, the third *disjunctive*. Sentences also which stand in a *causal* relation to each other, may be coördinate, and are called *causal* coördinate sentences.

§ 321. I. *Copulative Coördination.*

1. A copulative coördinate sentence is one in which two or more thoughts which are considered independent, are so united together, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. A copulative coördinate sentence is either *annexive* or *enhansive*; in the former, a second thought or clause is merely joined to a preceding one; in the latter, the statement made in the sentence applies with more force to the second member than to the first. An *annexive* coördinate sentence is made: —

(a) By καί, *et*, *and*, more seldom in prose by the enclitic τέ, *que*, *and*; καί and τέ have, in general, the same difference of meaning as *et* and *que*. Καί connects members of a sentence *equally important*, or those in which the one following is *stronger* than the one preceding; hence it often *strengthens* or *enhances* the idea of the preceding member or is a *more full explanation* of it (*ac, atque, et quidem*); τέ appends *some addition which belongs to the preceding member*; in prose, words are seldom connected by a simple τέ, but sentences much oftener. — (b) in a more emphatic and definite manner by καί — καί, *et — et*, *both — and*, *not only — but also*, more seldom by τέ — τέ; the difference between the two in this case is, that with the former (καί — καί) the single members appear more independent and forcible, than with the latter (τέ — τέ);

hence the former is used, when the members are of different kinds or are antithetic; — (c) by *τέ — καί*, both — and, not only — but also, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καί*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum — tum*, when the discourse proceeds from the general to the particular and more important.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. *ἡ ἀνδραπείη σοφία ἀλόγως τινὸς ἀξία ἐστὶ καὶ οὐδενός.* So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, and that too. X. An. 3. 2, 16. *ἄπειροι ὄντες τῶν πολεμίων τό τε πλῆθος ἀμετρον ὁρῶντες, ὅμως ἐτολμήσατε ἵεναι εἰς αὐτούς.* Pl. Phaedr. 267, a. *Τισίαν δὲ Γοργίαν τε ἐξέσμεν εἶδεν;* — *Ἄνδρες καὶ ἀγαθοὶ καὶ κακοὶ* (but not καὶ κακοὶ καὶ πονηροί). *Καὶ πένητες καὶ πλούσιοι. Καὶ χρήματα καὶ ἄνδρες. Καὶ εὖ καὶ δειά.* *Καὶ πρῶτα κατ' ὅστατα.* X. C. 1. 2, 4. (*Σωκράτης*) *τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τ' ἀμελοῦντας οὐκ ἐπῆναι.* *Καλός τε καὶ ἀγαθός.* In antitheses: *Ἀγαθὰ τε καὶ κακὰ* (the good as well as the evil), *χρηστοὶ τε καὶ πονηροί*, *τὰ τε ἔργα ὁμοίως καὶ οἱ λόγοι.* Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. *πολλοὶ τε καὶ ὀνομαστοί.* Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum, S.*). Her. 6, 136. *Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μάλιστα Εὐάνδικπος.* Hence ἄλλως τε καί (*quum aliter, tum, not only in other respects, but also*), especially (but ἄλλως τε without καί signifies *praetereaque, addere quod*, i. e. and especially). The connection is expressed still more strongly by *τέ — καὶ δὴ καί* (*quum — tum vero etiam*). Pl. Rp. 357, a. *ὁ Γλαύκων δαί τε ἀνδρειότατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν* (*desperationem*) *οὐκ ἀπεδέξατο.* — It is to be observed that, after ἄμα, ἤδη, οὕτω, οὐ φθάνω and the like, a coördinate clause with καί or *τέ — καί* often follows, instead of a subordinate clause with *ὅτε*. X. An. 7. 4, 16. *ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ Σιλανὸς σημαίνει τῇ σάλπιγγι* (*the fire already began to appear through the roof, AND [when] Silanius gives notice with his trumpet*). Isocr. Paneg. 119 *ἄμα ἡμεῖς τε τῆς ἀρχῆς ἀπεσπερούμεθα, καὶ τοῖς Ἑλλησι ἀρχὴ τῶν κακῶν ἐγίγνετο.*

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REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the *mutual relation* and *intimate connection* between the corresponding members (*as well—as, as—so*). This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding; or more frequently it stands in only one of the corresponding members; thus often εἶπερ τε—τέ, or εἵπερ—τέ; μέν τε—δέ τε or ἀλλὰ τε, *as on this side, so on that*, or μέν—δέ τε (ἀλλὰ τε); μέν τε—δέ (ἀλλὰ); also the whole of the first member can be omitted, and be supplied by the mind, from what precedes; thus δέ τε, ἀλλὰ τε, also often without the corresponding μέν: δέ—τέ; τέ—δέ; τέ—αὐτάρ; then καί τε, *atque, yet moreover*, when the corresponding member is contained in what precedes (*not only—but also*). Il. 1, 509. τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἐκλυον εἰξαμένοιο. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅστις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὥς τε, *so as, so that*, ὡσεὶ τε, ἄτε, ἥ ὕτε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, ἴνα τε, *there, where*. In Attic prose, the following combinations still remain, viz., οἷός τε εἰμι with the Inf., signifying *I am in the condition*, ὅς τε (*so that*), ὡσεὶ τε and ἔς τε (i. e. ἐς ὃ τε), *quoad*. Moreover, ἐπεὶ τε, *postquam*, as used by Herodotus, should also be mentioned.

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πάνη βοδοδάκτυλος Ἡώς, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν. The use of καὶ in such concluding clauses, shows that the two clauses are coördinate, and καὶ may be said to have its usual connective force, though that force cannot well be expressed in English.

2. If the *annexive* coördinate sentences are *negative*, they are connected:—

(a) By οὐδέ (μηδέ), *not* — *nor*, when a negative member precedes; (b) by καὶ οὐ (καὶ μή), *and not*, when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or καὶ οὐ can also be used here; (c) in a more emphatic and definite manner by οὐτε — οὐτε (μήτε — μήτε), *neque* — *neque* (*neve* — *neve*), *neither* — *nor*; (d) by οὐτε — τέ (*seldom καὶ*), *neque* — *et*, — *on the one hand not* — *and on the other*; *as not* — *so also*.

X. An. 1. 4, 8. οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς, ὥς ἐγὼ αὐτοὺς κακῶς ποιῶ. C. 3. 7, 9. διατείνου μᾶλλον πρὸς τὸ σπυγῶ πρόσχειν, καὶ μὴ ἀμέλει τῷ τῆς πόλεως. Dem. Cor. 254, 85. φαίνομαι ἐγὼ χάριτος τετυχηκὼς τότε καὶ οὐ μέμψεως οὐδὲ τιμωρίας. Th. 3, 14. ἐπαμύνατε . . καὶ μὴ πρόησθε ἡμᾶς. Pl. Lysid. 207, c. εἴσω ἔρα σε ἃ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς. — Οὐτε θεοί, οὐτε ἄνθρωποι. — X. An. 2. 2, 8. ὤμοσαν . . μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι. 5. 1, 6. οὐτε ἀγορά ἐστιν ἱκανή, ἥ τε χώρα πολεμία. Th. 1, 118. οἱ Λακεδαιμόνιοι αἰσδόμενοι οὐτε ἐκώλυνον, εἰ μὴ ἐπὶ βραχὺ, ἡσύχαζόν τε τὸ πλεον τοῦ χρόνου.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz., οὐτε — οὐ, οὐ — οὐτε; τέ οὐ — τέ; οὐτε — τε οὐ; in the two last forms οὐ combines with the verb and forms, as it were, one thought. Th. 2, 22. Ἐκκλησίαν τε οὐκ ἐποίει . . , τὴν τε πόλιν ἐφύλασσε (*he called no assembly and guarded the city*); 1, 126. οὐτε ἐκεῖνος ἔτι κατενόησε, τό τε μαυτεῖον οὐκ ἐδήλου; οὐτε — οὐδέ, *neither* — *and not*, which is found often in prose also.

REM. 7. Οὐδέ expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not, not even*). When οὐδέ — οὐδέ follow one another, they are not to be considered correlative particles and translated *neither* — *nor*, but are to be translated *not even* — *and not*. X. C. 3. 12, 5. εἰ γὰρ ἴσθι, ἐπ' οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγωνί, οὐδὲ ἐν πράξει οὐδεμὶ μείον ἔξεις διὰ τὸ βέλτιον τὸ σῶμα παρσκευάσθαι. Οὐδὲ as a connective in negative sentences, corresponds to καὶ in positive sentences, mentioned in remark 5, and signifies *not even, ne* — *quidem*, e. g. οὐδ' ὁ κριτιστος ἐτόλμησεν αὐτῷ μάχεσθαι — οὐδὲ αἷς (*ne unus quidem*), οὐδ' ὥς (*ne sic quidem*), etc.

3. An *enhansive* or *emphatic* coördinate sentence, as has been seen (Rem. 5), is expressed by the simple καὶ, but more definitely by:—

(a) οὐ μόνον or οὐ μόνον ὅτι (also οὐχ ὅτι μόνον) or μὴ ὅτι — ἀλλὰ καὶ, *not only* — *but also*. (Οὐκ ὅτι originates from οὐ λέγω, ὅτι, as μὴ ὅτι from μὴ λέγε, ὅτι.) Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Pl. Symp. 179, b. ὑπεραποδυνήσκειν ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες. X. C. 2. 9, 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Cy. 8. 1, 28. μὴ γὰρ ὅτι ἄρχοντα, ἀλλὰ καὶ οὗς οὐ φοβοῦνται, μᾶλλον τοὺς αἰδουμένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἄνθρωποι.

REM. 8. Οὐ μόνον—ἀλλὰ without καί is used, when the second member includes the first, whether the second is stronger than the first in *extent* or *degree*. Isocr. Phil. 5, 146. οὐ μόνον ἐπὶ τούτων αὐτοὺς ὕψει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 37. οὐ μόνον ἂν εὐρεθείη ἐπὶ τοῖς νῦν λεγομένοις ταύτην ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱμέτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ δέρους τε καὶ χειμῶνος.

(b) Οὐχ ὅπως—ἀλλὰ καί, *not only not—but even*, or οὐχ ὅπως or μὴ ὅπως—ἀλλ' οὐδέ, *not only not—but not even*. (Ὅπως = *how, I say not* or (Imp.) *say not how*, which involves the idea, *I say not* or *say not, that not*.) Also μὴ ὅτι (followed by ἀλλ' οὐδέ) is used in the sense of *not only not*, when both clauses have a *common predicate*, and this stands in the last clause. Dem. Cor. 271, 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις ἀλλὰ μισθώσας σεαυτὸν κατὰ τουτωνὶ πολιτεύῃ (*non modo non—but etiam*). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγεῖτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν. Isocr. Plataic. 586. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδὲ δουλείας μετρίας ἡξιώδημεν τυχεῖν (*non modo non—but ne—quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε (*non modo non saltare poteratis, sed ne rectis quidem pedibus stare*). Isae. 10, 1. ἐγὼ μὴ ὅτι ὑπὲρ ἄλλου, ἀλλ' οὐδὲ ὑπὲρ ἐμαυτοῦ πώποτε δίκην ἰδίαν εἶρηκα (as in Latin: *non modo de alio, sed ne de me quidem unquam causam dixi*, instead of *non modo non*, the Latin using *non modo—but ne—quidem*, instead of *non modo non—but ne—quidem*, when both the clauses are negative, and the common predicate of both is in the latter clause).

REM. 9. When οὐχ ὅτι—ἀλλ' οὐδέ has the sense of *not only—but not even*, the predicate of the first member contains a negation, or at least has a negative sense. Th. 2, 97. ταύτη (τῇ Σκυθῶν ἰσχύϊ) ἀδύνατα (sc. εἶναι) ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος. (Scytharum potentiae *non modo* Europae imperia exaequari *non possunt, sed ne* Asiae *quidem* gens). Dem. 702. οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἔν, ἀλλ' οὐδ' ἂν ἔζην. (In ἀπεστερήμην is contained the idea: *non haberem*.) Also μὴ ὅτι followed by ἀλλ' οὐδέ is used in a similar manner, since a negative precedes μὴ ὅτι. X. C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησθαι, νομίζων ἀργυρίου ἕξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβὼν (*you would not only not give your house to any one gratuitously, but not even for a less price, than it is worth; properly you would give to no one, not to say, gratuitously, nay not even for a less price, etc.*).

(c) Οὐ(κ)—ἀλλὰ καί, *not—but even*; οὐ(κ)—ἀλλ' οὐδέ, *not—but not even*. Dem. Mid. 24. οὐ ποιηρός, ἀλλὰ καὶ πάνυ χρηστός. X. C. 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιαν οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι. An. 1. 3, 2. (δαρεικοὺς) λαβὼν οὐκ εἰς τὸ ἴδιον κατεδέμην ἐμοί, ἀλλ' οὐδὲ κατηδυπάδησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων.

(d) Οὐδέ—μὴ ὅτι, *not even—not to say, much less* (*ne-quidem—nequum*). X. Symp. 2, 26. καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα (*we shall be able not even to breathe, to say nothing of speaking, or much less to speak*).

§ 322. II. *Adversative Coördinate Sentences.*

1. An adversative coördinate sentence is one in which the clauses that stand in *opposition* to each other, are united and form one thought.

(a) The opposition is of such a nature, that the thought expressed in the coördinate clause either *wholly abrogates* the thought of the preceding clause, since another thought is substituted for it; this is done: (a) by placing the conjunction ἀλλὰ (*but*) in opposition to a preceding *negative*; (b) by placing the conjunction ἀλλὰ together with the negative οὐ in opposition to a preceding *affirmative*; in the last case, ἀλλὰ may be translated *and*, or be wholly omitted: (a) οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί. (b) Ἐκείθεν, ἀλλ' οὐκ ἐνθὲνδε ἡρπάσθη (*he was seized there, and not here, or not here*).

(β) Or the opposition is of such a nature that the thought in the coördinate clause merely *limits* or *restricts* that in the preceding clause. The limitation is expressed by δέ, ἀλλὰ (*but*), ἀτάρ (*αὐτάρ*, Epic.), καίτοι, μέντοι, δμως.

2. Δέ most generally has an adversative force, and hence can express every kind of contrast or opposition. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (τέ, καί) and the adversative (ἀλλὰ, etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (*adversative*), or merely contrasts it (*copulative*). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive μέν, which, as it denotes concession and admission, points forward to the *limitation* expressed in the second member by δέ. As δέ can denote both a *strong* and *slight* contrast, so the signification of μέν is sometimes stronger and sometimes weaker.

4. The original signification of μέν (arising from μᾶν, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed, in innumerable places its force is so slight, that it cannot be translated at all into English. Τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν. Th. 3, 68. διέφθειραν Πλαταιέων μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν.

5. Μέν—δέ are especially used in the following cases:—

(a) With *divisions of place, time, number, order, and persons*, e. g. Ἐνταῦθα μὲν—ἐκεῖ δέ, ἔνθα μὲν—ἐνθα δέ, τότε μὲν—τότε δέ, ποτὲ μὲν—ποτὲ δέ, *at one time*,—*at another, sometimes—sometimes*, ἄλλοτε μὲν—ἄλλοτε δέ, ἅμα μὲν—ἅμα δέ, *sometimes—sometimes*, πρῶτον μὲν—ἔπειτα δέ, τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ and τοῦτο μὲν—τοῦτο δέ, *partly, partly, on the one side—on the other, both—and, not only—but also*, ὅθι μὲν—ὅθι δέ, *hic—ille*.

(b) When several predicates belong to the same object, and also, when sev-

eral actions refer to the same object. S. Ph. 239. ἐγὼ γένος μὲν εἰμι τῆς περ-
φρίτου Ἀχέρου, πλέω δ' ἐς οἶκον, αὐθιμαί δὲ παῖς Ἀχιλλέως Νεοπτόλεμος. So
also in a principal and subordinate clause. Her. 1, 103. οἱ ἐσέβαλον μὲν ἐς τὴν
Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι
οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.

c. Where the same or an equivalent word is repeated in two different clauses.
X. C. 2. 1, 32. ἐγὼ σὺν εἰμι μὲν θεοῖς, σὺν εἰμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.
1. 1, 2. Σωκράτης δὴν φανερός ἢ πολλάκις μὲν αἶται, πολλάκις δὲ ἐπὶ
τῶν κοινῶν τῆς πόλεως βωμῶν. Yet this principle is not always observed.
Μὲν is regularly omitted, when δὲ καὶ follow, e. g. 2. 8, 5. χαλεπὸν οὕτω
τι ποιῆσαι, ἔστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἁμαρτήτως τε ποιήσαντα
μὴ ἀγνώμονι κριτῇ περιτρυχεῖν.

REMARK 1. When μὲν stands in an adjective or adverbial clause, it is some-
times repeated, for the sake of emphasis, in the corresponding demonstrative
or concluding clause. Her. 2, 121. καὶ τὸν (i. e. δὲ) μὲν καλέουσι θάρος,
τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ. So also,
when, instead of the adjective clause, the Part. with the article is used. Isocr.
Paneg. 52, 60. τῷ μὲν ὑπερενεγκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ), . . τούτῳ
μὲν (Εὐρυσθεῖς) ἐπιτάττων . . διετέλεσεν. So also sometimes two preceding
μέν's correspond with two following δέ's; this always implies a strong emphasis.
Pl. Apol. 28, c. ἐγὼ οὖν δευρὰ ἂν εἴη εἰργασμένος, ὃ ἄνθρωπος Ἀθηναῖος, εἰ, ὅτε
μὲν με οἱ ἔρχοντες ἔταττον, οὓς ὑμεῖς εἰλεσθε ἔρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν
Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον — καὶ ἐκινδύνεον
ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ ψήθην τε καὶ ὑπέλαβον, φιλοσοφούντά
με δεῖν (ἦν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ
θάνατον ἢ ἄλλο ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν. Yet this parallelism is but
seldom found so regularly carried out.

REM. 2. On the position of μὲν — δέ, the following points are to be no-
ticed: They are commonly placed after the words, which are opposed to each
other; yet they are often to be referred to the predicate or to the whole clause.
X. C. 1. 1, 10. καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν
ἀκούειν. An. 8. 4, 2. ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι.
When a substantive or adjective is connected with the article or a preposition,
μέν and δέ are commonly placed between the article and the preposition, and
between the preposition and substantive or adjective, e. g. πρὸς μὲν τοὺς φί-
λους — πρὸς δ' ἐχθρούς; yet this conformity is by no means observed in cor-
responding members, e. g. X. C. 1. 1, 12. τὰ μὲν ἀνδράπεια παρέντες, τὰ
δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν. 2, 24. διὰ μὲν
κάλλος — διὰ δύναμιν δέ. Or inversely, Isocr. Paneg. 64, 114. ἐν ταῖς πολ-
ιτείαις μὲν — ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident that any other adversative connective instead of δέ,
can follow μὲν, e. g. ἀλλά, ἀλλά, etc. But in place of the adversative connec-
tives, sometimes also the copulatives τέ, καί, are used, by a kind of anacoluthon,
or the construction is entirely changed, no reference being had to the preceding
μέν.

REM. 4. The adversative connective which would be expected to follow
μέν, is sometimes omitted, although there is a corresponding adversative mem-
ber. This is the case, when the word expressing the contrast is such, as of
itself without δέ, to make this contrast sufficiently manifest, as e. g. with
ἐνταῦθα μὲν — ἐκεῖ, and almost always with πρῶτον μὲν — ἔπειτα.
Secondly, even the clause expressing the contrast, can be wholly omitted, in
which case, it must be supplied by the mind (μέν solitarium). Her. 3, 3. λέγ

εται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (TO ME improbable, perhaps probable to others). Ἐγὼ μὲν οὐκ οἶδα; ὥς μὲν λέγουσιν; ταῦτα μὲν ἡμῖν ἡγγελί-
τις; οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I
INDEED, CERTAINLY, *think*.

REM. 5. On account of its general signification, *δέ*, like *autem*, frequently connects sentences even, which stand in a *causal* relation to each other; then the hearer or reader can gather from the context the particular mode of connection. Thus *δέ* very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, *δέ* has either an adversative force, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2. 9, 2. καὶ ὁ Ξ. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προ-
βάτων ἀπερύκωσι; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?). Or, *δέ* has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3. 5, 2. οὐκ οἶδα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μέλους εἰς τὴν Ἀθηναίων Βοιωτῶν; — Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ καὶ καλὰ πρότερον ἐκ Βοιωτῶν οἷσι πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων. The same principle holds in answers.

REM. 7. Καί—*δέ* (in the Epic writers καὶ *δέ* not separated), and, though more seldom, the negative οὐδὲ—*δέ*, in which connection *δέ* has an adverbial force, can be translated by *and on the other hand*, *and also*; *and on the other hand not*. X. H. 5. 2, 37. οἱ τε ἄλλοι προθύμως τῷ Τελευτίῳ ὑπηρετοῦν, καὶ ἡ τῶν Θηβαίων δὲ πόλις προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππέας. An. 1. 8, 20. καὶ οὐδὲν οὐδὲ τούτων παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.

REM. 8. In the apodosis, as in principal clauses, *δέ* has a double force, either *adversative*, or *merely contrasting* (*copulative*). Sometimes μὲν stands in the first member.

a. The adversative *δέ* in the apodosis, denotes the contrast between that and the protasis. It is used: (α) after hypothetical antecedent clauses, though ἀλλὰ also is often found instead of *δέ*; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5. 5, 21. ἀλλ' εἰ μὴδὲ τούτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τὸν τεύχεον λέγε (say on the contrary). (β) 8. 5, 12. ὥσπερ οἱ ὀπλῖται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται (so on the other hand).

(b) After a *temporal* protasis, *δέ* commonly has a *contrasting* or *merely copulative* force, though sometimes adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers); this *δέ* may often be loosely translated by *then*. Od. λ, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἑλ-
λυδὶς ἄλλῃ ἀγνῇ Περσεφόνειᾳ γυναικῶν δευτεράων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδου. So ὅφρα — τόφρα *δέ*, ὅποτε — *δέ*, ἕως — *δέ*. X. An. 4. 1, 2. ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέ-
γεθος, πάροδος (transitus) δὲ οὐκ ἦν . . ., ἐδόκει δὲ τοῖς στρατιώταις διὰ τῶν ὁρέων πορευτέον εἶναι (then, or on the contrary). As *δέ* is used after the protasis, so also in like manner after *participles*, which supply the place of a protasis. Pl. Symp. 220, b. καὶ ποτε ὅντος πάγου οἴου δεινοτάτου, καὶ πάντων . . . ἐν εἰλιγ-
μένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξήκει ἔχων ἱμάτιον . . . οἷόν περ καὶ πρότερον εἰώθει φορεῖν. X. C. 3. 7, 8. θαυμάζω σου, εἰ ἐκείνους ῥᾶ δῖως χειροῦμενος, τούτοις δὲ μηδὲνα τρόπον οἷσι δυνήσεσθαι προσερχθῆναι.

6. Ἀλλὰ (Nent. Pl. of ἄλλος), *but* (*sed*, *at*), *yet*, *however*, generally expresses *difference* and *separation*. It always stands at the beginning of the sentence. According to the nature of the preceding member, it either abrogates what is affirmed in that member (see No. 1), or it *restricts* and *limits* it (*yet, however*)

He is indeed poor, but brave — he is not brave, but cowardly; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies or abrogates the idea of *brave*). Τοῦτο τὸ πρᾶγμα ἀφελίμων μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of ἀλλά is very frequent in objections (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. Dem. Cor. τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. 'Αλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. Eur. Med. 325. λόγους ἀκαλοῖς· οὐ γὰρ ἂν πείσαις ποτέ, " 'Αλλ' ἐξελῶς με, κοῦδέν αἰδέσθαι λιτάς;" very frequently ἀλλ' ἦ —; *but really* —? X. An. 7. 6, 4. καὶ οἱ εἶπον· 'Αλλ' ἦ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. 'Αλλά is used in *negative, non-concessive* clauses, when by it the general signification of the preceding negative clause is to be *restricted by an exception*. Here ἀλλά is the same as πλὴν or εἰ μὴ, *nisi*, and can be translated into English by *except, than*. In the first member, ἄλλος (ἕτερος) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλά, and this ἄλλος points forward to the following ἀλλά, corresponding with it. X. An. 6. 4, 2. ἐν τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλη, οὔτε Ἑλληνίς, ἀλλὰ Θρᾷκες καὶ Βιθυνοὶ (*between there is no other friendly or Grecian city [there are none] except Thracians and Bithynians*).

REM. 10. In the frequent combination of ἀλλ' ἦ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negative, consequently, οὐκ, οὐδὲν ἀλλ' ἦ; οὐδὲν ἄλλο, ἀλλ' ἦ; οὐδὲν ἕτερον, ἀλλ' ἦ; τί ἄλλο, ἀλλ' ἦ; ἄλλο τι (with a preceding interrogative pronoun), ἀλλ' ἦ, — ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἦ, it appears to have changed its accent (ἀλλδ ἦ) and to have lost it (ἀλλ' ἦ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἦ μικρόν τι. O. 2, 13. οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἐαυτοῦ διοικεῖν, ἀλλ' ἦ σὺ νυνὶ ἐθέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνδρώπῳ, ἀλλ' ἦ τὸ ἀριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned. οὐ μὴν ἀλλά or οὐ μέντοι ἀλλά, *yet, veruntamen, οὐ γὰρ ἀλλά, then certainly, certainly*. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκεινον ἐξετραχήλισεν· οὐ μὴν (scil. ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος μόλις πῶς, καὶ ὁ ἵππος ἐξανέστη.

REM. 12. 'Αλλά is, moreover, used to denote *a transition to a different or an opposite thought*; this is the case in exhortations and exclamations, in general, when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτυχοίης· (*well then!*) — ἀλλ' ἄνα (*well now*) — ἀλλ' εἶα! — also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, *well, I will*.

7. From the adverb αὖ, *on the contrary, again, rursus*, and ἔρα, *igitur*, have originated the Epic αὐτάρ and the prose ἀτάρ. They always stand at the beginning of the sentence, and have the signification of δέ or ἀλλά, *but; yet*, as it seems, with this difference, that, on account of their composition with ἔρα (*igitur*), they are more closely and intimately connected with what precedes. — Μέντοι has been already treated (§ 316, Rem.). Καίτοι, *yet, verum, sed tamen, atqui* (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use *quamquam* in the same way, e. g. καίτοι τί φημι; (*quamquam quid loquor?, and yet why do I speak?*). Όμως

(from *ὅμοι*, equal, like), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. *Δάμαχος μὲν ταῦτα εἰπὼς ὅμως προσέειπε καὶ αὐτὸς τῇ Ἀλκιβιάδου γυνάμει.* Ἄλλ' ὅμως is still stronger.

‡ 323. III. *Disjunctive Coördination.*

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by: —

ἢ, ὅτ, *aut*, *vel*, or more emphatically and definitely by *ἢ — ἢ*, and when the first member is to be made emphatic, *ἢτοι — ἢ*, *αὐτ — αὐτ*, *vel — vel*, *either — or*; *εἴτε — εἴτε* (with the Ind.) or *εἰδέντε — εἰδέντε* or *ἔντε — ἔντε* (with the Subj.), *sive — sive*, *whether — or*, when the speaker wishes to indicate, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive clauses, see ‡ 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὑμῖν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἴοντες ἐς Λακεδαίμονα διδάσκετε. Pl. Rp. 493, d. εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ. Apol. 27, c. εἴτ' οὐδὲν καινόν, εἴτε παλαιόν. 34, c. εἴτ' οὐδὲν ἀληθές, εἴτ' οὐδὲν ψευδές. Rp. 453, d. ἔντε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἔντε εἰς τὸ μέγιστον πέλαγος μέσον, ὅμως γε νεὶ οὐδὲν ἤττον.

REMARK 1. The following forms, also, are sometimes used: *εἰ — εἴτε* (*si — sive*); *εἴτε — εἰ δέ* (*sive — si vero*), when the second member contains something opposite to the first; *εἴτε — ἢ*; *ἢ — εἴτε* (seldom and only Poet.); *εἴτε* but once (poetic).

REM. 2. The disjunctive connectives *ἢ — ἢ*, in the Epic writers, very seldom in the Tragedians, are united with *μέν* and *δέ*: *ἢ μὲν — ἢ δέ*. In this case, they do not have a disjunctive, but like *καί — καί*, *τέ — τέ*, a copulative force. Instead of *ἢ δέ*, *ἰδέ* is also used according to the necessities of the verse. Il. ε, 128. ὅφρ' εὖ γιγνώσκῃς ἢ μὲν θεόν, ἢ δέ καὶ ἄνδρα, *both — and*, *not only — but also*.

2. The particle *ἢ* is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude, or express the opposite of the preceding member, but only expresses separation or difference. As in its disjunctive relation, one *ἢ* corresponds with another, so here *ἢ* stands in relation to a word, which expresses a difference, e. g. ἄλλος, οὐδέ τις ἄλλος, ἄλλοις, ἐναντίος, ἴδιος, διαφέρω, etc.; also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διπλάσιος, πρίν, φθάνω, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν, ἢ ἀποδνήσκουσιν τε καὶ τρεφάναι.

REM. 3. The comparative *ἢ* is sometimes used after the omitted *μᾶλλον* or after a positive. This is the case after expressions of *willing*, *choosing*, and the like, because these contain the idea of preference; thus after *βούλεσθαι*, *ἐθέλειν*, *πείθεισθαι*, *αἴρεσιν δοῦναι*, *ἐπιθυμεῖν*, *δέχεσθαι*, *ζητεῖν*, *λυσitteλεῖν* (= *potius esse*). Il. α, 117. βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.

Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Ἀγησίλαος) ἤρεϊτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνάναι νομίζουσα λυσitteλεῖν, ἢ ζῆν.

3. The other member of the comparison is joined to the *Comparative* by *ἢ*, in the same Case as the comparative, and *without a verb*, when both members have the same verb in common. When this is not the case, the second member must stand as a complete sentence with its subject and predicate; commonly, however, merely the subject is expressed, but the predicate omitted; often also after the omitted copula, by *attraction* the same Case is used as in the first member. Instead of *ἢ* the Gen. also can be used (§ 275, 2), most frequently for the *Nom.* and *Acc.*, often also for the *Dat.* But the Gen. is avoided, when the use of it would occasion ambiguity; it must be avoided when the time of the two clauses is different.

Eur. Or. 1148. οὐκ ἔστιν οὐδὲν κρείσσον, ἢ φίλος σαφής, οὐ πλούτος, οὐ τυραννίς. Ὁ φιλόσοφος μᾶλλον ἐπιθυμεῖ τῆς σοφίας ἢ τῶν χρημάτων. Χαριζόμεθα μᾶλλον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Φιλοῦμεν μᾶλλον τοὺς ἀγαθοὺς ἢ τοὺς κακοὺς. Isocr. Pac. extr. τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγώ (sc. ἀκμάζω), παλαιῶ. Th. 7, 77. ἤδη τιμὴ καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν (from a more dangerous situation, than the present is). Il. α., 260. ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἢ ἐπερ ὑμῖν ἀνδράσιν ὤμίλησα (with braver men than you are). Her. 7, 10. σὺ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας, ἢ Ξεύδας. Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλῳσι εἰσορᾶν (instead of ἢ γαλήνῃ). Th. 6, 16. προσήκει μοι μᾶλλον ἐτέρων... ἄρχειν (instead of ἢ ἐτέροις). 7, 63. ταῦτα τοῖς δπλίταις οὐχ ἡσσον τῶν ναυτῶν παρακελεύομαι (instead of ἢ τοῖς ναύταις). Od. ι., 27. οὗτοι ἐγωγε ἢς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι. X. Cy. 2. 3, 12. ἐμοὶ δοκεῖ Κῦρος, οὐστίνας ἀν' ὁρᾷ ἀγαθοὺς, φιλεῖν οὐδὲν ἡττον ἐαυτοῦ (instead of ἢ ἐαυτόν). Her. 2, 134. Μυκερίνος πυραμίδα ἀπελίπετο πολλὴν ἐ' ἄσσω τοῦ πατρός (instead of ἢ ὁ πατήρ, or properly instead of τῆς τοῦ πατρός).

REM. 4. With *πλείων*, *ἐλάττων*, *πλέον*, *ἐλαττον*, *μείων*, when they stand in connection with a numeral, *ἢ* is commonly omitted, without change of construction, i. e. the Case is the same as if there was no comparative in the sentence (comp. *decem plus* or *amplius homines*). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἐβδομήκοντα (annos plus septuaginta natus). X. An. 6. 4, 24. οἱ Ἰππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίους. Th. 6, 95. ἡ λεία ἐπράδη ταλάντων οὐκ ἐλαττον πέντε καὶ εἴκοσι. X. Cy. 2. 1, 5. ἱππᾶς μὲν ἔξει οὐ μείων δις μυρίων. With the *Nom.* and *Acc.* *πλείον*, *ἐλαττον*, the numeral specification can also stand in the Gen., e. g. Ἔχω οὐ πλέον (ἐλαττον) δέκα ταλάντων. The Greek can consequently say: (a) *πλείους* (*ἐλάττους*, *μείους*) ἢ δέκα ἡμέραι; (b) *πλείους* δέκα ἡμερῶν; (c) *πλέον* ἢ δέκα ἡμέραι; (d) *πλέον* δέκα ἡμέραι. It will be observed from several of the above examples that *πλέον*, *μείων*, etc. stand as mere *adverbs* in the *Acc.*, with substantives of a different gender and number.

REM. 5. Sometimes, also, the particle *ἢ* is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses its own appropriate relation, being wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἐλαττον ἢ τριάκοντα γεγονὼς ἐτῶν [just as the Greek says γίνεσθαι τριάκοντα ἐτῶν § 273, 2, (c)]; or the Gen. is a preparative demonstrative pronoun, with which the clause introduced by *ἢ* may be regarded as an

appositive or explanatory clause. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσειν καὶ ἄρειον, ἢ δὲ δ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντον ἀνὴρ ἢ δὲ γυνή (= τοῦ δτε — ἔχοντον).

REM. 6. (*Comparatio compendiaria*). In comparisons, instead of comparing the attribute of one object with that of another, the Greeks often compare the attributive of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3. 3, 41. χόρῳ ἔχετε οὐδὲν ἥττον ἡμῶν (instead of τῆς ἡμετέρας) ἐντίμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51 αἵματι οἱ δέοντο κόμαι Χαρίτεσσιν ὁμοῖαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4. This mode of comparison, though not strictly correct, is frequent in English, e. g. *he has an expression like his father*, instead of *like his father's*.

4. When two attributes or predicates (adjectives or adverbs), belonging to the same object, are compared with each other, then both are put in the comparative, and the last is annexed by ἢ.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior* (*more swift than wise, or not so wise as swift*). Pl. Rp. 409, d. πλεονάκεις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἁμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις. Her. 3, 65 ἐποίησα ταχύτερα, ἢ σοφώτερα (*celerius, quam prudentius*).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a *higher degree than usual*. In this case, the Gen. of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, is used with the comparative, and the pronoun αὐτός with the pronoun of the third person. The other mode of expression by ἢ is not admitted here.

Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἰ σεαυτοῦ. Βελτίων ἐστὶν αὐτὸς ἑαυτοῦ. Th. 3, 11. δυνατότεροι αὐτοὶ αὐτῶν ἐγίνοντο. In like manner, the superlative is used in connection with αὐτός and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). Ἀριστος αὐτὸς ἑαυτοῦ. Ἀρίστη αὐτὴ ἑαυτῆς. X. C. 1. 2, 46. εἶδε σοι, ὦ Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα (*when you surpassed yourself in these things, when you had the highest distinction in these things, higher than at any other time*).

6. The following is a peculiar mode of comparison: When an object in relation to some quality is compared, not with another object, but with a whole thought (sentence), this thought is compressed into one substantive idea, and this substantive is put in the Gen. depending on the comparative. Here, also, the other mode of expression by ἢ, does not occur.

Her. 2, 148. ἦσαν αἱ πυραμίδες λόγον μέζονες (*oratione majores, i. e. majores, quam ut oratione explicari possit*). Th. 2, 50. γενόμενον κρείσσειν λόγον τὸ εἶδος τῆς νόσου (*the nature of the disease being too severe to be described, severe beyond description*). Πρᾶγμα ἐλπιδῶν κρείττον (*too great to be hoped for, beyond hope*). Instead of substantives, participles are also used, e. g. δέοντες. Pl. Rp. 410, d. οἱ γυμναστικῇ ἀκράτῃ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαλνύουσιν.

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, in proportion to another object, then the comparative is constructed with ἡ κατὰ, or (though seldom) ἡ πρὸς with the Acc. (= *quam pro*).

Th. 7, 75. μείζω ἡ κατὰ δάκρυα πέπονθα (*I have suffered too much for tears*). Pl. Rp. 359, d. νεκρὸς μείζων ἡ κατ' ἄνθρωπον (*a dead body greater than in accordance with a human being, greater than could be expected for a human being, too great for that of a human being*). X. H. 3. 3, 1. (Ἄγρις) ἔτυχε σεμνοτέρως ἡ κατὰ ἄνθρωπον ταφῆς. Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur* (*more bloody than could have been expected considering the number*).

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot coexist with it, then the comparative is used with ἡ ὥστε and the Inf., e. g. Κακὰ μείζω ἦν, ἡ ὥστε κλαίειν, *evils greater than one could weep for*. X. An. 1. 2, 4. ἡγησάμενος εἶναι ἡ ὥς ἐπὶ Πεισιδᾶς τὴν παρασκευὴν (*having thought that the armament was too great to be [greater, than to be] against the Pisidians*). 3. 3, 7. βραχύτερα ἡκόντιζον ἡ ὥς ἐξικνεῖσθαι τῶν σφενδαρητῶν (*threw too short a distance to reach the slingers*). See § 341. 3, (a).

REM. 7. The comparative is frequently used *without the second member* of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm*.) This usage is found when the second member is evident from the connection; but very frequently, also, when such thoughts as, *than it was before, than was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. Μαυανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὁ πομπὰρ γόττερος (*hebetioris ingenii, very dull of perception, a little crazy*). 6, 108. ἡμεῖς ἐκαστέρῳ οἰκέομεν (*we dwell too far, very far from you*). So particularly the neuters ἄμεινον, βέλτιον (*better than is right*), κάλλιον, μᾶλλον, χεῖρον, εἰσχιον, κάκιον; also νεώτερον, more seldom καινότερον, (since καινός is used synonymously with νεώτερος) and the like, especially with a negative, e. g. οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ ῥᾶον (*not so easy, as it seems*), etc. Her. 3, 71. ποιεῖν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον (*for this would not be better, than if we did it immediately*). Pl. Phaed. 105, a. πάλιν δὲ ἀναμνησκου· οὐ γὰρ χεῖρον πολλάκις ἀκούειν. Finally, also, when *antitheses* are compared with each other, e. g. Τὰ χεῖρονα πολλοῖς πλείω ἐστὶ τῶν ἀμεινόνων (*the worse is more in number than the better*).

§ 324. IV. Causal Coördinate Sentences.

1. Finally, those sentences are coördinate, the last of which denotes either the *ground, cause, or consequence* of the preceding sentence, or the *conclusion* from it.

2. The Greeks denote the *ground* or *reason* by γάρ, which is never the first word in a sentence, but is commonly placed immediately after the first word. Γάρ is compounded of γέ and ἄρα, and hence denotes *proof, confirmation*, (γέ, *yes, certainly*), and at the same time, an *inference, or conclusion* (ἄρα, *igitur, now, therefore*). Hence, according as the one or the other meaning prevails,

γάρ may express: (a) a ground or reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated (a) by *for*, (b) *that is*, *for example*, (c) *indeed*, *certainly*.

Pl. Phaedr. 230, b. νή τήν Ἥραν, καλή γε ἡ καταγωγή· ἢ τε γὰρ πλάττει αὐτὴ μάλ' ἀμφιλαφῆς τε καὶ ὑψηλή (yes, certainly = *for*). Γάρ has its explanatory sense, especially after demonstratives and the phrases τεκμήριον δέ, μαρτύριον δέ, σημείον δέ, δῆλον δέ scil. ἐστί, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. ἄρα λέγεις τὴν τῶν θεῶν κρίσιν ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; — Λέγω γάρ, yes, certainly. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως δὲ τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; — Ποιοῦμεν γάρ, ἔφη, οὕτως (certainly, we do so). — In addresses, wishes, commands, and questions, the meaning of γάρ, as denoting inference or conclusion, clearly appears. Arist. Ran. 251. τουτὶ παρ' ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα! (am I so treated by you? well! then we shall have hard things to bear!) Κακῶς γὰρ ἐξόλοιο! may you perish then! So, εἰ γάρ, εἴθε γάρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆς ἔλεγεν, ὥδε ἐδίδασκεν· Ενδυμώμεδα γάρ, ἔφη, εἴ τις μὴ δυνάδης αὐλητῆς δοκεῖν βούλοιο, τί δὲ αὐτῷ ποιητέον εἴη; (now then let us consider). 1. 4, 14. οὐ γὰρ πάνυ σοι κατὰδῆλον, ὅτι παρὰ τὰ ἄλλα (ῶα ὥσπερ θεοὶ ἄνδρατοι βιοτεύουσι; is it not then clear to you? (nonne igitur — ?). Pl. σ, 182. Ἰρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἔγγελλον ἦκεν; (therefore who then has sent you?). X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιούντος, ἐκεῖνος μηδὲν βελτίον γένηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; (what else then will happen except that you will run the risk, etc.?) Dem. Ph. 1. 43, 10. γένοιτο γὰρ ἢν τι καυώτερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; (why, can there be a greater novelty?). So, Τί γάρ; quid ergo? Καὶ τί γάρ; and how then? Πῶς γάρ; and πῶθεν γάρ; as an emphatic negative answer = *by no means*. Πῶς γάρ οὐ; (instead of it, πῶθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἀδίκαια ἀδίκος; Πῶς γὰρ οὐ; (is he, therefore, who does what is just, just, but he who does what is unjust, unjust? to be sure, how not?).

REMARK 1. The explanatory sentence with γάρ very often precedes the sentence to be explained, particularly in Herodotus, e. g. Her. 6, 102. καί, ἢ γὰρ ὁ Μαραθῶν ἐπιτηδεύτατον χωρίον τῆς Ἀττικῆς ἐνικπεῦσαι, ἐς τοῦτό σφι κατηγέετο Ἰππίας (and, for Marathon was the most suitable place in Attica for the cavalry, Hippias led them to this place). So especially with ἀλλὰ γάρ, at enim, but certainly, really, indeed, ἀλλ' οὐ γάρ. Pl. Apol. 20, c. ἡβρυνόμην ἂν, εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι (I should be proud, if I knew this, but certainly I do not know).

REM. 2. The two sentences, the preceding explanatory one with γάρ, and the following one whose meaning is to be confirmed, are often so closely connected with each other, that the subject of the last is transferred to the first, and its government made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφηγμέναι γὰρ ἦσαν καὶ οἰκοῦν ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἐκ τῆς Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο, etc., instead of οἱ Ἀθηναῖοι — ἐβούλοντο, αὐτοῖς γάρ, κ. τ. λ.

REM. 3. Καὶ γάρ commonly means *for also*, rarely *et enim*, but sometimes the καὶ corresponds to a following καί, thus nam et — et.

3. The consequence or inference is denoted: —

(a) By *ἔρα* (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, also sometimes emphatically at the end. It expresses a consequence *which comes as a matter of course, which is wholly natural*. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, as it seems*, in such explanatory causes as more exactly define, or distinguish, something before said, or pointed out.

Luc. Jup. trag. 51. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἔρα καὶ θεοί (*then there are, consequently there are gods also*). X. Cy. 7. 3, 6. ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἔρα τὸν μηρόν (*when he had heard of the death of his friend, THEN he smote on his thigh, AS WAS NATURAL*). It is often connected with an Impf., when, in consequence of a better view of the subject at present, one is undeceived in regard to a former opinion, e. g. 1. 4, 11. ὁ παῖς, ὡς ἔρα ἐφλυαροῦμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν· ὅμοιον ἐμοίγε δοκεῖ εἶναι, οἷόν περ εἴ τις δεδυσμένον ζῶα θηρόν (now how childish we were then, as I now indeed see). 1. 3, 8. Σάκας δέ, φάναι τὸν Ἀστυάγον, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκας ἔρα καλὸς τε ὢν ἐτίγχετο, καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους (*now the Sacian happened to be beautiful, the Sacian was beautiful, as it seems*). 9. ὁ Σάκας, ἀπόλλωνας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχόησω, καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἔρα τῶν βασιλέων οἰνοχόοι — καταβροφούσι. Dem. Cor. 232, 22. ἐτόλμα λέγειν, ἔς ἔρα ἐγὼ — κεκωλυκώς εἶην τὴν πόλιν (τὴν εἰρήνην) ποιήσασθαι (*that I indeed, that I, as it seems*). Hence the use of γάρ and the strengthened form γὰρ, ἔρα. — *Ἐἰ ἔρα* and *εἰ μὴ ἔρα* correspond to the Latin *si forte, nisi forte, if perchance, unless perchance*, the inferential force of ἔρα being reduced to a mere conjecture, and are often used ironically. X. C. 1. 2, 8. πῶς ἂν οὖν τοιοῦτο ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἔρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν (*properly, that if such an excellent man can corrupt the young, then we must draw the conclusion that, etc.*). So also, *εἰ ἔρα*, *nam forte, whether then, whether perchance*. X. C. 4. 3, 9. σκοπῶ, εἰ ἔρα τί ἐστι νοῖς θεοῖς ἔργον, ἢ ἀνδράποιντος διαπαύειν (*whether perchance, forsooth, the gods have any other employment than, etc.*). *Ἄρα* stands very often in interrogative sentences. Aesch. S. 91. τίς ἔρα δόσεται; τίς δ' ἔρ' ἐπαρκέσει θεῶν; (*quis igitur defendet? quis igitur arcebit?*).

REM. 4. *Ἄρα* seems to be derived from the verb ἈΡΩ, i. e. *to be adapted, suitable*, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other, — the one perfectly corresponding to the other (= *precisely, exactly, just*). In this sense it is used in Homer, e. g. Il. η, 182. ἐκ δ' ἔδοξε κλῆρος κυνέης δ' ἔρ' ἡδεῖον αὐτοί, *precisely the one which, just the one which*, τῇ μος ἔρα, *just then*, δ' ἔρα, *just when*, τότ' ἔρα, *precisely then*, εἰ μὴ ἔρα, *if not precisely*, ὡς ἔρα, *exactly so*; οὐκ —, ἀλλ' ἔρα, *not — but just*; ἐπεὶ ῥα, *since just*, γὰρ ῥα, *for just*. Homer uses ἔρα, in general, in

order to connect thoughts together, which are intimately related, and are developed from each other.

REM. 5. The lyric, tragic, and comic writers also employ the lengthened form $\tilde{\alpha}\rho\alpha$ instead of $\acute{\alpha}\rho\alpha$. Thus $\epsilon\tilde{\iota}\tilde{\alpha}\rho\alpha$, $\epsilon\tilde{\iota}\tau'\tilde{\alpha}\rho\alpha$, instead of $\epsilon\iota\acute{\alpha}\rho\alpha$, $\epsilon\iota\tau'\acute{\alpha}\rho\alpha$. On the interrogative $\tilde{\alpha}\rho\alpha$ and on $\tilde{\alpha}\rho\alpha$ in a question, see § 344.

(b) Οὕν (Ion. $\tilde{\alpha}\nu$), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the *effect* of a *cause*, the *necessary consequence* of what precedes, and is accordingly far stronger than $\tilde{\alpha}\rho\alpha$, but is also used in a more general sense.

REM. 6. Οὕν is used as a suffix to pronouns and conjunctions, and in this case also, retains its *conclusive* sense: $\delta\sigma\tau\iota\varsigma\ \text{οὕν}$, $\delta\sigma\pi\epsilon\rho\ \text{οὕν}$, $\delta\sigma\alpha\iota\ \text{οὕν}$, $\mu\acute{\epsilon}\nu\ \text{οὕν}$, $\gamma\omicron\upsilon\acute{\nu}$, $\delta'\ \text{οὕν}$, $\acute{\alpha}\lambda\lambda'\ \text{οὕν}$, $\epsilon\tilde{\iota}\tau'\ \text{οὕν}$, $\gamma\acute{\alpha}\rho\ \text{οὕν}$. It expresses a conclusion, a setting aside of everything else, and a persisting in that which is affirmed; hence it may express also confirmation and assurance. So $\delta\sigma\tau\iota\varsigma\ \text{οὕν}$, $\delta\sigma\pi\epsilon\rho\ \text{οὕν}$, *whoever he may be then*, $\delta\sigma\alpha\iota\ \text{οὕν}$, *how many so ever then*, $\mu\acute{\epsilon}\nu\ \text{οὕν}$, *yes indeed* (§ 316, Rem.), $\gamma\omicron\upsilon\acute{\nu}$, *certainly, surely*, $\text{οὕκ}\ \text{οὕν}$, *truly, certainly not*, $\delta'\ \text{οὕν}$, $\acute{\alpha}\lambda\lambda'\ \text{οὕν}$, $\acute{\alpha}\tau\acute{\alpha}\rho\ \text{οὕν}$, *but surely*, $\epsilon\tilde{\iota}\tau\epsilon\ \text{οὕν}$, *be it this or that*, $\gamma\acute{\alpha}\rho\ \text{οὕν}$, *for surely*, $\epsilon\tilde{\iota}\ \delta'\ \text{οὕν}$, *if then*.

REM. 7. $\text{Οὕκ}\ \text{οὕν}$, as a Paroxytone, means: (a) *non ergo*, without interrogation (consequently οὕκ in connection with the syllogistic οὕν , *ergo*); still in this sense it is also written $\text{οὕκ}\ \text{οὕν}$; (b) *nullo modo, nequaquam, by no means*, without interrogation (consequently οὕκ in connection with the emphatic suffix οὕν) most frequently in answers, e. g. X. O. 1, 9. $\text{οὕκ}\ \text{οὕν}\ \xi\mu\omicron\gamma\epsilon\ \delta\omicron\kappa\epsilon\tilde{\iota}$. — $\text{Οὕκ}\ \text{οὕν}$, as a Perispomenon: (a) in a question: *nonne igitur? nonne ergo?* X. C. 2, 2, 12. $\text{οὕκ}\ \text{οὕν}$, $\xi\phi\eta\ \delta'\ \Sigma.$, $\kappa\alpha\iota\ \tau\tilde{\omega}\ \gamma\epsilon\iota\tau\omicron\upsilon\iota\ \beta\omicron\upsilon\lambda\epsilon\iota\ \sigma\tilde{\upsilon}\ \acute{\alpha}\rho\epsilon\sigma\kappa\epsilon\upsilon$; — $\tilde{\epsilon}\gamma\omega\gamma\epsilon$, $\xi\phi\eta$. Also in this case it is written $\text{οὕκ}\ \text{οὕν}$, as well as $\text{οὕκ}\ \text{οὕν}$; the latter has been adopted in modern times, yet it is to be limited to such questions as involve a special emphasis in the negative, and so $\text{οὕκ}\ \text{οὕν}$ is equivalent to *nonne certe*; like S. Aj. 79. $\text{οὕκ}\ \text{οὕν}\ \gamma\acute{\epsilon}\lambda\omega\varsigma\ \eta\delta\iota\sigma\tau\omicron\varsigma\ \epsilon\iota\varsigma\ \epsilon\chi\theta\rho\omicron\upsilon\varsigma\ \gamma\epsilon\lambda\tilde{\alpha}\nu$; (b) without interrogation, *ergo, igitur*. X. C. 3, 6, 6. $\text{οὕκ}\ \text{οὕν}$, $\xi\phi\eta$, $\tau\tilde{\omicron}\ \mu\acute{\epsilon}\nu\ \pi\lambda\omicron\upsilon\sigma\iota\omega\tau\acute{\epsilon}\rho\alpha\nu\ \tau\tilde{\eta}\nu\ \pi\acute{\alpha}\lambda\upsilon\ \pi\omega\iota\tilde{\omega}\ \acute{\alpha}\nu\alpha\beta\alpha\lambda\omicron\upsilon\mu\epsilon\delta\alpha$. This last arises from its use as an interrogative, and $\text{οὕκ}\ \text{οὕν}$ is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogative tone, and thus its sense has become obscure, e. g. *is it not true therefore we shall put off?* (= consequently we shall put off).

(c) Τοίνυν , which never stands as the first word in a sentence, is derived from the Epic $\tau\tilde{\omega}$, *therefore*, and the slightly inferential or deductive $\nu\tilde{\upsilon}\nu$, *now*, which is derived from the temporal adverb $\nu\tilde{\upsilon}\nu$; it is used: (a) to make a *transition*; thus especially, $\kappa\alpha\iota\ \tau\omicron\iota\tilde{\nu}\nu$, *and now*, $\xi\tau\iota\ \tau\omicron\iota\tilde{\nu}\nu$, *moreover then*; (b) to mark a *conclusion, therefore now, so then*. Τοίγαρ (from the Epic $\tau\tilde{\omega}$, *therefore*, and $\gamma\acute{\alpha}\rho$) corresponds to the Latin *ergo, therefore*, but is poetic; still stronger is $\tau\omicron\gamma\acute{\alpha}\rho\tau\omicron\iota$, *just on this account, precisely so*, and $\tau\omicron\iota\gamma\alpha\rho\ \text{οὕν}$, *on this account then*. They commonly stand as the first word in a sentence.

§ 325. *Asyndeton*.

1. In certain cases sentences are connected without any conjunction ($\acute{\alpha}\sigma\upsilon\nu\delta\acute{\epsilon}\tau\omega\varsigma$). Only some of the more prominent instances will be mentioned:—

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector) $\sigma\tilde{\eta}\delta\acute{\epsilon}\ \kappa\alpha\tau\alpha\phi\acute{\eta}\sigma\alpha\varsigma$, $\text{οὐδ'}\ \acute{\alpha}\lambda\lambda'\ \epsilon\chi\epsilon\ \mu\epsilon\iota\lambda\iota\nu\omicron\nu\ \epsilon\gamma\chi\omicron\varsigma$. $\Delta\eta\tilde{\iota}\phi\omicron\beta\omicron\nu\ \delta'\ \epsilon\kappa\acute{\alpha}\lambda\epsilon\iota\ \lambda\epsilon\upsilon\kappa\acute{\alpha}\delta\omicron\sigma\pi\iota\delta\alpha$, $\mu\alpha\kappa\rho\tilde{\omicron}\nu\ \acute{\alpha}\upsilon\sigma\alpha\varsigma\ \eta\ \tau\epsilon\acute{\epsilon}\ \mu\upsilon\nu\ \delta\acute{\omicron}\rho\upsilon\ \mu\alpha\kappa\rho\tilde{\omicron}\nu$. — (b) *Asyndeton* is very common in explana-

tory clauses, which are elsewhere connected by ἄρα (*therefore, then, that is*) and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause a preparative demonstrative, e. g. τοῦτο, τόδε, οὕτως, ὅδε, etc. X. An. 3. 2, 19. ἐν ἑνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. — (c) Related to the above is the asyndeton in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaed. 91, c. 'ΑΛΛ' ἰτέον, ἔφη. Πρώτον με ὑπομήσατε & ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. — (d) The connecting particle is often wanting, but is, in a measure, involved in another word. This is the case especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc. — (e) Before τὰ τὰ αὐτὰ, *cetera*, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καί is very commonly omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would include in these expressions all which is still to be named in addition to what has been already mentioned. Pl. Gorg. 503, e. οἶον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς. — (f) In *antitheses*, which are to be represented as taking place equally, and without distinction, the conjunctions are omitted. Pl. Prot. 319, d. συμβουλεύει περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς σκυτοτόμος ἔμπορος ναύκληρος, πλούσιος πένης, γενναῖος ἀγεννής. In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three, are often placed together, without a connective, if they are merely ornate epithets which, as it were, paint and vividly describe the object. Il. π, 140 and 802. ἔγχος βριδύ, μέγα, στιβαρόν, κεκορημένον. Od. α, 96. καλὰ πίδαλα, ἀμβρόσια, χρύσεια.

CHAPTER VIII.

B Subordination.

‡ 326. *Principal and Subordinate Sentences.*

1. When clauses, which together present one united thought, are so related, as to their import, that the one is a dependent and merely complementary or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ (*the spring came, and the roses bloom*); or in such a manner, that the clause, which merely completes or limits the other, is manifestly in its outward form, a dependent, or a simply completing or limiting member of the other, e. g. ὅτε τὸ

ἔαρ ἦλθε, τὰ ῥόδα ἀνθῆ. This mode of connection is called *Subordination*, and the clauses or sentences *Subordinate*.

2. The clause to which the other as a complementary or limiting member belongs, is called the principal clause; the complementary or limiting clause, the subordinate clause, and the two together, a compound sentence. Thus, for example, in the compound sentence, Ὅτε τὸ ἔαρ ἦλθε, τὰ ῥόδα ἀνθῆ, the clause ὅτε τὸ ἔαρ ἦλθε, is the subordinate clause, the other the principal clause.

3. Subordinate clauses stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives, adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate clauses: *substantive*, *adjective*, and *adverbial* clauses.

Thus, for example, in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate clause, viz., "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate clause, "Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μέλας πολλὰ πλάγχθη" (*who has wandered far*). Comp., "He announced the victory of Cyrus over the enemy," with "He announced, *that Cyrus had conquered the enemy*;" "In the Spring the roses bloom," with, "*when the Spring is come*, the roses bloom."

REMARK 1. The use of subordinate clauses in Greek is not so common as in English, since the Greek makes a much more frequent use of Participles than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κύρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive clauses belong also dependent or indirect interrogative clauses; for these form the object of the governing verb, e. g. "He asked me *whether my father had returned*, i. e. *concerning, or in regard to, the return of my father*;" "He showed, *who had plotted the conspiracy*, i. e. he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, as the laws relating to dependent and to direct interrogative clauses, are often blended together, both will be treated in a special section in the sequel.

REM. 3. The subordinate relation of the dependent to the principal clause, is indicated in Greek by *conjunctions*, and also by the *relative pronoun*, which in an adjective clause has the meaning of an adjective. The conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal clauses, e. g. Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥόδον, ὃ ἀνθῆι τῷ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἄνθρωπος ἀδάνατός ἐστιν. Ὡς οἶος—οἶος; ὅσῳ—τόσούτῳ. Ὡς ἔλεξα, οὕτως ἐγένετο. Ὅτε κα

ὡς πάντα ἔπραξεν, ὥστε ἐπαινοῦ μεγίστου ἄξιός ἦν. Ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινε μέχρι τούτου, οὐ ὁ βασιλεὺς ἐπῆλθεν. A substantive may also stand instead of a demonstrative correlative, e. g. ἐν τούτῳ τῷ χρόνῳ, ὅτε (instead of τότε, ὅτε). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. Ἐλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. Ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινε, μέχρι οὐ ὁ βασιλεὺς ἐπῆλθεν, etc. Even both pronouns may, in certain cases, be omitted, e. g. Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.

REM. 4. The form of the demonstrative, in the principal clause, either actually expressed or understood, determines the nature of the subordinate clause. The substantive demonstrative denotes a substantive clause; the adjective, an adjective clause; the adverbial, an adverbial clause. But the subordinate clauses themselves have special characteristics by which they may be distinguished from each other, viz., the introductory conjunctions and the constructions connected with these.

‡ 327^a. *Sequence of the Subjunctive Tenses in Subordinate Sentences.*

1. For the use of tenses in *subjunctive subordinate clauses*, the following general rule applies in Greek, as in Latin:—

The tenses of the subjunctive subordinate clause correspond to those of the principal clause; i. e. a *principal tense* (Present, Perfect, Future, and Future Perfect) in the principal clause, is followed by the *subjunctive* in the subordinate clause, and an *historical tense* (Imperfect, Pluperfect, and Aorist) in the principal clause is followed in the subordinate clause, by the *Optative*, i. e. the Subjunctive of the historical tenses.

Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς (γνῶς), hoc dico, dixi (Perfectum praesens), dicam, ut cognoscas. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, τοῦτο ἔλεξα, ἵνα γινώσκῃς (γνῶῃς), hoc dicebam, dixeram, dixi (Perfect. Histor.), ut cognosceres. Οὐκ ἔχω, ὅποι τρέπωμαι (τρέπωμαι), non habeo, quo me vertam. Οὐκ εἶχον, ὅποι τρεποίμην (τραποίμην), non habebam, quo me vertere. Οἱ πολέμοι πάντας, ὅτῳ ἂν ἐντύχωσι, κτείνουσιν. Οἱ πολέμοι πάντας, ὅτῳ ἐντύχοιεν, ἐκτεῖνον.

2. But it is to be observed that the Greek confines itself less regularly to the above rule, than the Latin, but has much greater freedom. Very often in lively narration, the Greeks refer the predicate of a subordinate clause directly to the present time of the speaker, without any regard to the principal clause, so that, therefore, an historical tense in the principal clause is followed by the same mode (Subj.) and the same tenses which

accompany the principal tenses. The dependent clause or discourse then assumes the character of independent or direct discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. See § 345, 5.

§ 327^b. *Use of Modes in Subordinate Clauses.*

The use of modes in the different kinds of subordinate clauses, will be considered in treating these clauses each by itself. Here, only those characteristics will be noticed which are common to several kinds of subordinate clauses.

1. There is very often an *attraction* of the mode, a subordinate clause which forms an intermediate member of another clause, taking the mode of this clause.

(a) This occurs with the *Indic. of the historical tenses* in those subordinate clauses, which form an intermediate or accessory member of a hypothetical proposition with *εἰ* and a preterite Indic. in the Protasis, and a preterite Indic. with *ἄν* in the Apodosis [§ 339, 2, I. (b)]. X. C. 1. 4, 14. (ἄνθρωπος) αὐτε βοὸς ἄν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἄν πράττειν, ἃ ἐβούλετο (as in Lat. *efficere posset, quae vellet*). 3. 5, 8. εἰ ἐβουλόμεθα χρημάτων ὧν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (si vellemus expetere opes, quas alii haberent). Isocr. Paneg. 19. ἐχρήν (τοὺς ῥήτορας) μὴ προτέρου περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμᾶς εἰδῆσθαι (oportebat . . priusquam . . docuissent). Pl. Gorg. 506, 6. ἡδέως ἄν Καλλικλείῃ τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ . . ἀπέδωκα (usque dum reddidissem). From this may be explained the use of the Indic. Imperfect or Aorist in final clauses after an Indic. of an historical tense with or without *ἄν*. See § 330, 5.

(b) Very often with those subordinate clauses which are intermediate or accessory members of *optative* clauses, i. e. clauses expressing a wish; hence with *adjective, adverbial, or final* clauses, as members of a clause expressing a wish, or as intermediate members of an *optative* proposition expressed *conditionally*. Il. ρ, 640. εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλαιε τάχιστα Πηλεΐδῃ (O that there were a friend to announce as quick as possible). Ar. Vesp. 1431. ἔρδοι τις, ἦν ἕκαστος εἰδείη τέχνην. Pl. Phaedr. 279, c. τὸ χρυσοῦ πλήθος εἴη μοι, ὅσον μήτε φέρειν, μήτ' ἄγειν δύναιτ' ἄλλος, ἢ ὁ σῶφρων. Il. σ, 464, sqq. αἶ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰὲν ἰκάνοι. — X. S. 8, 17. τίς μισεῖν δύναιτ' ἄν, ὑφ' οὗ εἰδείη καλός τε καὶ ἀγαθὸς νομιζόμενος. C. 4. 6, 7. πῶς γὰρ ἄν τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Pl. Phaed. 72, c. εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλυ ἀναβιώσκοιτο, ἄρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν

X. U. 1, 13. εἴ τις χρῆτο τῷ ἀργυρίῳ, ὥστε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν ἔτ τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; S. Ph. 325. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵνα ἡσυχῇ γνοίεν... ὅτι χή Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ. Eur. Troad. 698. αἰῶδα τόνδε παιδὸς ἐκδρέψαις ἂν, Τροίας μέγιστον ὠφέλημ', ἵνα οἱ ποτε ἐκ σοῦ γινόμενοι παῖδες Ἴλιον πάλιν κατοικίσειαν καὶ πόλιν γένοιτ' ἔτι. X. An. 2. 4. 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ πάντων ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν (according to the best MSS.). Comp. 3, 1, 18. X. Cy. 2. 4, 17. εἰ δὲ πείσαις ἐπαινεῖν πολλούς, ὅπως δόξαν λάβοις, ἄρτι ἐξηπατηκῶς εἴης ἂν. Comp. 2. 4, 17. But since the *Optative* in a clause expressing a wish as well as the *Optative* in hypothetical propositions, has a *present* signification (§ 259, 3), according to § 320, 2 the *Subj.* must properly follow after the *final* conjunctions, as is frequently the case. Pl. Apol. 28, d. αὐτίκα τεθναίην, ἵνα μὴ ἐνθάδε μένω καταγέλαστος. X. An. 3. 1, 38. οἶομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στρατεύμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ ἀντικατασταθῶσιν. Cy. 3. 2, 28. χρήματα προσηνέειναι ἔτι ἂν βουλοίμην ἡμῶν, ὅπως ἔχω μισθὸν ἀφθόγως διδόναι. Also with *μή* (whether not = *that*). An. 1. 3, 17. ἐγὼ δ' ἐκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῶν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσθαι, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν οὐχ οἶόν τε ἔσται ἐξελθεῖν.

REMARK. But in substantive-clauses with *ὅτι* or *ὥς*, *that* (§ 329), and in dependent interrogative clauses, after a conditioning or conditioned Ind. of the historical tenses, the Ind. of the principal tenses remains; also after an *optative* principal clause, since these clauses have but a loose connection with the principal clause, and hence they readily assume the form of direct discourse. X. An. 5. 1, 10. εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει Χερσίσοφος, οὐδὲν ἂν ἔδει ὅν μέλλω λέγειν. (So in the best and most of the MSS. instead of *ἤξει*.) Dem. 19, 40. ἔγραφον ἂν διαβρήδην, ἥλικα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾔδειν καὶ τὴν συμμαχίαν μοι γενησομένην. — Dem. 16, 4. οὐδ' ἂν εἰς ἀντείποι, ὥς οὐ συμφέρει τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους. X. An. 3. 2, 36. εἰ νῦν ἀποδειχθείη, τίνα χρὴ ἡγεῖσθαι (*ducere*) τοῦ πλαισίου, ... οὐκ ἂν ... βουλευέσθαι ἡμᾶς δέοι.

2. The *Subj.* and *Opt.* are used in subordinate clauses to denote *indefinite frequency or repetition*; the *Subj.*, when the principal clause contains a principal tense (Pres. or Fut.), the *Opt.*, when the principal clause contains an historical tense (usually the Impf.). This relation in Greek is regarded as a *conception*, inasmuch as the idea of repetition arises from bringing single actions together in *conception*. The conjunction or relative of the subordinate clause is translated by *as often as*.

Il. β, 391. ὅν δέ κ' ἐγὼν ἀπ' ἀνέυθε μάχης ἐθέλοντα νοήσω μιμνᾶζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς (*as often as I shall observe*). X. Cy. 3. 3, 26. ὁπόταν (οἱ βάρβαροι βασιλεῖς) στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. C. 3. 1, 1. ὅτι μὲν (Σωκράτης) αὐτὸς εἰδείη, πάντων προθυμώτατα ἐδίδασκει, τοῦ δὲ αὐτὸς

ἀπειρότερος εἶη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτούς. *Ap.* 6. 1, 7. ὁπότε α Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον. 4. 5, 30. δπὸν Ξενοφῶν παρίοι κόμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κόμαις. 1. 9, 18. εἴ τίς γέ τι Κύρῳ προτάξῃ καλῶς ὑπηρετήσῃεν, οὐδενὶ πώποτε ἀχάριστον εἶσε τὴν προθυμίαν.

§ 328. I. Substantive-Clauses.

Substantive-clauses are substantives or infinitives expanded into a sentence, i. e. they have the force of a substantive, and stand as the subject, as well as the attribute or object of a sentence. *Comp.* § 326, 3.

§ 329. A. Substantive-Clauses introduced by ὅτι or ὥς, *that*.

1. Substantive-clauses introduced by ὅτι and ὥς, *that*, express the object of *verba sentiendi* and *declarandi*, e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γινώσκειν, etc.; λέγειν, δηλοῦν, δεικνύειν, ἀγγέλλειν, etc., [§ 306, 1, (b)]; in the second place, subordinate clauses introduced by ὅτι, express the object of *verba affectuum*, e. g. θαυμάζειν, ἀχθέσθαι, ἀγανακτεῖν, αἰσχύνοσθαι, μέμφοσθαι, etc.; ὅτι is also used to introduce a subordinate clause, which contains an *explanation* of the principal clause, or of a single word in it.

REMARK 1. Ὅς, properly, *how*, differs from ὅτι, in expressing the thought more indefinitely and undecidedly, than ὅτι; hence ὥς is used particularly after verbs of believing, thinking, and after negative *verba sentiendi* and *declarandi*. — After verbs of *believing, thinking, judging, hoping, promising, swearing, denying*, the *Inf.* or the *Acc. with the Inf.* usually follows, very seldom ὅτι or ὥς; after verbs of *saying, mentioning*, and the like, both constructions occur with equal frequency; after verbs of *knowing, showing*, and the like, either ὅτι or ὥς follows, or a *participle*, or, under certain conditions, the *Acc. with the Inf.* See § 311. Sometimes, also, ὅπως and the Poet. ὅθενκα, also ὁδοῦθενκα in the Tragedians, are used nearly in the same sense with ὅτι, *that*.

REMARK 2. When a subordinate clause refers to a *Pass. verb* or to an *impersonal phrase* with *ἔστιν*, e. g. δῆλον, δεινόν, αἰσχρόν *ἔστιν*, and the like, it stands as the *grammatical subject*.

2. The predicate of this substantive-clause may be expressed: (a) by the *Ind.*, (b) by the *Opt.* (c) by the *Opt.* with *ἄν*, (d) by the *Ind.* of *Hist. tenses* with *ἄν*.

3. The *Ind.* of *all* the tenses is used, when the statement is to be represented as a *fact*, something *certain* or *actual*. *Par.*

ticularly is the Ind. used regularly, when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.).

4. The Opt., on the contrary, is used, when the statement is to be represented as a *conception* or *supposition*, therefore, particularly, when *what is stated as the opinion of another is to be indicated as such* (§ 345, 4). When the Ind. interchanges with the Opt., then one thought is represented as a *fact*, the other, as a *mere thought* or *conception*, something *uncertain*.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιδσαντας διέφθειραν. Th. 1, 114. ἠγγέλη, ὅτι Μέγαρος ἀφίστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐμβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυθάνεται (Hist. Pres.) ὁ Συλοσῶν, ὡς ἡ βασιλῆη περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρους διαβάλλει (Hist. Pres.) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγνώσκομεν περὶ αὐτῶν, ὡς ἀνδρῶν πεφυκότι πάντων τῶν ἄλλων βῆον εἴη ζῶον, ἡ ἀνδρῶπων ἄρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀρσάκης δὲ πεφευγὼς εἴη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς.

REM. 3. When the Ind. Impf. instead of the Opt. follows an historical tense in the principal clause, the mode of expression resembles the form of direct discourse, since the Ind. of direct discourse remains, e. g. Ξενοφῶν ἔλεγεν, ὅτι ὀρθῶς ἤτιθοντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη, X. A. 3. 3, 11. (oratio recta: ὀρθῶς αἰτιῶνται). See § 345, Rem. 5. But when the Ind. of the principal tenses follows an historical tense in the principal clause, then the subordinate clause assumes wholly the coloring of *direct discourse* (§ 345, 5). Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπὸντα δαββεῖν, ὅτι παρέσται αὐτοῖς ὀλίγου χρόνου· ὥστε ὁρᾶν σοι ἐξέσται κἄν βούλῃ ἀσκαδαμυκτεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Εἰς καιρὸν ἦκεῖς ἔφη, he said: "you have come at the right time." An. 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτός εἰμι, ἂν ζητᾷς. It is used even before the Imp., e. g. Pl. Criton. 50, c. ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὡς Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

5. The Opt. with ἂν is used, when the statement is to be represented as a conditional *supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* [§ 260, 2, 4, (a)].

X. An. 1. 6, 2. καταλλαγὴς δὲ οὗτος Κῦρος, εἶπεν, εἰ αὐτῷ δοίῃ ἐπείας χίλους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἡ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ πωλύσειε τοῦ κἀμιν ἐπιόντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥσπερ καὶ παρὰ ἀνδρῶπων, ὅστις μὴ, ὅποτε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῆτο (ὅστις μὴ κτλ. instead of εἴ τις μὴ κτλ.). Dem. Aphob. 851, 22. οἶδα, ἴ-ι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with *ἄν* is used, when the affirmation is to be represented as a condition, whose actual existence or possibility is denied [† 260, 2, (2) (a)].

Dem. Aphob. 830, 55. εἰ μὲν ὁ πατήρ ἡπίσται τούτοις, δῆλον, ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν. Lys. c. Agor. 137, 75. οὐδέποτε πείσεις οὐδένα ἀνδρώπων, ὥς Φρύγιχον ἀποκτείνας ἀφείδης ἂν, εἰ μὴ μεγάλα τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνήμεστα κακὰ εἰργάσω. Pl. Rp. 1. 330. Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Σερίφως ὢν ὀνομαστὸς ἐγένετο, οὐτ' ἐκεῖνος Ἀθηναῖος (ὢν).

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive-clause being transferred to the principal clause and the impersonal expression becoming its predicate. Comp. §§ 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. καὶ δὴ λη ἡ οἰκοδομία ἐτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. X. C. 4. 2, 21. (δοκεῖ ὁ τοιοῦτος) δῆλος νῆ Δ' εἶναι, ὅτι ἂ φετο εἰδέναι οὐκ οἶδεν. X. O. 1, 19. ὅτι παρηγόματοί εἰσι, οὐδὲ σὲ λανθάνουσιν.

REM. 5. In the place of a substantive-clause introduced by *ὅτι* or *ὥς*, the *Inf.* (Acc. with the *Inf.*) or the *Part.* may stand after *verba declarandi* and *sentiendi*. That there is a difference of meaning between the construction with the *Inf.* and that with the *Part.*, has been seen in § 311; but the difference between the construction with a *Part.* and that with *ὅτι* or *ὥς*, is only in form. The difference between the construction with *ὅτι* and *ὥς* with the finite verb and that of the *Inf.* (Acc. with *Inf.*) is, that in the former, the affirmation is more *objective* and *definite* (as a *fact*); in the latter, on the contrary, *subjective* and *indefinite* (as an *assumption*). Hence verbs which express a merely subjective meaning, as, *οἴεσθαι*, *δοκεῖν*, *ἐλπίζειν*, and also *φάναι* (i. e. verbs which denote such a subjective view), are constructed almost exclusively with the *Inf.* (Acc. with the *Inf.*), very seldom with *ὅτι* or *ὥς*. That the distinction between the three modes of construction is very often unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. o, 63. ἐξαγγέλλει, ὥς οἱ παῖς γέγονε. 65. ὅτε οἱ ἐξήγγειλε ὁ οἰκῆς παῖδα γεγονέναι. 69. ὅτε αὐτῷ σὺ ἠγγέλδης γεγενημένος.

REM. 6. The verbs *μémνημαι*, *οἶδα*, *ἀκούω* and others of similar meaning, are not unfrequently followed by an adverbial clause, introduced by *ὅτε*, instead of a substantive-clause introduced by *ὅτι* or *ὥς*. This construction seems to have arisen from an ellipsis, as τοῦ χρόνου, e. g. *μémνημαι* (τοῦ χρόνου), *ὅτε ταῦτα ἔλεξας*, as in Eng. *I remember very well WHEN the war broke out*. X. Cy. 1. 6, 8. *μémνημαι* καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ θεωμέγεδες εἶναι ἔργον τὸ καλῶς ἄρχειν. Dem. Ol. 2(3), 29, 4. *μémνησθε*, ὅτ' ἀπηγάδῃ Φίλιππος περιορκῶν. Comp. *memini*, *quum darem*; *vidi*, *quum prodiret*, *audivi eum*, *quum diceret*.

REM. 7. Verbs expressing emotion (No. 1), instead of being followed by a substantive-clause introduced by *ὅτι* or *ὥς*, are often followed by a subordinate clause introduced by a conditional or interrogative *εἰ*, *if*, *whether*, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. *θαυμάζω*, *εἰ ταῦτα γίγνεται* and *εἰ ταῦτα γίγνεται*. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, frequently employs this form even in settled and undoubted facts; in this case *εἰ* has the force of *ὅτι*. Aeschin. Ctes. οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν (*he is not satisfied, that*). Pl. Lach. 194, a. ἀγανακτῶ εἰ οὕτως ἂ νοῶ μὴ οἶός τ' εἶμι εἰπεῖν. Rp. 348,

α. τόδε εἰδούμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίδης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντοῖς. Dem. Mid. 30, 548. οὐκ ἤσχυνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ (that he brings such a calamity upon one).

REM. 8. Instead of *ὅτι οὕτως*, the relative *ὥς*, *that*, is often used, and instead of *ὅτι τοιοῦτος* or *ὅτι τόσος*, the relatives *οἷος*, *ὅσος*. Pl. Phaed. 58, c. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἀδελῶς καὶ γενναίως ἐτελεύτα (that he died so fearlessly, etc.). Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησε (that she is possessed of such children).

‡ 330. B. *Final Substantive-Clauses, denoting purpose and result, introduced by ὥς, ἵνα, etc.*¹

1. The second class of substantive-clauses are those which denote a *purpose*, *object*, or a *result*. These clauses are introduced by the conjunctions *ἵνα*, *ὥς*, *ὅπως* (*ὄφρα*, Poet.), *ἵνα μή*, *ὥς μή*, *ὅπως μή*.

2. The mode in *final* clauses is commonly the subjunctive or optative, since the purpose or object is something merely *imagined* or *conceived*. When the verb of the principal clause is a principal tense: Pres., Perf., Fut., or an Aorist with the signification of the present [‡ 257, 1, (a) and (b)], then the final conjunction, i. e. the conjunction expressing the purpose, etc., is followed by the *Subj.*; but when the verb of the principal clause is an historical tense: Impf., Plup., Aor., then the final conjunction is followed by the *optative* (but never by an Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς (*ut venias, that you may come*). Λέξον (with the sense of the Pres.), ἵν' εἰδῶ (*dic, ut sciam, that I may know*). Ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθοις (*ut venires, that you might come*). Π. λ, 289, sq. ἀλλ' ἰδὺς ἐλαύνετε μάνυχας ἱπποὺς ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἔρησθε (*ut gloriam vobis paretis*); but, Π. ε, 1—3. ἐνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ δάρσος, ἵν' ἔκδηλος μετὰ πᾶσι Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἔροιτο (*ut clarus fieret et gloriam sibi pararet*). τ, 347. *Jupiter said to Minerva*, ἀλλ' ἴδε οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον (with the sense of the Pres.) ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἱκηται (*ut ne fames eum occupet*); but, 352, ἡ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μή μιν λιμὸς ἀτερπῆς γούναδ' ἱκοίτο (*ut ne occuparet*). Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείον ἐνοχλήσθε περὶ τούτων. X. Cy. 2. 1, 4. τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἐλεξάς μοι [= λέξον μοι, ‡ 256, 4, (c)], ὅπως—βουλευώ

¹ For practical reasons both kinds of subordinate clauses are brought together here although they properly belong to adverbial clauses denoting purpose.

λεῖδα, ὅπως ἂν ἄριστα ἀγωνιζοίμεθα; 1. 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρου ἀγο-
oῦς καλουμένης) τὰ μὲν ὄντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς
μὴ μιν γινῆται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. 15. Ἴνα δὲ
σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνείμι (praecis gere-
iam). 4, 25. Καμβύσης τὸν Κύρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσῃ ἐπιχόρῃ
ἐπιτελοίη. Pl. Apol. 28, d. αὐτίκα τὰ θναίῃς (with the sense of the Pres.),
Ἴνα μὴ ἐνθάδε μένω καταγέλαστος.

REMARK 1. The Subj. often follows an historical tense: (a) in vivid nar-
ration, where past actions are regarded as present (*objective manner of repre-
sentation*, § 327, Rem. 2); (b) when the purpose or effect is to be repre-
sented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων
ἀπεδήμησε ἔτεα δέκα, Ἴνα δὲ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῷ
(= ὧν) ἔδειτο (Solon was absent ten years, in order that he might not be compelled,
etc.). 7, 8. σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, Ἴνα γνόμας τε πύθη-
ται σφίον καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ δέλει. Th. 4, 1. καὶ δεσβεβλήκεσαν
ἅμα ἐς τὴν Ῥηγίνων οἱ Λακεδαιμόνιοι, Ἴνα μὴ (οἱ Ῥηγῖνοι) ἐπιβοηθῶσι τοῖς
Μεσσηνίοις. — (b) Od. λ, 93. τίπτ' αὐτ', ὃ δούστην, λιπὼν φάος ἡλίου ἤλυθες,
ὄφρα ἴδῃ νέκυσ καὶ ἀτέρπεια χῶρον. Her. 7, 8. διδ' ἑμέας νῦν ἐγὼ συνέλεξα,
Ἴνα τὸ (= δ) νοέω πρήσσειν ὑπερδέωμαι ὑμῖν. Dem. Phil. 3, 117, 26. τὰς
πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, Ἴνα μὴ μόνον κατὰ πό-
λεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύωσιν. Pl. Crit. 43, b. ἐπὶ τῆς σε οὐκ ἔγει-
ρον, Ἴνα ὡς ἥδιστα διάγῃς.

REM. 2. On the contrary, a preceding principal tense, or an Aor. with Pres.
sense, is sometimes followed by an Opt.: (a) when the present of the principal
clause is an historical present, or when, in the use of the Pres., the speaker has
at the same time contemplated a past action; Eur. Hec. 10. πολλὸν δὲ σὺν ἐμοὶ
χρυσὸν ἐκπέμπει λάδρα πατήρ, ἴν', εἴποτ' Ἰλίου τείχη πέσοι, τοῖς ζῶσι εἴη
πᾶσι μὴ σπάνις βίου. X. An. 4, 6, 1. τοῦτον δ' ἐπισθάνει... παραδίδωσι φυ-
λάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπίοι. Ag. Ran. 24. αὐτὸς
βαδίζω καὶ πονῶ, τοῦτον δ' ὀχῶ, Ἴνα μὴ ταλαπαιπωροῖτο, μηδ' ἀχδος
φέροι (I let this one ride on an ass = I placed him on an ass, in order that he
might not suffer hardship). (b) when the speaker adduces the intention or pur-
pose which a person entertains, not as coming from his own, i. e. the speaker's
mind, but from that of the person himself, so that the intention is indicated as
one that had a previous existence; Pl. Rp. 410, b. ἀρ' οὖν, ἦν δ' ἐγώ, ὃ Γλαύ-
κων, καὶ οἱ καδιστάδες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐδ' ἐνεκὰ τινας σταν-
ται καδιστάδων, Ἴνα τῇ μὲν τὸ σῶμα δεραπέουσιντο, τῇ δὲ τὴν ψυχὴν;
(the view of the lawgiver, i. e. his purpose). X. An. 2, 4, 4. ἴσως δὲ πῶν (βα-
σιλεὺς) ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὥς ἄπορος εἴη ἡ ὁδός (the view of the
king). (c) when in the principal clause, the Opt. stands with or without ἂν
[§§ 259, 3, (a) and 260, 2, (4), (a)], then an Opt. commonly follows, for the ex-
ceptions in the principal and subordinate clause are represented as separated
from the present time of the speaker (§ 259, 3); still, a Subj. may follow by
attraction of the mode, since the present sense of the Opt. is assumed. See
§ 327b, 1. (b). Theogn. 881. εἰρήνη καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ' ἄλλων
κομπάζοιμι. Soph. Aj. 1217, sq. γενοίμαν, ἴν' ὑλᾶεν ἔπεισι πάντου πρόβ-
λημ' ἀλέκυστον —, τὰς ἱερὰς ὅπως προσείπομεν Ἀθήνας.

3. When two or more final clauses follow each other, the
Subj. sometimes interchanges with the Opt. The two clauses
are then placed in a kind of antithesis to each other, the former
representing the result of the purpose or aim as certain

the latter, without this accessory idea, and consequently as *uncertain, undetermined*, or only derived from what precedes.

Π. ο, 597, sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ορέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν Δεσπιδάδης πῦρ ἐμβάλῃ ἀκάματον, Θέτιδος δ' ἐχάισιον ἀρῆν πάσαν ἐπικρήνειε. Her. 9, 51. ἐν τούτῳ δὴ τὸν χρόνον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππεῖς σφέας μὴ σινοῖατο. 8, 76 τῶνδε δὲ εἶκεν ἀνῆγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μηδὲ φύγῃαι ἐξ ἧ ἀλλ' ἀπολαμφθῆντες ἐν τῇ Σαλαμῶνι θοοῖεν τίσιν τῶν ἐκ Ἀργεμυσίου.

4. The modal adverb ἄν, referring to a *conditioning* clause (generally not expressed), is sometimes joined with the final conjunctions ὥς and ὅπως (more seldom ἵνα).

Od. ε, 167, sq. πέμψω δέ τοι οὖρον ὑπισθῆν, ὥς κε μάλ' ἀσκήθῃς σὴν πατρίδα γαῖαν ἱκησῇ, εἴ κε θεοὶ γ' ἐθέλωσι. Id., 20, sq. καὶ μιν μακρότερον καὶ πάσσονα δῆκε ἰδέσθαι, ὅς κε νῦν φαίηκεσσι φίλος πάντεσσι γένοιτο (sc. εἰ πρὸς τοῖς Φαίηκας ἀφίκοιτο). Her. 3, 44. ἰδεῖν δὲ, ὅπως ἂν καὶ παρ' ἐωυτὸν πέμψας ἐς Σαμον θέοιτο στρατοῦ (sc. εἰ οὐκ ἐσσεῖ, expectatum a se petetur). X. Cy. 5. 2, 21. διὰ τῆς σῆς χώρας ἔξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, εἴτε θεῶ φίλια καὶ πολέμῳ νομίζῃ (in order that, when we set our foot on the land, we may know, etc.). H. 4 8, 16. ἔδωκε χρήματα Ἀνταλκίδῃ, ὅπως ἂν, πληρωθέντος ναυτικοῦ ὑπο Λακεδαιμονίων, οἳ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης προσδέοιντο.

5. The final conjunctions ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when it is to be indicated that the intended purpose is not accomplished, or is not to be accomplished. In this case, in the principal clause, the Ind. of an historical tense stands both with and without ἄν. See § 227^b, 1. (a).

Ar. Pac. 135. οὐκοῦν ἐχρήν σε Πηγάσου ζεύξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὥφελον οἷόι τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷόι τε ᾔσαν αὐτὸ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἂν Σίμωνα τὴν αὐτὴν γνώμην, ἐμοὶ ἔχειν, ἵν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάληδὴ βῆδ' ἴως ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, considering, endeavouring* or *striving, effecting*, and *inciting*, e. g. ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι φυλάττειν, σκοπεῖν, σκάψασθαι, βουλευέσθαι, ὁρᾶν, ποιεῖν, πράττειν (cuiusque), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε (up then), and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὥς, either

(according to No. 2) with the Subj. and Opt., or with the Fut. Ind., when the accomplishment of the purpose is to be represented as something *definitely* occurring and *continuing*.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὥπως τὴν ἀρχὴν μὴ τοιοῦται ἔσονται οἱ παλῖται, αἵ (= ὅστε) πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὥτ' δὲ καλῶς ἔξει τὰ ὑμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε τοῦτο, ὃ ἄνδρες Ἀθηναῖοι, ὥπως μὴ λόγους ἐροῦσιν μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὥπως καὶ τὰ Παναθηναῖα νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὥπως μήτε ἔσιντοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὥπως ἔν is connected with the Fut. Ind., and is then to be referred to an implied condition. Her. 3, 134. οἱ Ἰνδοὶ τρέψονται καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὥπως ἂν καύματα τῶν δερμοτάτων ἰόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καύματα δερμότατα ᾖ).

REM. 4. Ὅπως or ὥπως μὴ with the Fut. Ind., sometimes refers to a word to be supplied, viz. *δρα*, *ὀρᾶτε*, *vide*, *videte*. X. An. 1. 7, 3. ὥπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, (see) then that ye are men worthy of liberty. Pl. Menon, 77, a. ἀλλ' ὥπως μὴ οὐχ οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὥπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὥπως πατρὸς δείξεις ἐν ἐχθροῖς, οἷος ἐξ οἴου ἔτρεφης.

REM. 5. Verbs expressing *care*, *anxiety*, are very often followed by ὥπως (sometimes also by ὥς) ἔν with the Opt., in order to express the idea of *anxiety*, *solicitude how something might happen* [§ 260, 2, (4), (a)]. In this case, ὥπως and ὥς are clearly adverbs (*how*). X. Cy. 2. 1, 4. βουλευσόμεθα, ὥπως ἂν ἄριστα ἀγωνισώμεθα.

§ 331. II. *Adjective-Clauses*.

Adjective-clauses are adjectives or participles expanded into a sentence, and, like adjectives, serve to define a substantive or substantive pronoun more definitely. They are introduced by the relative pronouns *ὃς*, *ἣ*, *ὅ*, *ὅστις*, *ἣτις*, *ὅτι*, *οἷος*, etc.

Οἱ πολέμοι, οἱ ἀπέφυγον (= οἱ ἀποφυγόντες πολέμοι). Τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα or τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (= ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις).

REMARK 1. Homer often uses the pronoun *ὃς* in a demonstrative sense. Il. φ, 198. ἀλλὰ καὶ ὃς δίδουκε Διὶς μέγαλοιο κεραυνόν. So also, *οἷ*—*οἷ*, *those*, *the one*, *the other*. In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances: (a) καὶ ὃς καὶ *ἣ*, instead of καὶ οὗτος, καὶ αὕτη. X. Cy. 5. 4, 4. καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. 4. 5,

52. καὶ οἱ γελάσαντες εἶπον. Antiph. 1. 113, 16. καὶ ἡ ὑπέσχετο. In the oblique Cases the article (§ 247, 3), is used instead of it, e. g. καὶ τὸν, *et eum*. — (b) ὅς μὲν — ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. Dem. Cor. 248. πόλεις Ἑλληνίδας ὅς μὲν ἀναιρῶν, εἰς ὅς δὲ τοὺς φμγάδας κατέγων. — (c) ὅς καὶ ὅς, *this and that*, it not being determined who, *any one that you please* (very seldom). Her. 4, 68. τὰς βασιληίας ἰστίας ἐπιδόκησε ὅς καὶ ὅς, exclusively in the Nom. (in the Acc. τὸν καὶ τὸν, τὸ καὶ τὸ, see § 247, 3). — (d) in the phrase ἡ δ' ὅς, ἡ δ' ἡ, *said he, she*.

REM. 2. The reciprocal relation in which the substantive stands to an adjective-clause, and an adjective-clause to a substantive, is expressed thus: a demonstrative adjective pronoun or the article ὁ ἡ τό standing in a principal clause, refers to a relative adjective pronoun standing in a subordinate clause, and the latter, on the other hand, refers back to the former, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ ῥόδον, ὃ ἀνδεῖ. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος (§ 326, Rem. 3). But when the object, to which the relative refers, is to be represented as a general one, then the article is omitted, and the relative refers immediately to the substantive, e. g. ἀνὴρ, ὅς καλὸς ἐστίν (= ἀνὴρ καλός). When the relative refers to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὅς — σὺ, ὅς, etc. When the personal pronouns have no special emphasis, they are omitted, and the relative refers to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὅς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no special emphasis; hence especially when the omitted demonstrative denotes some indefinite object, and is equivalent to τις, *some one*, or when the relative ὅς, ὅστις, may be resolved into *si quis*. Eur. Or. 591, 3. γάμοι δ' ὅσοις μὲν εὐ πύπτουσι βροτῶν, (τούτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πύπτουσι εὐ, (οὗτοι sc.) τὰ τ' ἐνδον εἰσὶ τὰ τε δύραζε δυστυχεῖς. Th. 2, 41. οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρπει κτλ.

REM. 4. When the relative is used *substantively*, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective-clause, like the adjective standing without a substantive, has the meaning of a *substantive*, e. g. ἦλθον οἱ ἄριστοι ἦσαν = ἦλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the formula ἔστιν, οἷ, ὢν, οἷς, οὗς, ᾧ. This formula has become so fixed, that commonly neither the number of the relative has any effect on the verb ἔστι, nor does the tense undergo any change, when the discourse relates to past or future time; thus it has assumed entirely the character of a substantive-pronoun (ἐνιοι), and also, since ἔστιν may be connected with every Case of the relative, has a full inflexion, e. g.

Nom. ἔστιν οἷ (= ἐνιοι) ἀπέφυγον
Gen. ἔστιν ὢν (= ἐνίων) ἀπέσχετο
Dat. ἔστιν οἷς (= ἐνίοις) οὐχ οὕτως ἔδοξε
Acc. ἔστιν οὗς (= ἐνίους) ἀπέκτεινεν.

The Nom. ἔστιν οἷ is rare, for example, X. Cy. 2. 3, 18; in place of it, commonly εἰσὶν οἷ. Th. 2, 26. Κλεόπομπος τῆς παραδασσίου ἔστιν ᾧ ἐδῆμσε. So in the question, ἔστιν οἷτινες; X. C. 1. 4, 2. ἔστιν οὗςτινας ἀνδρῶν τεταύμας ἐπὶ σοφίᾳ; in Xenophon ἦν also occurs. An. 1. 5, 7. ἦν δὲ τούτων τῶν σταδμῶν οὗς πάνυ μακροὺς ἤλυνεν (and some of these marches which he made, were very long, or he made some of these marches very long). H. 7. 5, 17. τῶν πολεμίων ἦν οὗς ὑποσπόνδους ἀπέδοσαν (there was some of the enemy which they restored by truce, or they restored some of the enemy by truce).

REM. 5. In like manner, the following phrases, formed with *ἔστιν*, are used wholly as adverbs with reference to all relations of time.

ἔστιν ὅτε = *ἐνίοτε*, *est quando*, i. e. *interdum*, e. g. *ἔστιν ὅτε* *ἐλάττω*;

ἔστιν ἵνα *οὐ* *δπου*, *est ubi*, i. e. *aliquando*;

ἔστιν οὐ *οὐ* *ἐνθάδε*, *est ubi*, *somewhere*, in many places;

οὐκ ἔσθ' δπου, *numquam*;

ἔστιν ἥ *οὐ* *δπη*, *quodammodo*, in many places;

οὐκ ἔστιν ὅπως, *nullo modo*, *οὐκ ἔστιν ὅπως* *οὐ*, *certainly*.

ἔστιν ὅπως; in the question, *Is it possible, that?*

† 332. Agreement of the Relative Pronoun.

1. The relative agrees in Gender and Number with the substantive or substantive pronoun (in the principal clause) to which it refers; the Case of the relative, however, depends on the construction of the subordinate clause, and hence is determined either by the predicate, c. by some other word in the subordinate clause, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶπες, φίλος μου ἐστίν. Ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθὸν ἐστίν. Οἱ στρατιῶται οἷς ἐμαχεσάμεθα, ἀνδρεύτεστοι ἦσαν. Θαυμάζομεν Σωκράτη, ὃς ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective-clause is determined by the substantive or substantive pronoun (expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who*, *I who*, *Thou who*, etc.

Ἐγώ, ὃς γράφω, σὺ, ὃς γράφεις, ὁ ἀνὴρ ὅς ἐκεῖνος, ὃς γράφει. Th. 2, 60. ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἶομαι ἡσσαν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἵτινες τὴν ἀρχὴν κατασχέω ἡδυνήθημεν; X. Cy. 5. 2, 15. καὶ οἰκία γε πολλὰ μείζων ἢ ὁ μετέρεα τῆς ἀμῆς, οἱ γε οἰκία χρησθε γῆ τε καὶ οὐρανῷ. Hence after the Voc., the second person is regularly used, e. g. *ἄνθρωπε*, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it is in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it is in the neuter, when the substantives denote *inanimate* objects. Comp † 242, 1, (a), (β).

Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἡσσαν ἦσαν οἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. (Κῦρος) ὁρῶν (τὸν πάππον) κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμῃς προσδέτοις, ἃ δὲ νόμιμα ἦν ἐν Μήδοις.

Isocr. Panath. 278, b. ταῦτα εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διήλθες.

4. If the substantives are of different gender, then the relative, when *persons* are spoken of, agrees in gender with the Masc. rather than the Fem., etc. (§ 242, 1); but when *things* are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρα μέλαιναν, ὅς δὲ σφί σκεδὸν ἐστί. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἀ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐλπιδὸν καὶ ζήλου καὶ τιμῶν, ἀ πάντα προσῆν τοῖς τότε πραττομένοις ὑπ' ἐμοῦ. Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῇ τρόπῳ ἐν οἷς περ ἐτεδράμμην. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησόμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. The following exceptions occur to the rule stated under No. 1, respecting the agreement of the relative :-

(a) *Constructio κατὰ σύνεσιν* (§ 241, 1), not often in prose with the names of *persons*, but frequently with *collective* nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε θμίλος —, οἱ ἀντίκα τὸ τάξευμα λαβόντες — ἔφερον ἐπὶ τοῖς στρατηγοῖς. Th. 3, 4. τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ἔρμουν ἐν τῇ Μαλίῃ. Pl. Phaedr. 260, a. πλήθει, οἷπερ δικάσουσι.

REMARK 1. The following cases belong here : —

(a) The substantive to which the relative refers, is in the *Sing.*, but the relative in the *Pl.*, when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἷος*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἀ μυρία βόσκει ἀγέστονος Ἀμφιτρίτη. Pl. Rp. 554, a. ἀχμηρὸς γέ τις ὢν καὶ ἀπὸ πάντων περιουσίαν ποιούμενος, δησαυροποιὸς ἐν ἡρ, οὗς δὲ (*cujusmodi homines*) καὶ ἐπαινεῖ τὸ πλήθος.

(b) On the contrary, a relative in the *singular* refers to a *Pl.* substantive, when the relative has a *collective* signification, e. g. *ὅστις*, *ὅς ἂν* with the Subj., *quisque*, *quicumque*. Il. λ, 367. νῦν ἀδ τοὺς ἄλλους ἐπιείσομαι (*persequar*), ὅς κε κιχέω. So in particular, *πάντες*, *ὅστις* or *ὅς ἂν* (never *πάντες οἵτινες*, but always *πάντες ὅσοι* or *ὅστις*), e. g. Th. 7, 29. πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, ᾧ ἂν περιτνύχων.

REMARK 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general* (§ 241, 2), or when the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἀρ' οὐχὶ μῶρόν ἐστι τοῦ γχείρημά σου, ἄνευ τε πλήθους καὶ φίλων τοῦ θαννίδα δηρᾶν, ὃ χρήμασιν δ' ἀλίσκεται.

(b) Connection of the Dual with the Plural (§ 241, 5).

Τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, X. C. 2. 3, 18.

(c) When a predicative substantive, in the adjective-clause, is in the Nom. (§ 240, 2) or in the Acc. (§ 280, 4), the relative, instead of agreeing in Gender and Number with its substantive, by a kind of *attraction* often takes the Gender and Number of the *predicative substantive*, which is considered the more important.

Her. 2, 7. ἡ ὁδὸς πρὸς ἧῷ τρέπεται, τὸ (= δ) καλέεται Πηλούσιον στόμα. 5, 108. τὴν ἄκρην, οἱ καλεῦνται ἑλητίδες τῆς Κύπρου. 7, 54. Περσικὸν ξίφος, τὸν (= δν) ἀκινάκην κέλεύουσι. Pl. Phaedr. 255, c. ἡ τοῦ ρεύματος ἐκείνου πηγὴ, δν Ἰμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Philob. 40, a. λόγοι εἰσιν ἐν ἐκάστοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν.

REM. 3. So also, when the relative does not follow its own substantive immediately, but a *predicative substantive*, it sometimes agrees by means of *attraction* with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, δ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Gorg. 460, c. οὐδέποτε' ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, δ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται.

6. When the relative would be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective-clause has almost entirely the force of an attributive adjective, the relative commonly assumes the form of its substantive, i. e. the relative takes the same Case as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative (§ 331, Rem.), is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective-clause. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε (= τῶν πεισθεῖσων) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν). 2. 4, 17. ὁπότε οὐ προεληλυθοῖς σὺν ᾧ ἔχῃς δυνάμει. 3. 1, 34. ἐγὼ ὑπισχνούμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνδ' ὧν ἂν ἐμοὶ θανεῖσθαι ἔλλα πλείονος ἄξια εὐεργετήσῃ (instead of ἀντὶ τούτων, ἄ). Pl. Gorg. 519, a. θαντὰ ἀρχαῖα προσαπολλύουσι πρὸς οἷς ἐκτήσαντο (instead of πρὸς τούτοις, ἄ). Phaed. 70, a. (ἡ ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλδεις. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετέδωκεν (instead of τούτων, ἄ). Evag. 198. τοιοῦτοις ἔθεσιν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὁρᾶτε (instead of καὶ ἐκ τούτων, ἄ ὁρᾶτε). The preposition is frequently

repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων δίδγει (instead of ἀπὸ τούτων δίδγει ὧν ἀγείρει or ἀφ' ὧν ἀγείρει — δίδγει without ἀπὸ τούτων).

REM. 4. By attraction, the adjective-clause acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σου γραφείσαις ἐπιστολαῖς). The blending of the adjective-clause with its substantive by attraction, is still more clear and beautiful, when the adjective-clause is *transposed* and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substances or adjectives belong to an attracted relative, these also must be attracted. Dem. Cor. 325, 298. ἐμὲ οὐτε καιρὸς προσηγάγετο ὧν ἔκρινα δικάίων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι (instead of ἃ ἔκρινα δίκαια καὶ συμφέροντα). Ph. 2. 70, 17. οἷς οὐσιν ὁ μετ-έροις (Φίλιππος), τούτους ἀσφαλῶς κέκτηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Th. 7, 67. πολλαὶ (νῆες) ῥῆσται ἐς τὸ βλάπτεσθαι ἀφ' ὧν ἡμῖν παρσκευάσται (instead of ἀπὸ τούτων, &c.). X. Cy. 5. 4, 39. ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἠπίσται πολλούς (i. e. *secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat*).

REM. 7. Adverbs of place, also, sometimes suffer attraction, the relative adverb taking the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes the form which expresses the direction denoted by the substantive. Th. 1, 89. διεκομίζοντο εὐδὺς (sc. ἐντεῦθεν) δθεν (instead of οὐ, ὑβί) ὑπεξέδεντο παῖδας. S. Ph. 481. ἐμβαλοῦ μ' ὅπη δέλεις ἄγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὐ, ὑβί) ἦκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστισοῦν, ἡλίκος, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστὶ (such as you are, such as he or Socrates is). This attraction is made in the following manner. The demonstrative in the Gen., Dat., or Acc., to which the relation refers, is omitted, but the relative is put in the Case of the preceding substantive or (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause has, in all respects, the force of an inflected adjective; the connection of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; for example, in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, by omitting the demonstrative τοιούτῳ, to which the relative οἷος refers, by attracting οἷος into the Case of the preceding substantive ἀνδρὶ,

and by omitting *εἰ* of the adjective-clause and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷω σοί*, or, by transposition, *χαρίζομαι οἷω σοὶ ἀνδρί*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷου σοῦ ἀνδρός	ἐρῶ οἷου σοῦ
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί	χαρίζομαι οἷῳ σοί
Acc.	ἐπαινῶ οἷον σὲ ἄνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν	ἐρῶ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἄνδρας	ἐπαινῶ οἷους ὑμᾶς

Th. 7, 21. πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους (instead of οἷοι Ἀθηναῖοι εἰσιν). Lucian. Toxar. c. 11. οὐ φαῦλον τὰ ἔργον, ἀνδρὶ οἷῳ σοὶ πολ-
εμιστῇ μονομαχῆσαι. Pl. Soph. 237, c. οἷῳ γε ἐμοὶ παντάπασιν ἔπορον
(sc. ἐστί, instead of τῇ τοιούτῃ, οἷός γε ἐγὼ εἰμι, ἔπορόν ἐστιν). Her. 1, 160.
ἐπὶ μισθῷ ὅσῳ δὴ (*mercede, quantumlacunquae est*). Pl. Rp. 335, b. ἔστιν ἄρα δικαίου
ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνδράπων (instead of ἀνδράπων καὶ ὄντισσιν
ἐστιν). X. An. 6. 5, 8. ἔστησαν ἀπέχοντες ὅσον πεντεκαίδεκα σταδίους
(instead of τοσοῦτο, ὅσον εἰσὶ π. στάδιοι).

REM. 8. Attraction also takes place, when *οἷος* or *οἷός τε*, is used in-
stead of *ὅστε*, and is constructed with the Inf., signifying, *I am of such a na-
ture, character, that* (is *sum qui* with the Subj.), hence *I can, am accustomed, am
ready* (§ 341, Rem. 2). Dem. Ol. 1. 23, 19. (περὶ αὐτὸν Φίλιππος ἔχει) τοιοῦ-
τους ἀνδράπους οἷους μεθύσθ' ἐντας ὀρχεῖσθαι. Luc. Hermot. c. 76.
Στωϊκῇ τοιούτῃ οἷῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demon-
strative is commonly omitted. X. C. 1. 4, 12. μόνην τὴν τῶν ἀνδράπων
(γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρδρῶν τε τὴν φωνήν, κ. τ. λ.

REM. 9. When the adjective-clause has the signification of a substantive
(§ 331, Rem. 4), the article is sometimes placed before the attracted *οἷος*,
ἡλίκος, and in this way, the adjective substantive-clause acquires entirely
the force of an inflected substantive, e. g.

Nom.	ὁ οἷος σὺ ἀνὴρ	οἱ οἷοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἷου σοῦ ἀνδρός	τῶν οἷων ὑμῶν ἀνδρῶν
Dat.	τῷ οἷῳ σοὶ ἀνδρί	τοῖς οἷοις ὑμῖν ἀνδράσιν
Acc.	τὸν οἷον σὲ ἄνδρα	τοὺς οἷους ὑμᾶς ἄνδρας

X. Cy. 6. 2, 2. οἱ οἷοὶ περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα κατα-
μαρτάνουσιν (*men like you*). H. 2. 3, 25. γινόντες τοῖς οἷοις ἡμῖν τε καὶ
ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν (*such men as we and you*). Ar.
Eccl. 465. ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῦν (instead of τηλικούτοις, ἡλίκοι
νῦν ἐσμεν).

REM. 10. A similar kind of attraction occurs also in such modes of ex-
pression as *θαυμαστὸν ὅσον προὔχῳρησε* = *θαυμαστὸν ἐστὶν ὅσον προὔχῳ-
ρησε* (*mirum quantum processit*, instead of *mirum est, quantum processerit*).
Even in Pl. Rp. 351, d. μετὰ ἰδρώτους θαυμαστὸν ὅσου (instead of θαυμαστὸν
ἐστὶν μεθ' ὅσου). Hipp. M. 282, c. χρήματα ἔλαβε θαυμαστὰ ὅσα (instead
of θαυμαστὸν ἐστὶν, ὅσα). Her. 4, 194. οἱ δέ (sc. πύθιοι) σφι ἔφθονοι ὅσοι
ἐν τοῖς οὖρεσι γίνονται. Also in the adverbs *θαυμαστῶς ὥς*, *θαυμασίως
ὥς*, etc., e. g. *θαυμασίως ὥς ἄδλιος γέγονε* (instead of *θαυμάσιόν ἐστιν, ὥς ἄδλιος
γέγονε*). Pl. Phaed. 66, a. ὑπερφυῶς ὥς ἀληθῆ λέγεις. Symp. 173, a
ὑπερφυῶς ὥς χαίρω, instead of *ὑπερφυῆς ἐστὶν, ὥς χαίρω*.

REM. 11. Sometimes an attraction takes place in the adjective-clause directly the opposite of that mentioned under No. 6, the substantive being attracted into the Case of the relative which refers to it, instead of the relative into the Case of the substantive. This is called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, would stand in the Nom. or Acc. S. Tr. 283. τὰς δ' (instead of αὐτῶν) ἄσπερ εισοῦσ' αἱ δαλβίων ἐζηλον εὐρούσαι βίον, ἤκουσι πρὸς σέ. Lysias pro bon. Arist. 649. τῇ οὐσίᾳ (instead of ἡ οὐσία) ἣν κατέλιπε τῷ νικῇ, οὐ πλείονος ἀξία ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἶεν παρὰ βασιλέως. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case and into the clause of the relative. Pl. Men. 96, c. ὁμολογήκαμεν, πρᾶγμα-τος εἴ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι.

REM. 12. This inverted attraction is very common with οὐδεὶς δστις οὐ after an omitted ἐστίν. Pl. Prot. 317, c. οὐδενὸς δτου οὐ πάντων ἂν ὑμῶν εἰδ' ἡλικίαν πατὴρ εἴην (there is no one of you all whose father I might not be, considering my age). Phaed. 117, d. κλαίων καὶ ἀγανακτῶν οὐδένα θυτίνα οὐ κατέκλαυσε τῶν παρόντων. Dem. Cor. 295, 200. περὶ ὧν οὐδένα κίνδυνον θυτίν' οὐχ ὑπέμειναν οἱ πρόγονοι. In this way the phrase οὐδεὶς δστις οὐ appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὐδεὶς	δστις	οὐκ ἂν ταῦτα ποήσειεν
Gen.	οὐδενὸς	δτου	οὐ κατεγέλασεν
Dat.	οὐδενὶ	δτι	οὐκ ἀπεκρίνατο
Acc.	οὐδένα	θυτίνα	οὐ κατέκλαυσεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, the demonstrative adverb taking the form of the relative. S. O. C. 1227. βῆναι κεῖθεν δθεν περ ἦκει (instead of κεῖσε, δθεν). Pl. Crit. 45, b. πολλαχοῦ γὰρ καὶ ἄλλοσε δποι ἦν ἀφίκη, ἀγκυρῆσαι σε (instead of ἀλλαχοῦ δποι).

8. The adjective-clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective-clause (though it is not generally placed immediately after the relative), and is governed by the verb in the adjective-clause. This change of the substantive into the adjective-clause is called *transposition*. When the attributive relation expressed by the adjective-clause, is to be made emphatic, a demonstrative, referring back to the substantive which is joined with the relative, is supplied in the principal clause; this demonstrative, however, is often used for perspicuity also. The substantive can also be transposed, when the demonstrative stands before the adjective-clause.

*Ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, οἷος ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, οἷος οὗτος ἀπέθανεν, ὅς ἡμᾶς κτλ., οἷος ἀπέθανεν, ὅς κτλ. — *Ὅν εἶδες ἄνδρα, οὗτός ἐστιν, οἷος οὗτός ἐστιν, ὃν εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἔρα, οὗς τὸ πρῶτον ἀνδρῶν ἀπεβαλόμεθα περὶ φιλίας, εἰς τὰς

τους εἰσπεπτόκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἐλιφ', ὅτ' ἐς Τροίαν ἔπλει, πᾶρθενον . . γαύτη γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective-clause, when they serve at the same time to explain more fully the adjective-clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective-clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective-clause; then the attributive is emphatic. Eur. Or. 842. πότνι' Ἥλέκτρα, λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων (*hear the words which I bring to you as sad, i. e. the sad words, etc.*). Th. 6, 30. τοῖς ὅπλοις καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἴρητο κτλ. (*instead of καὶ τῇ ἄλλῃ παρασκευῇ, ὅση*). Eur. H. F. 1164. ἤκω ξὺν ἄλλοις, οἳ παρ' Ἀσώπου βοὰς μένουσιν ἐνοπλοὶ γῆς Ἀθηναίων κόροιο. Ar. Ran. 889. ἕτεροι γὰρ εἰσιν, οἷσιν εὖχομαι θεοῖς;

REM. 15. A word in apposition with the substantive to which the relative clause refers, is sometimes attracted into the subordinate clause, and depends upon that clause for its government. In this case also, the transposed appositive serves to explain more fully the adjective-clause. Od. α, 69. Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημιν (*whom Ulysses blinded, although he was the god-like Polyphemus*). Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When the adjective-clause has another clause subordinate to itself (or a participle used instead of such clause), the two are commonly united, the relative, instead of taking the construction of its own adjective-clause, taking that of the subordinate clause, i. e. the relative has the construction which the omitted demonstrative of the subordinate clause would have had; in such cases there is no relative connected with the adjective-clause.

Isocr. de Pace p. 16, 168. ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (*instead of οἷ, ὁπόταν τις αὐτοῖς διδῶ, ἀκολουθήσουσιν*). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξδὲν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν; (*instead of οἷ, ἐξδὲν αὐτοῖς—, οὐδὲν ἔχοιεν*). Dem. Phil. 3, 128, 68. πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, ἃ τότ' εἰ προείδοντο, οὐκ ἂν ἀπώλοντο (*instead of οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ.*).

† 333. Modes in Adjective-Clauses.

1. The Indicative is used, when the attributive relation expressed by the adjective-clause, is to be represented as *actual* or *real*, e. g. ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The Fut. Ind. is very frequently used (even after an historical tense,

‡ 327, Rem. 2), to denote *what should be done* or the *purpose* (§ 255, 3), e. g. στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν (*they choose generals who should carry on war, or to carry on war*). Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί (*nemo, qui non possit*).

2. The Ind. is also used, as in Latin, in such adjective-clauses, as are introduced by the *indefinite* or *generalizing* relatives, e. g. ὅστις, *quisquis*, ὅστις δὴ, *quicunque*, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, *quantuscunque*, ὅπόσοι, ὅποσοι οὖν, etc.

Her. 6, 12. δουλητήν ὑπομεῖναι, ἥ τις ἔσται, *qualiscunque erit*. X. An. 6. 5, 6. ἔδαπτον, ὅπόσους ἐπελάμβανεν ἡ στρατιὰ. Here the idea of *indefiniteness* is denoted by the *relative*; but it is otherwise, when this idea is contained in the *predicate*, see No. 3, and 4.

REMARK 1. The Fut. Ind. with *κέ* (only Epic) is used, when it is to be denoted, that something will take place in the future under some condition [‡ 260, 2. (1)]. Il. ι, 155. ἐν δ' ἄνδρες ναίουσι πολύρρητες, πολυβοῦται οἱ κέ εἰ δατήνῃσι δέδν' ὥς τιμήσουσιν (*who will honor him, IF HE SHALL COME TO THEM*).

3. The relative with *ἄν*, e. g. ὅς ἄν, ἡ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is a principal tense (Pres., Perf., or Fut.), if the attributive relation expressed by the adjective-clause, is to be represented as one merely *conceived* or *assumed*. Hence it is also used in *indefinite specifications of quality or size*, and also to denote *indefinite frequency* (*as often as*, ‡ 227^b, 2). The adjective-clause can commonly be considered as a conditional clause, i. e. as one which expresses the condition under which the action of the principal clause will take place; and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun followed by the Subj.

X. Cy. 3. 1, 20. οὗς ἄν (= εἰάν τις) βελτίους τινὲς ἐαυτῶν ἡγήσονται, τοῦτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι. 1. 1, 2. ἄνθρωποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὗς ἄν (= εἰάν τις) αἴσθωνται ἔρχειν αὐτῶν ἐπιχειροῦντας. 7. 5, 85. οὗς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαδὰ ἐπιτηδεύοντας, τούτους τιμήσω. 8. 8, 5. ὁμοῖοί τινες γὰρ ἄν οἱ προστάται ᾖσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς ὥς ἐπὶ τὸ πολὺ γίγνονται. Her. 6, 139. ἡ Πυθίη σφέας (κελεύει) Ἀθηναίοισι δίκας ἰδόναι ταύτας, τὰς (= αἷς) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι (*QUASCUNQUE — constituerint*). Il. β, 391. δν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα ἔρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' αἰετούς (*AS OFTEN AS I perceive or shall perceive*).

REM. 2. The Subj. is also used, when the adjective-clause forms a member of a comparison, viz. when the attributive idea expressed by the adjective-clause is the *condition* or *assumption*, under which the object to which the adjective-clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Π. ν, 179. ὁ δ' αὖτ' ἔπεισεν, μελίη δὲ, ἥ τ' ὄρεος κορυφῇ . . χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσει. ρ, 110. ὅστε λίς ἠδ' ἑνέειος, δὲν ῥα κύνας τε καὶ ἄνδρες ἀπὸ σταδμοῖο δίδωνται.

REM. 3. The modal adverb ἄν is so closely united with the relative, as to form with it one word, as in *ὅταν*, *ἐπεί*, etc., § 260, 2. (3) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This ἄν is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose-writers.

4. The relative (*without* ἄν) is connected with the Opt., in the *first place*, with the same signification as when followed by the ἄν and the Subj. (No. 3), but referring to an *historical* tense in the principal clause. Hence it is used in *general* and *indefinite* statements; also in expressing *indefinite frequency* (§ 227^b, 2), — in which case the verb of the principal clause is usually in the *Impf.* or in the *Iterative Aor.* Here, also, the adjective-clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς δὲ τῷ (= εἴ τι) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Π. β, 188. δύναντα (= εἴ τινα) μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχέει τὸν δ' ἀγαυοῖς ἐπέσσειν ἐρητύσασκε παραστάς. 198. δὲν δ' αὖ δῆμου τ' ἄνδρα Ἰδοί, βοῶντά τ' ἐφεύροι, τὸν σπῆπτρῳ ἐλάσασκε. Th. 2, 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, δσους (= εἴ τινας) λάβοιεν ἐν τῇ δαλδίᾳ, ὥς πολεμίου διέφθειρον. X. Cy. 3. 3, 67. ἰκετεύουσιν (*Hist. Pres.*), δὲ τῷ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the *second place*, the Opt. (*without* ἄν) is used without reference to the tense of the principal clause, when the attributive relation expressed by the adjective-clause is to be represented as a mere *supposition*, *conjecture*, or *assumption*. Then, the adjective-clause is to be considered as an *uncertain*, *doubtful condition* [§ 259, 3, (a)].

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ (*he must beware of saying anything, which he does not know, or if he does not know it*). For examples of Optatives used by means of an attraction of the mode, see § 327^b, 1. Ar. Vesp. 1431. ἔρδοι τις, ἢν ἕκαστος εἰδείη τέχνην (*any one can practise the art with which he is acquainted (= if he is acquainted with it)*).

6. The Opt. *with* ἄν is used, when the attributive relation expressed by the adjective-clause is to be represented as a *conditional supposition*, *conjecture*, *assumption*, or *undetermined possibility* [§ 260. 2, (4) (a)].

X. C. 1. 2, 6. Σωκράτης τοὺς λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἐαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν (*from whom they might or could receive a reward*). Pl. Phaed. 89, d. οὐκ ἔστιν ὃ τι ἂν τις μείζον τοῦτου κακὸν πάθῃ (there is no evil which any one could experience greater than this).

7. The Ind. of the historical tenses is used with ἄν, when it is to be indicated that the attributive idea denoted by the adjective-clause could exist only under a certain condition, but did not exist, because the condition was not fulfilled [§ 260. 2, (2), (a)].

Od. ε, 39, sq. πόλλ' ὅσ' ἂν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδὸς αἶσαν. Eur. Med. 1339. οὐκ ἔστιν ἥ τις τοῦτ' ἂν Ἑλληνίς γυνή ἔτλη (*quas sustinisset hoc*). Pl. Apol. 38, d. οἷς ἂν (λόγοις) ἐπεισα, εἰ φμην δεῖν πάντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional proposition, see § 327^b, 1. (a).

RKM. 2. On the Inf. in adjective-clauses, in the *oratio obliqua*, see § 343, ὁ.

§ 334. Connection of several Adjective-Clauses. — Interchange of the Subordinate Clause with the Adjective-Clause. — Relative instead of the Demonstrative.

1. When two or more adjective-clauses follow each other, which either have the same verb in common, or different verbs with the same government, the relative is commonly used but once, and thus the two adjective-clauses are united in one, e. g. ἀνὴρ, ὅς πολλὰ μὲν ἀγαθὰ τοῖς φίλοις, πολλὰ δὲ κακὰ τοῖς πολεμίοις ἔπραξεν — ἀνὴρ, ὅς παρ' ἡμῖν ἦν καὶ (ὅς) ὑπὸ πάντων ἐφιλείτο — ἀνὴρ, ὃν ἰδανμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective-clauses have different verbs governing different cases, generally, the Greek either omits the relative in the second adjective-clause, or introduces, in the place of the relative, a demonstrative pronoun (mostly αὐτός), or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπελοι, αἵ τε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. ὅς) σφιν (Κυκλώπεσσι) Διὸς ὄμβρος ἀέξει. Isocr. Panath. τὸν λόγον, ὃν ὀλίγῃ μὲν πρότερον μεθ' ἡδονῆς διήλθον, μικρῷ δ' ὀσπερον ἡμελλέ με λυπήσων (and *WHICH* was so grievous to me). Lys. Dardan. 166. οἷς ὑμεῖς χαριεῖσθε καὶ (sc. οὗς) προθυμότερους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὗς ἡ μὲν πόλις ὡς ἐχθρούς... ἀπήλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἱ). X. An. 3. 2, 5. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά... ἡμᾶς τοῖς Κύρου φίλοις κακῶς ποιεῖν πειράται. — (b) Pl. Rp. 505, c. ὃ δὲ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτου ἕνεκα πάντα πράττει. Dem. Phil. 3 123, 47. Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτούς (*instead of οὗς οὐδὲν ὑφίστατο, quibus nihil non cessit*). X. Cy. 3. 1, 38. τοῦ ἐκείνός ἐστιν ὁ ἀνὴρ, ὅς συναθήρα ἡμῖν καὶ σὶ υἱοὶ μάλα ἰδόκεις θανμάζειν αὐτόν.

2. The adjective-clause frequently takes the place of other subordinate clauses, e. g. θαυμαστὸν ποιεῖς, ὅς ἡμῖν μὲν οὐδὲν δίδως (*IN THAT* or *BECAUSE* you give us nothing), X. C. 2. 7, 13. The adjective-clause is very frequently used

instead of a hypothetical adverbial clause (comp. § 333, 3); so also instead of an adverbial clause introduced by ὅστε; the last case occurs:—

- (a) after οὕτως or ὥδε. Dem. Chers. 100, 44. οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν ὑμῶν οὐδεὶς, ὅς ὑπολαμβάνει (*neither is there any one of you so simple, as to suppose*). X. Cy. 6. 1, 14. τίς οὕτως ἰσχυρός, ὅς λίμνῃ καὶ βίγῃ δύναιτ' ἀνμαχόμενος στρατεύεσθαι;
- (b) after τοιοῦτος, τηλικούτος, τοσοῦτος. In most instances, these demonstratives are followed by the corresponding relatives οἷος, ὅσος, which, like the adverbial clause introduced by ὅστε, usually have an Inf depending upon them. X. An. 4. 8, 12. ἀλλὰ μοι δοκεῖ τοσοῦτον χωρίον κατασχεῖν (sc. ἡμᾶς), ὅσον ἔξω τοῦς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων (*it seems to me best that we should occupy so much ground, as that, etc.*). Pl. Apol. ἐγὼ τυγχάνω ὅν τοιοῦτος, οἷος ὑπὸ τοῦ Δεῖο τῇ πέλει δεδόσθαι.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses *generally*, inasmuch as it takes the place of a demonstrative which would refer to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, though it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin with ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὥς δὲ ταῦτα ἐγένετο, etc., where the Latin generally uses the relative *qui*.

§ 335. III. Adverbial Clauses.

Adverbial clauses are adverbs, or participles used adverbially (§ 326, 3), expanded into a sentence, and, like adverbs, express an adverbial object, i. e. an object which does not complete the idea of the predicate, but merely *defines* it, e. g. ὅτε τὸ ἔαρ ἦλθε, (τότε) τὰ ἄνθη θάλλει. Ὡς ἔλεξας, (οὕτως) ἔπραξας.

§ 336. A. ADVERBIAL CLAUSES OF PLACE.

Adverbial clauses denoting place, are introduced by the relative adverbs of place, οὖ, ἧ, ὅπη, ὅπου, ἐνθα (ubi); ὅθεν, ἐνθεν (unde); οἷ, ὅποι, ἧ, ὅπη (quo), and, like adverbs of place, express the three local relations, *where*, *whence*, and *whither*. The use of the Modes in these clauses, is in all respects like that in adjective-clauses (§ 333).

Her. 3, 39. σκοῦν ἰδύσσειε στρατεύεσθαι, πάντα οἱ ἐχῶρες εὐτυχίῳς (indefinite frequency). Th. 2, 11. ἔπεσθε (ἐκεῖσε), ὅποι ἐν τις ἡγήται. X. An. 4. 2, 24. μαχόμενοι δὲ οἱ πολέμοι καί, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκάλυσον τὰς παρόδους (Opt. on account of ἐκάλυσον). Cy. 3. 3, 5. ἐδήρα δπουπερ ἐπιτυγχάνοιεν θηρίοις (wherever). Pl. Apol. 28, d. οὐ ἐν τισὶν ἐσσι τὸν τάξην, ἐνταῦθα δεῖ μένοντα κινδυνεύειν.

‡ 337. B. ADVERBIAL CLAUSES OF TIME.

1. Adverbial clauses denoting time, are introduced by the conjunctions *ὅτε*, *ὁπότε*, *ὡς*, *ὥν* (*when*), *ἐν ᾧ*, *ἕως* (*while*); *ἐπεὶ*, *ἐπειδὴ* (*postquam*), *ἐπειδὴ* *τάχιστα* (*πρῶτον*), *ὅτ' ὡς* *τάχιστα* (*as soon as*), *ἐξ οὗ*, *ἐξ οὗτου*, also *ἐξ ὧν*, *ex quo*, and *ἀφ' οὗ* (*since*); *πρὶν*, *πρὶν ᾗ* (*priusquam*), *ἕως*, *ἕως οὗ*, *εἰς ὃ*, *ἔστε*, *μέχρι* *ὅ* *ἄχρι οὗ*, *μέχρι οὗτου*, *μέχρι* (*till, until*).

2. On the use of the modes, the following points are to be observed:—

3. The Ind. is used, when the statement is to be represented as a *fact*; hence in speaking of *actual* events or *facts*.

Her. 7, 7. *ὡς ἀνεγνώσθη Πέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα στρατηγὴν ποιεῖται* (*when Xerxes was persuaded, etc.*). 1, 11. *ὡς ἡμέρη τάχιστα ἐγεγόνεε* (*quum primum, as soon as*). X. H. 1. 1, 3. *ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν*. An. 1. 3, 11. *καὶ ἕως μένομεν αὐτοῦ, σκεπτόν μοι δοκεῖ εἶναι, ὅπως ὡς ἀσφαλέστατα μενοῦμεν*.

4. The conjunction *ἕως* (*till*), is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized. Comp. ‡ 327^b, 1, (a).

Pl. Gorg. 506, b. *ἡδέως ἂν Καλλικλεί τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ ἀπέδωκα* (*usque dum reddidissem*).

5. The Subj. is used, when the statement is to be indicated as a *conception* or *representation*, and must be referred to the predicate of the principal clause, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἂν*, e. g. *ὅταν*, *ὁπότεν*, *ὥνικ' ἂν*, *ἐπὶ ᾧ* (*ἐπὶ ᾧ*), *ἐπειδάν*, *ἐν ᾧ ἂν*, *πρὶν ἂν*, *ἕως ἂν*, *μέχρι ἂν*, *ἔστ' ἂν* [‡ 260, 2, (3), (d)].

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented, at the same time, as the *condition under which* the predicate of the principal clause will take place. But with the conjunctions which signify *until*, the Subj. expresses a *limit expected* and *aimed at*. The Subj. is also very frequently used, to denote *indefinite frequency* (‡ 333, 3).

Pl. Prot. 335, b. *ἐπειδάν σὺ βούλῃ διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἑπείσθαι, τότε σοὶ διαλέξομαι* (*whenever you wish to, if at any time you wish to discourse*).

etc.). Th. 1, 21. οἱ ἄνθρωποι, ἐν ᾧ ἂν πολεμῶσι, τὸν παρόντα πόλεμον ἀεὶ μέγιστον κρίνουσιν. X. Cy. 3. 1, 18. πάλιν εὖπω ἐφ' ἱσθμίου ἀντιταττομένης πρὸς πόλιν ἑτέραν, ἥτις, ἐπειδὴν ἡττηθῇ, παραχρῆμα ταύτην ἀπὸ τοῦ μάχεσθαι πείθεσθαι ἐδέλει. 3. 8, 26. ὁπόταν (οἱ βάρβαροι βασιλεῖς) στρατιὰ πεθεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχαιρίαν (as often as). Dem. Ph. 3. 128, 69. ἕως ἂν σάζῃται τὸ σκάφος, τότε χρὴ καὶ ταύτην καὶ κυβερνήτην προθύμους εἶναι (dum servari possit).

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since a case is then supposed (comp. § 333, Rem. 2). Il. ξ, 16. ὥς δ' ὅτε πορφύρεν πέλαγος . . ὅς δ' ἔγερσεν Ἥρμην. ο, 624. ἐν δ' ἔπειτα, ὥς ὅτε κύμα δαΐν ἐν νηὶ πέσῃσιν.

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπεί, πρίν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὡς, ὥς, etc. without ἂν with the Subj., occurs only in the Epic language frequently, sometimes also in Ionic prose, and not seldom in the Attic writers with μέχρι and πρίν.

7. The Opt. is used with conjunctions of time, without ἂν, just as the Subj. is, but referring to an *historical tense* of the principal clause. When the Opt. is used to denote indefinite frequency (§ 327^b, 2), an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπεί, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Il. κ, 14. αὐτὰρ ὅτ' ἐς νῆας τε Ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προδελύμνου ἔλκετο χαίτας (as often as). Her. 6, 61. ὅπως (= ὅτε) ἐνείκειε ἢ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἴστα καὶ ἐλίσσεται τὴν διδὼν ἀπαλάξαι τῆς δυσμορφίης τὸ παιδίον (as often as). X. An. 6. 1, 7. ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίλοιον, ῥαδίως ἐπέφευγον (as often as the Greeks made an attack, whenever they made an attack). Od. ε, 385. ὥρσε δ' ἐπὶ κρατὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαίηκεσσι φιληρέτμοισι μιγείη (but ἔρυσσι Βορέην καὶ ἔρυσσι κύματα, ἕως ἂν . . μίγῃ). Pl. Phaed. 59, d. περιεμένοντες ἐκάστοτε, ἕως ἂν οἱ χθελίη τὸ δεσμοτήριον.

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an *uncertain and doubtful condition*, as a mere *supposition, conjecture, or assumption*; also, generally, when the subordinate clause forms a part of a principal clause expressing a wish.

Pl. Amat. 133, a. ὁπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγησάμεθα εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμάντων εἶναι (when I shall assume, if I shall ever assume). X. Cy. 3. 1, 16. πῶς ἂν τότε πλείστον ἄξιοι γίγνουντ' οἱ ἄνθρωποι, ὁπότε ἀδικοῦν

res ἀλίσκοιντο (*when they are, if they are, convicted of acting unjustly*); — Il. σ, 465. αὐτὰρ μιν δαδάνοιο δυσηχέος ὤδε δυναίμην πόσφι ἀποκρίψαι, ὅτε μιν ἄρος ἀνδρῶν ἰκένοιο.

9. The conjunction *πρίν* (*πρότερον ἤ*), besides the constructions already mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows:

(a) When a past event, one that has *actually* occurred, is spoken of, the Ind. of an historical tense is used (No. 3). The principal clause is *negative*; yet it is sometimes also affirmative, when *πρίν* signifies *until*; thus often in the Tragedians and Thucydides (in the latter *πρίν δὲ* and *πρίν γε δὲ*).

(b) When a *future*, merely *conceived* action is spoken of, which can be considered as the *condition* of the principal clause, the Subj. is used, when the subordinate clause refers to a Pres. Perf. or Fut. in the principal clause; but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7); yet only when the principal clause is negative, or contains a question implying a negative.

(c) But when the action is to be represented only as a *conception*, a *conceived limit*, not as an independent occurrence, but only as a *subordinate matter*, and a *casual* or *incidental* designation of time, the Inf. is used (= *πρό* with the Gen.). Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., both after an affirmative and a negative principal clause, when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. οὐ πρότερον ἐπαύσαντο, πρίν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον. X. An. 6. 1, 27. οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρίν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. — Eur. Med. 279. οὐκ ἄπειμι πρὸς δόμους πάλιν, πρίν ἢ σε γαίης τερμόνων ἔξω βάλω (= εἰ μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. μὴ ἀπέλθῃτε, πρίν ἢ ἀκούσῃτε. Il. φ, 580. Ἀγένορ οὐκ ἔδελεν φεύγειν, πρίν πειρήσαιο Ἄχιλλος (= εἰ μὴ πρότερον πειρήσαιο). X. An. 7. 7, 57. οἱ ἐπιτήδαιοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ στράτευμα καὶ θίβρῳι παραβοίῃ. — Her. 6, 119. Δαρείος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίδας, ἐνείχε σφι δευδὲν χόλον. 7, 2. ἔσαν Δαρεῖος, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες. X. An. 1. 8, 19. πρίν τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. 10, 19. πρίν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. 4. 1, 7. ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρίν τινα αἰσδέσθαι τῶν πολεμίων. Cy. 7. 1, 4. πρίν ὁρᾶν τοὺς πολεμίους, εἰς τρεῖς ἀνέπαυσε τὸ στράτευμα. 2.2, 10. πιδανοὶ οὕτως εἰσὶ τινες, ὥστε πρίν εἰδέναι τὸ προστασάμενον, πρότερον πείθονται. With attraction (§ 307. 4): ib. 5. 2, 9. (πολλοὶ ἄνδρες) ἀποδνήσκουσι πρότερον, πρίν δ' ἦλοι γενέσθαι, οἳ ἦσαν.

REM. 5. The Homeric *πᾶρος*, when it is not used as a mere adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγέροντο, πᾶρος δόρυ καὶ ἔδεσθαι.

C. CAUSAL ADVERBIAL CLAUSES.

§ 338. I. *Adverbial Clauses denoting Ground, Cause*

1. Such adverbial clauses as express the *ground* or *cause* in the form of temporal adverbial clauses by the temporal conjunctions *ὅτε*, *ὁπότε*, *ὥς*, *ἐπεὶ*, *quoniam*, *puisque*, *because*, *since*, *ἐπειδὴ*, *quoniam*, and *ὅπου*, *quandoquidem*. In these adverbial clauses, the Ind. is the prevailing Mode; but the Opt. with *ἄν* may be used according to § 260, 2, (4) (a), and also the Ind. of the historical tenses with *ἄν*, according to § 260, 2, (2) (a).

Π. φ, 95. μή με κτείν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι (*quoniam sum*).
X. An. 3. 2, 2. χαλεπὰ τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στε-
ρόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν (*since we are deprived of such generals, etc.*).
Dem. Ol. 1, in. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν.
X. C. 1. 4, 19. Σωκράτης οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν
ἀνδράπων ὀφῆντο ἀπέχεσθαι τῶν ἀνοσιῶν τε καὶ ἀδίκων, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ
εἶεν, ἐπεὶ περ ἡγήσαιντο μηδὲν ἂν ποτε ὦν πράττοιεν δευὺς διαλαθεῖν. — Pl.
Prot. 335, d. δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἂν ἐνὸς ἡδίου ἀκοῦ-
σαιμι ἢ σοῦ. — Π. ο, 228. ὑπέδειξεν χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνδρωτὶ γ' ἐτελ-
έσθῃ (*since, if he had not escaped, the thing would not have been accomplished with-
out effort*).

REMARK. *Ἐπεὶ* also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such adverbial clauses as express the *ground* or *cause* in the form of substantive clauses by the conjunctions *ὅτι* and *διότι* (arising from *διὰ τοῦτο*, *ὅτι*) and the Poet. *οὐνεκα* (arising from *τούτου ἕνεκα*, *ὅ*) or *ὁθούνεκα* (instead of *ὅτου ἕνεκα*, *ὅ*). The Ind. is here, also, the prevailing mode, when the statement is not conditional.

Pl. Euthyphr. 9, c. ἄρα τὸ θεῖον, ὅτι θεῖόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι
φιλεῖται, θεῖόν ἐστι;

§ 339. II. *Conditional Adverbial Clauses.*

1. The second kind of adverbial clauses are the *conditional* clauses, which are introduced by the conjunctions *εἰ* and *εἰάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the sub-

ordinate clause. As the conditioning clause precedes the conditioned, the cause, the effect, the subordinate clause is called the *introductory clause* or *Protasis*, and the principal clause, the *conclusion* or the *Apodosis*.

2. The Greek has the following modes of expressing conditionality: —

I. In the first place, the condition is expressed as a *reality* or *fact*, as something *certain*, and hence by the Indicative. Two cases are here to be distinguished: —

(a) The Protasis has *εἰ* with the Ind., and the Apodosis, likewise the Ind. Then both the condition and conclusion are considered by the speaker as a *reality* or *fact*, and hence as *certain*, whether the thing be so objectively or not. The result is very frequently a necessary one. If the Apodosis contains a command, the Imp. is used, and when this command is negative, the Subj. also (§ 259, 5).

Εἰ τοῦτο λέγεις, ἁμαρτάνεις. — Εἰ θεός ἐστι, σοφός ἐστιν. — X. Cy. 1. 5, 13. εἰ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἅλλα γινώσκων, ἐμαυτὸν ἐξαπατῶ (here something is spoken of, which in his heart the speaker wholly denies). — *Εἰ τι ἔχεις, δός. — Εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιός ἐστι.* Her. 3, 62. *ὁ δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (= ὅτι) κατέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανεστήκει· ἐγὼ γὰρ αὐτὸς ἔδωκά μιν χερσὶ τῇσι ἐμεσσοῦ· εἰ μὲν νυν αἱ τοῦνεώτερες ἀνέστησιν, προσδέκεό τοι καὶ Ἀστυάγας τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι, ὥς περ προτοῦ, οὐ μὴ τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). — *Εἰ τι εἶχε, καὶ ἐδίδου. — Εἰ τοῦτο ἐπεποιήκεις, ζῆμίας ἄξιός ἦσθα. — Εἰ ἐβρόντησε, καὶ ἤστραψεν. Εἰ τοῦτο λέξεις, ἁμαρτήσῃ.* X. Cy. 2. 1, 8. *εἰ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἦξει.* 7. 1, 19. *εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.*

(b) The Protasis has *εἰ* with the Ind. of the historical tenses, and the Apodosis, also, the Ind. of an historical tense with *ἄν*; then the *reality*, both of the condition and conclusion is to be denied. This form is used only of the *past*, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the *negation* of the reality is not contained in the form of expression

itself, for the Ind. of the historical tenses necessarily always denotes a *past occurrence or fact*; the negation is merely an inferred one, that is to say, it consists in this, that a *conclusion or inference* is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional clause stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἂν (si hoc dixisses, errares, if you said this you erred, or if you had said this, you would have erred; but you have not said it consequently you have not erred). Pl. Apol. 20, b, c. τίς, ἦν δ' ἐγώ, καὶ ποῦς πός; καὶ πόσου διδάσκει; Εὐηνος, ἔφη, ὃ Σώκρατες, Πάριος, πέντε μῶν. Καὶ ἐγὼ τὸν Εὐήνον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει. ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυπόμην τε καὶ ἡβρυνόμην ἔν, εἰ ἡπιστάμην ταῦτα. ἀλλ' οὐ γὰρ ἐπίσταμαι, ὃ ἄνθρωποι Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31, d. εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλην καὶ οὗτ' ἂν ὁμᾶς ὠφελήκη, οὗτ' ἂν ἐμαυτόν. Th. 1, 9. οὐκ ἂν οὐ νῆσων ἐκράτει ('Αγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could also rule over the islands). Pl. Gorg. 516, c. εἰ ἦσαν ἄνθρωποι ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον (if they — Cimon, Themistocles, and Miltiades — had been good men, they would never have experienced this injustice). X. Cy. 1. 2, 16. ταῦτα οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίῃ ἐχρῶντο. 3. 3, 17. εἰ μὲν μείζων τις κίνδυνος ἐμελλεν ἡμῶν εἶναι ἐκεῖ (sc. ἐν τῇ πολεμίᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλέστατον ἦν ἂν αἰρετέον. νῦν δὲ ἴσως μὲν ἐκεῖ (οἱ κίνδυνοι) ἴσονται, ἦν τε ἐνθάδε ὑπομένωμεν, ἦν τε εἰς τὴν ἐκεῖ (τῶν πολέμων) ἰόντες ὑπαντάμεν αὐτοῖς (here also a past action is spoken of: as long as we were unarmed, and therefore were in greater danger in a hostile than in a friendly country, it was necessary for us to remain here; but now, since we are armed, the danger here and there will be equal). 8. 3, 44. ἀληθῆ, ἔφη, λέγεις. εἰ γὰρ τοι τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλοῦστοι τῶν πενήτων (in reference to the preceding conversation). An. 7. 6, 9. ἡμεῖς μὲν, ὃ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ' ὁμῶν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἑλλοῦ τινὸς ἢ τοῦ σώματος Καλλίας ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἑλλοῦ εἰρημένα. νῦν δὲ μοι δοκεῖ αἰσχυρὸν εἶναι μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχυρὸν ἦν μάκρον τὸ πρῶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλησεν. νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνεον.

REMARK 1 On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Or the Ind. of the Hist. tenses in the intermediate clause of such a proposition, § 327^b, 1. (a).

II. The condition is expressed, in the second place, as a *conception* or *representation*. The Greek has two different forms to denote this relation:—

(a) The Protasis has *εἰ* with the Opt., and the Apodosis, the Opt. with *ἄν*. (The Fut. Opt. is here not used.) By this form, both the condition and the conclusion are represented as a *present* or *future uncertainty*, as an *undetermined possibility*, a mere *conjecture*, *assumption*, or *supposition*, without any reference to the thing supposed being real or not real, possible or impossible.

Εἴ τι ἔχοις, δοίης ἄν (*si quid habes des, if you had anything, you would give it*; here it is neither assumed nor denied that you have anything, but is merely a supposition. Εἰ τοῦτε λέγοις, ἁμαρτάνοις ἄν (*if you should say this, then you would err*). — Pl. Symp. 175, d. εἴ ἄν ἔχοι, εἰ τοιοῦτον εἴη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον βεῖν ἡμῶν, ἂν ἀπτόμεθα ἄλλη λων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ σοὶ κατάκλισιν Lysid. 206, c. εἴ μοι ἐδελέσσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἄν δυ ναίμην σοὶ ἐπιδειῖν, ἢ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἄν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης ὅσον ἀργύριον εἰργασμαι, θαυμάσαις ἄν. Ion. 537, e. εἴ σε ἐροίμην, εἰ (*whether*) τῇ αὐτῇ τέχνῃ γιγνώσκομαι τῇ ἀριδμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σὺ, ἢ ἄλλη, φαίης ἄν δήπου τῇ αὐτῇ. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρσκευασμένοι ἵοιμεν, ἴσως ἄν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῶν. (Of the assumption of something *past*, in *Herodotus* [§. 260, (4) (a)] 7, 214. εἰδείη ὢν καὶ ἔων μὴ Μηλιεύς ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὁμιληκὼς εἴη, Onetes might have known this way, if he had been very familiar with the country).

(b) The Protasis has *εἰάν* (*ἦν*, *ᾗν*) with the Subj., and the Apodosis also, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as a *conception* or *supposition*, the accomplishment of which, however, is expected by the speaker, and is regarded as possible. The conclusion resulting from the subordinate clause, is represented as certain (necessary).

REM. 2. As the Greek Subj. always refers to the future, *εἰάν* with the Subj. almost wholly corresponds to *εἰ* with the Fut. Ind.; the only distinction is, that by *εἰ* with the Fut. Ind., the form of the condition implies that the action *will* actually take place in future; but by *εἰάν* with the Subj., the form of the condition implies that the actual occurrence of the action is merely assumed or expected by the speaker. The reason for the use of the Subj. is not to be found in the conditioned relation itself which it is necessary to express, but in

the fact, that, aside from this relation, it is used to denote a *concession expected by the speaker* (§ 259, Rem. 4).

Ἐάν τοῦτο λέγῃς, ἁμαρτήσῃ, *if you say this, shall say it, you will err.* (Whether you will actually say this, I do not yet know; but I expect, I assume that you will say it, and then it is a necessary consequence that you err.) — Ἐάν τοῦτο λέξῃς, ἁμαρτήσῃ (*si hoc dixeris, errabis*). Dem. 2, 14. ἅπας λόγος, ἂν ἀπὸ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν. Pl. Rp. 473, d. ἐάν μὴ ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνατόν φιλοσοφῆσῃσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δυνάμεις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι. Lysid. 210, c. ἐάν μὲν ἄρα σοφὸς γένῃ, ὃ παῖ, πάντες σοι φίλοι καὶ πάντες σοι οἰκεῖοι ἔσονται. X. An. 1. 8, 12. κὰν τοῦτο, ἔφη, νικῶμεν πάντ' ἡμῶν πεποιήται.

REM. 3. Ἐάν with the Subj. and εἰ with the Opt. are also used to denote *indefinite frequency*. Comp. § 327^b, 2. In the place of ἐάν with the Subj. εἰ with the Opt. occurs, when the conditional clause is made to depend on an Hist. tense. Still, see § 345, 4. On ἐάν with the Opt. and εἰ with the Inf. in *orat. obliq.*, see § 345, Rem. 4, and No. 6.

3. Besides the common forms of the Apodosis already mentioned, which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. This interchange of forms gives great delicacy of expression. The following cases occur: —

(a) The Opt. with ἄν in the Apodosis, very often follows εἰ with the Ind. and ἐάν with the Subj., when the conclusion as *uncertain, doubtful, an undetermined possibility*, is to be contrasted with a condition which is *certain*, or which is *expected* or *assumed* as *certain*. But the Greek, particularly the Attic dialect, very often employs this form of the Apodosis with a degree of civility, even when speaking of settled convictions [§ 260, 2, (4), (a)].

(a) Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν (*if you assert this, you would err*). Pl. 30, b. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, τοῦτ' ἄν εἴη βλαβερὸν. Alc. II. 149, e. καὶ γὰρ ἂν δεινὸν εἶη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέψουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἥν τις δσιος καὶ δίκαιος ὢν τυγχάνῃ. X. C. 1. 2, 28. εἰ Σωκράτης σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακῆς αἰτίας ἔχοι; Th. 6, 92. εἰ πολεμῖός γε ὢν σφόδρα ἔβλαπτον, καὶ ἂν φίλος ὢν ἱκανῶς ὠφελοίην.

(β) X. Apol. 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. ἐάν οὖν ἡμεῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἂν δεύτεροι φαινοίμεθα (*then we should be inferior*).

(γ) Εἰ with the Ind. of the historical tenses is used in speaking of the *denial of a fact*, and in the Apodosis, the Opt. with ἄν is used in speaking of the *past*, instead of the usual Ind. of the Hist. tenses with ἂν. This use is not

frequent, and is found only in Homer [§ 260, (4), (a)]. Il. β, 80. εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδός κεν φαῖμεν καὶ νοσφίζοίμεθα μᾶλλον· νῦν δ' ἴδεν, ὃς μὲγ' ἄριστος Ἀχαιῶν εὖχεται εἶναι (*if another has told the dream, we should pronounce it false, and not believe it*). Il. ε, 311. καὶ νό κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγατὴρ Ἀφροδίτη (*and Æneas would certainly have perished there, if Aphrodite had not observed it*). Comp. § 388. ρ, 70. [On εἰ with the Opt. in the Protasis and the Opt. with ἄν in the Apodosis, in speaking of something past, in Herodotus, see No. II. (a) at the end.]

(b) On the contrary, the Ind. in the Apodosis sometimes follows εἰ with the Opt. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γινόμενοι βουλοίμεθα τῇ ἐπιτρέψει ἢ παιδας ἁρβενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἢ ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατή;

(c) The Ind. of the historical tenses with ἄν in the Apodosis follows:—

(α) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a *fact* or something *actually existing*, while the conclusion is considered as *not real* or *actual*. X. Hier. 1, 9. εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἄν πολλοὶ μὲν ἐπεθ' ὑμῶν τυραννεῖν . . , πῶς δὲ πάντες ἐζήλουν ἄν τοὺς τυράννους; (*if this is really so, why should many strive after sovereignty, and all esteem tyrants as happy?*) Eur. Or. 565, sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους, ἄνδρας φονεῦειν, καταφυγὰς ποιούμεναι ἐς τέκνα . . , παρ' οὐδὲν αὐταῖς ἦν ἄν ὀλλύναι πόσεις;

(β) rarely εἰδ' with the Subj. (Pl. Phaedr. 256, c.), but very often εἰ with the Opt., when, in the Apodosis, an action is to be represented as *repeated* in past time [see § 260, 2, (2), (β)], but seldom when the reality of the conclusion is to be denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὥς τάχιστ' ἄν ὅπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I. 111, c. εἰ βουληθείημεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὑγιενοί, ἢ νεώδεις, ἄρα ἱκανοὶ ἄν ᾖσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis: (α) affirmatively: Dem. Cor. 293, 195. εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο (*fato constitutum* ΠΕΡΑΤ) πρᾶξαι, τί χρὴ προσδοκᾶν;—(β) negatively: Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα (*perignavissimus*) καὶ τὴν γῆν ἐδρουῖμεν (*devastavimus*) ὥς πολέμοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι . . ἐπεκαλέσαντο (*advocaverunt*), τί ἀδικοῦμεν.

§ 340. Remarks.

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective-clause, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indica-

ted in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγει). ἁμαρτάνοι ἂν (*whoever should say this, if any one should say this, he would err*). Ταῦτα λέξας (= εἰ σὺ λέξεις) ἁμαρτάνοις ἂν. Οὕτω γ' (= εἰ οὕτω γὰρ ποιήσῃς) ἂν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly, general Protases are almost always omitted, since they can be easily supplied by such phrases as: *if one wishes, if it is allowed, if I can, if circumstances should favor*, e. g. Βουλοίμην ἂν (scil. εἰ δυνατόν), *velim* 'Ἠδέως ἂν ἀκούσαιμι; often also, the conditioned Apodosis must be supplied, as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φάσκω ἂν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). So also, the Ind. of the historical tenses with ἂν is often used without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτες ἂν. Ἄνευ σεισμοῦ οὐκ ἂν τοῦτο συνέβη. Ἐβουλόμην ἂν οἱ ἐβουλήθηεν ἂν (sc. εἰ ἐβουλόμην), *voluissem, vellem* (different from βουλοίμην ἂν, as *vellem* from *velim*). Ἐνθα δὲ ἔγνων ἂν (sc. εἰ παρήσθαι), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases:—

(a) In the expression of a wish, e. g. εἶδε τοῦτο γένοιτο (sc. εὐτυχὴς ἂν εἴη), *O that this might be!* εἶδε τοῦτο ἐγένετο (sc. εὐτυχὴς ἂν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in excited, impassioned discourse (*Aposiopesis*). Il. α, 340, sq. εἴποτε δ' αὖτε χρεῖώ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι τοῖς ἄλλοις—.

(c) When the Apodosis may be easily supplied from the context. This occurs in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἔγε, μάχου ἐμοί). ἔφρ' εὖ εἶδης. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἔάν) μὲν—εἰ (ἔάν) δὲ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν πείδηται (sc. καλῶς ἔχει)· εἰ δὲ μή, — ἐὺδύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἔγε, i. e. εἰ δὲ βούλει, ἔγε. Il. α, 524. εἰ δ' ἔγε τοι κεφαλῇ παταξέσμαι. Also when εἰ δέ or εἰ δ' ἔγε is used as an antithesis, where a verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μνέουσι καρπηκόμεντες Ἀχαιοί, εἰσόκε περ Τροίην διαπέρσομεν· εἰ δὲ καὶ αὐτοί (sc. μὴ μνέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.

4. Εἰ δέ instead of εἰ δὲ μή and εἰ δὲ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used instead of εἰ δὲ μή, since the opposed or contrasted member of itself abrogates the first member. Pl. Prot. 348, a. κἂν μὲν βούλῃ ἔτι ἐρωτᾶν, ἑτοιμὸς εἰμί σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἔάν δὲ βούλῃ, σὺ ἐμοὶ παράσχες (*if you wish to propose further questions, I am ready to reply, but if you do not wish, etc.*). On the contrary, a negative clause is followed by εἰ δὲ μή, instead of εἰ δέ, this form

being very common in abrogating or expressing the opposite of the preceding clause. X. Cy. 3. 1, 35. πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δὲ μή (otherwise), οὐ θαρροῦντά με ἔχεις.

5. When εἰ μή has the meaning of *except*, another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*, *except if*, *unless*, the predicate of εἰ μή being omitted. Pl. Symp. 205, c. οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ.

6. Ἄν in the Protasis with εἰ and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, but it is itself dependent on another condition, commonly not expressed, but implied, e. g. εἰ ταῦτα λέγοις ἄν means: *If you should say this UNDER CIRCUMSTANCES* (= *in case circumstances require, in case an opportunity should present, in case one should ask you*), etc. X. Cy. 3. 3, 55. τοὺς δ' ἀπαιδεύτους παντάπασιν ἀρετῇς θαυμάζοιμ' ἄν, εἴ τι πλεον ἄν ὠφελήσειε λέγεις καλῶς βηδεῖς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ἥσμα μάλα καλῶς φεδὲν εἰς μουσικήν. Pl. Prot. 329, b. ἐγὼ εἴπερ ἄλλῃ τῇ ἀνδράπων παιδείᾳ μὴ ἄν, καὶ σοὶ πεῖδομαι (si ulli alii, si id mihi affirmet, fidem habeam).

7. When καί is connected with εἰ (ἐάν), the hypothetical Protasis contains a *concessive* meaning, and the Apodosis, an *adversative* meaning: the Protasis denotes a concession; the Apodosis, often in connection with ὅμως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows εἰ, —εἰ καί or precedes it, —καὶ εἰ—. In the first case, καί means *also*, and refers not merely to εἰ, but to the entire concessive clause, and εἰ καί means *although*. In the last case, καί means *even* (*enhansive*), and refers only to the condition, and καὶ εἰ means *even if*, e. g. εἰ καὶ θνητός εἰμι, *although I am mortal* (conceding what is actually the case, καὶ εἰ ἀθάνατος ἦν, *even if I were immortal* (conceding what is not the case). S. O. R. 302. πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷον νόσφ' ἔθνεσσι, *etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas*. Aesch. Choeph. 296. καὶ μὴ πέποιδα, τοῦργον ἔστ' ἐγγραστέον, *etiamsi non fido, perpetrandum facinus est*. To the εἰ (ἐάν) καί, the negative εἰ (ἐάν) μὴ δέ corresponds; to the καὶ εἰ (ἐάν), οὐδ' (μὴ δ') εἰ (ἐάν).

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., § 312, 4, (d) and Rem. 8.

§ 341. III. Adverbial Clauses denoting Consequence or Effect.

1. Adverbial clauses, denoting consequence or effect, are adverbs of *manner* expanded into a sentence, and are introduced by the conjunction ὥστε (more seldom ὡς), which refers to the demonstrative adverb οὕτω(ς), either expressed or understood, in the principal clause, e. g. οὕτω καλός ἐστιν, ὥστε θαν-

μάζεσθαι (= θαυμασίως καλός ἐστιν). Yet these clauses often have also the meaning of a *substantive* or *Inf.* in the Acc. and denoting an *effect*, and must then be considered as substantive-clauses. In this last case, the relative ὥστε of the subordinate clause corresponds to a demonstrative substantive-pronoun, either expressed or to be supplied, e. g. τοῦτο, in the principal clause, e. g. Ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιέειν ταῦτα (Her.).

2. The Ind. is used in these clauses, when the consequence or effect, is to be indicated as a *fact*, something *real* and *actual*. The negative is in this case (οὐ, § 318, 2).

Her. 6, 83. Ἄργος ἀνδρῶν ἐχηράθη οὕτω, ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα. X. Cy. 1. 4, 5. Κύρος ταχὺ καὶ τὰ ἐν τῇ παραδείῳ θηρία ἀνηλάκει, ὥστε ὁ Ἀστυάγης οὐκέτι εἶχεν αὐτῷ συλλέγειν θηρία. 15. οὕτως ἦσθη τῇ τότε θήρῃ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὅποτε οἶόν τε εἴη, συνεξέρχεται τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε.

3. The Inf., on the contrary, is used, when the consequence or effect is to be represented as merely a *conceived* or *supposed* one, *inferred from the inward relation of things*, or *assumed as possible*. (On attraction with the Inf., see § 307, 4, and on the negative, § 318, 2.) The particular cases where the Inf. is used, are the following: —

(a) When an effect or consequence is specified, which results from or has its ground in the *nature* or *condition* of an object. X. C. 1. 2, 1. ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν Σωκράτης οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως ἔχειν ἀρκοῦντα. Cy. 1. 1, 5. ἐδυνάσθη Κύρος ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι. 2, 1. φῦναι ὁ Κύρος λέγεται φιλοτιμώτατος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα. For the same reason, ἢ ὥστε (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. ὁ παῖς Κύρου, τὰ μὲν οἰκῆια ἦν μέζω κακά, ἢ ὥστε ἀνακλαίειν (*greater than that any one can bewail*, i. e. too great for one to bewail). X. C. 3. 5, 17. φοβεῦμαι αἰεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ. Hence ὥστε with an Inf. may also be used to explain a preceding clause, e. g. Th. 4, 23. Πελοποννήσιοι ἐν τῇ ἡπείρῃ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῇ τείχει, σκοποῦντες καιρόν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι (*watching for an opportunity, if any should occur, by which their fellow-citizens could be saved*). X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάξασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τούτο ῥαδίως πᾶν Σωκράτης ἐφυλάττετο.

(b) When the consequence is to be represented as one merely *possible*. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμικοὺς ἀκούειν (*ut etiam hostes audire possent*), ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμικῶν

ων καὶ ἔφυγον (*a fact*). 1. 4, 8. οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἔλαιν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of purpose or aim. Th. 2, 75. προκαλύμματα εἶχε δέρβεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις δίοτοις βάλλεσθαι, ἐν ἀσφαλείᾳ τε εἶναι (*so that those at work and the wood might not be hit, etc.*). Dem. Cor. § 81. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥστ' ἔχειν Ὀρεόν (*ut obtineret Oreum*).

(d) When the consequence is to be indicated at the same time as a condition of the statement in the principal clause (*under the condition, that, or it is presupposed, that*). Dem. Ph. 2. 68, 11. ἐξὸν αὐτοῖς τῶν λοιπῶν ἔρχεω Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ (*quum possent ceteris Graecis ita imperitare, ut ipsi dicto audientes essent regi, since they could rule the rest of the Greeks, provided they themselves obeyed the king*). X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὃ Κῦρε, ὅτι ἐγώ, ὥστε ἀπελᾶσαι Χαλδαίους ἀπὸ τούτων τῶν ἡκουν, πολλαπλάσια ἂν ἔδωκε χρήματα, ὅν σὺ νῦν ἔχεις παρ' ἐμοῦ.

(e) When instead of an Inf. alone, the Inf. with ὥστε is used for the sake of emphasis. Th. 1, 119. (ἐδεήθησαν) ἐκδῶν ἰδίᾳ, ὥστε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπείδεται ὑπὸ Ξεῶδου... ὥστ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι εὐθὺς ἐψηφίσαντο αὐτοὶ πρῶτοι, ὥστε πᾶσιν προδυμῖα ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ πάντα ποιήσαιεν ἂν, ὥστε σύμμαχοι ἡμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way, a consequence actually existing may be expressed by ὥστε with an Inf. X. An. 1. 5, 13. ἤλαυνεν ἐπὶ τοῦς Μένωνος (στρατιώτας), ὥστ' ἐκείνους ἐκπεπληχθᾶι καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὄπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κῦρον) εὐσχημόνως πως προσε- νεγκεῖν καὶ ἐνδοῦναι τὴν φιδλήν τῳ πάππῳ, ὥστε τῇ μητρὶ καὶ τῳ Ἀστυδάγει πολὺν γέλωτα παρᾶσχεν.

REM. 1. When the Inf. connected with ὥστε depends on a condition, the modal adverb ἂν is subjoined to the Inf. [§ 260, 2, (5), (a)]. Th. 2, 49. τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε ἡδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. X. An. 6. 1, 31. καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἂν γινώ- ναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ (*i. e. καὶ εἴ τις ἰδιώτης εἴη*).

REM. 2. Instead of ὥστε with the Inf. or Acc. with Inf., a relative, particularly οἷος, ὅσος, is very often used in connection with the Acc. with Inf., this relative corresponding to a demonstrative, particularly τοιοῦτος, τοσοῦτος, either standing in the principal clause or to be supplied. Pl. Crit. 46, b. ἐγὼ — τοιοῦτος (*sc. εἰμί*), οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πεῖθεσθαι, ἢ τῳ λόγῳ. X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ παλῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι. X. H. 6. 5, 7. τοιοῦ- τος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀπακτυνῶναι τῶν πολιτῶν. Th. 3, 49. ἡ μὲν ἔφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνώκειναι τὸ ψήφισμα. 1. 2. νερόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν (*so far that they could live on them*). On the attraction in this mode of expression, see § 332, Rem. 8.

REM 3. Special mention must be made here of apparently independent

parenthetic clauses, which often occur, and which are introduced by *ὥς* (seldom *ὥστε*) with the Inf. In this way the Inf., particularly of verbs of *saying, thinking, judging, hearing*, is used with *ὥς* for the purpose of expressing *restriction or limitation*. That, of which such a subordinate clause expresses the consequence or effect, must be supplied, e. g. *τοιούτῳ τρόπῳ*. Th. 4, 36. *ὥς μικρὸν μεγάλῳ εἰκάζει* (*to compare small with great*). So *ὥς ἔπος εἰπεῖν* (especially with *πᾶς* and *οὐδεὶς*), *ut ita dicam, propemodum dixerim*, *ὥς συνελόντι εἰπεῖν*, *ut paucis absolvam*, *ὥς γέ μοι δοκεῖν*, *ut mihi quidem videtur*, properly *tali modo ut mihi videatur*, *ὥς ἐμὲ εἰς μνησθῆναι* (*as far as I well remember*). *ὥς γο οὕτως ἀκοῦσαι* (*so far as we hear*). Such clauses are very often expressed in an abridged form without *ὥς*, e. g. *οὕτως ἀκοῦσαι*, *δοκεῖν ἐμοί*, *οὐ πολλὰ λόγῳ εἰπεῖν*, especially *ὀλίγου*, *μικροῦ δεῖν*, *ita ut paucum absit*, and in the still shorter form, *ὀλίγου*, *prope*, *paene*. — According to the same analogy, *ὅσον*, *ὅσα*, *ὅτι* connected with an Inf., are used instead of *ὥς*. (Rem. 2), e. g. *ὅσον γέ μ' εἰδέναι*, *as far as I know, quantum sciam* (properly *pro tanto, quantum scire possim*), *ὅτι μ' εἰδέναι*. In like manner, *ὥς* with the Inf. is used in Herod. in sentences which express a limitation. 2, 8. *τὸ δὲ δὴ ἀπὸ ἰλίουπόλεως οὐκ ἐστὶ πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου* (*ut in Aegypto, for Egypt, i. e. considering its whole extent*).

4. The Opt. *with* *ἄν* is used when the consequence or effect is to be represented as a *conditioned supposition* or *presumption* [§ 260, 2, (4), (a)]; finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence would take place *under a certain condition* [§ 260, 2, (2), (a)].

Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείλιαν ἐληλύθασιν, ὥς τ' οἱ μὲν κεκτημένοι τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερ' αὐτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν*. Pl. Menex. 236, d. *σοὶ γε δεῖ χαρίζεσθαι, ὥς τε καὶ ὀλίγου, εἴ με κελεύοις ἀποδύνασθαι ὀρχήσασθαι, χαρισαίμην ἄν*. — Symp. 197, a. *μαντικὴν Ἀπόλλων ἀνεῦρεν, Ἐπιθυμίας καὶ Ἐρωτος ἡγεμονεύσαντος, ὥς τε καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής*. — Dem. Cor. 236, 30. *οὐκ ἂν ὠρκίζομεν Φίλιππον, ὥς τε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία*. X. Ag. 1, 26. *πάντες πολεμικὰ ὅπλα κατεσκευάζον, ὥς τε τὴν πόλιν οὕτως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι*.

REM. 4. The Opt. *without* *ἄν* is used only in the case mentioned in § 227b, 1, (b). When *ὥστε* is connected with the Imp., or the imperative Subj. [§ 269, 1, (a)], the dependent discourse is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. *γράφω δέ, ὥς τε, ἂν βούλησθε, χειροτονήσατε* (*I ask that you would decree, if you wish, properly: decree, if you wish*). So, likewise, *ὥστε* can be connected with a question. Dem. Aphob. 858, 47. *εἰ δὲ πατήρ ἡπίσται τούτοις, δῆλον ὅτι οὐτ' ἂν τᾶλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἐφραζεν, ὥς τε πόθ' ἐν Ἰσᾶσιν;* (*ergo unde sciunt?*) Comp. § 344, Rem. 6.

REM. 5. Instead of *ὥστε* with the meaning *ita* or *ea conditione, ut*, the post-Homeric language also uses *ἐφ' ᾧ τε* (more seldom *ἐφ' ᾧ*), which refers to the demonstrative *ἐπὶ τούτῳ* in the principal clause, either expressed or implied; either the Fut. Ind., or the Inf. are here used, e. g. Her. 3, 83. *ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἔρξομαι*. X. H. 2, 2, 20. *ἐποιούντο εἰρήνην, ἐφ' ᾧ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας Λακεδαιμονίοις ἐπεσθῆαι*, 4, 38. *αἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην ἔχειν*.

D. ADVERBIAL CLAUSES DENOTING MANNER AND QUANTITY.

§ 342. I. *Comparative Adverbial Clauses denoting Manner.*

1. Comparative adverbial clauses denoting *quality* and *manner*, compare the predicate of the principal clause, in respect to *quality* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, *ὥς*, *ὥστε*, *ὥσπερ*, *ὅπως*, which refer to a demonstrative adverb, e. g. *οὕτως*, in the principal clause, either expressed or understood.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses (§ 333), e. g. *Λέγεις οὕτως*, *ὥς φρονεῖς* (*you speak as you think*). *Ζεὺς δίδωσιν, ὅπως ἐθέλει* or *ὅπως ἂν ἐθέλῃ* (§ 333, 3), *ἐκάστω* (*gives to each, as he wishes*). Very often *ὥς ἂν* or *ὥσπερ ἂν* is used with the Opt. (§ 333, 6). Pl. Phaed. 87, b. *ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντοσ προσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον*.

REMARK 1. In comparisons, either the Present tense is used, since the compared object is placed in present view, or the Aor. (§ 256, 4, (c)). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison *ὥς*, *ὥστε*, *ἥθτε*, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an *actual fact*, or with the Pres. Subj., or commonly with the Aor. Subj. (§ 333, Rem. 2.; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the mode-vowel). Il. κ, 183. *ὥς δὲ κύνας περὶ μῆλα δυσωρήσονται ἐν αὐλῇ* —, *ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρων δάλλει*. ρ, 434. *ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστήκει*. κ. 485, sq. *ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν αἴγαςιν ἢ ὀίσσιν κακὰ φρονέων ἐνορούσῃ· ὥς μὲν Θρήϊκας ἀνδρας ἐπύχετο Τυδείας υἱός* (*as it may happen that a lion, etc.*).

REM. 2. *Οὕτως* (*ὥς*) — *ὥς* are used in *wishes* or *asseverations*, the clause of comparison, introduced by *ὥς*, expressing the asseveration or protestation. Thus in Latin, *ITA me dii ament, UT ego nunc laetor, may the gods love me, as I rejoice, = may the gods not love me, if I do not rejoice, or as sure as I wish the gods to love me, so sure I now rejoice*. Il. γ, 825. *εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην . . ., ὥς νῦν ἡμέρη ἤδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα* (*would that I were the son of Zeus as truly as this day brings evil to all the Greeks*).

REM. 3. In clauses introduced by *ὥς*, *ὥσπερ*, *ὥστε*, an attraction of the Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. *οὐδαμοῦ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον* (*should be such as Thrasybulus is*). But the Nom. is often found, for which a verb must be supplied from the context. Dem. Mid. 363. *ἐχρῆν αὐτὸν τὰ ὄντα ἀναλίσκοντα ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην*.

REM 4. An appositive is often used with *ὥς* denoting comparison, as in

Latin with *ut*, for the purpose of explaining the predicate of the principal clause. This *ὥς*, *ut*, expresses either *comparison* or *limitation*, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed that the object connected with *ὥς* possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed that the object possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. *Λατὸν γὰρ ἦν, εἴπερ τις ἄλλος, πῶ-
ρός, ὥς νομεὺς ἀνὴρ* (*ut pastor, as a shepherd*; the fidelity of shepherds be-
ing presupposed). But Th. 4, 84. *ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος,
εἴπειν* (*ut Lacedaemonius, for a Lacedemonian*; it being presupposed of Lacede-
monians as a thing known, that they were not great orators).

† 343. II. *Comparative Adverbial Clauses denoting Quantity.*

1. Comparative adverbial clauses denoting quantity, compare the predicate of the principal clause, in respect to quantity or degree, with its predicate. The compared predicates are con-
trasted either as *equal* or *unequal* to each other.

2. The *equality* of the predicates is expressed in the follow-
ing manner:—

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause.

X. Cy. 8. 1, 4. *τοσοῦτον διαφέρειν ἡμῶς δεῖ τῶν δούλων, ὅσον αἱ μὲν δούλοι
ἔκοντες τοῖς δεσπόταις ὑπηρετοῦσιν* (*it becomes us to excel slaves as much as slaves
unwillingly serve their masters*).

(b) The adverbial clause is likewise introduced by *ὅσῳ* (*ὅσον*), which refers to the demonstrative *τοσοῦτῳ* (*τοσοῦτον*), in the principal clause; the predicate of both clauses, however, stands either in the comparative or superlative.

X. An. 1. 5, 9. (*Kûros*) *νομίζων, ὅσῳ μὲν ἂν θᾶττον ἔλθοι τοσοῦτῳ
ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι* (*quo [quanto] celerius—eo [tanto]
imparatior, thinking that THE quicker he came, THE more unprepared he would find
the king to fight*). O. 7, 42. *ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παυσὶν οἴκου φύλαξ
ἀμείνων γίγῃ, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῇ οἴκῳ ἔσῃ* (*quo [quanto] melior
—eo [tanto] honoratior, the—so much the*). Hier. 1, 19. *ὅσῳ ἂν πλείω τ.ς πα-
ραδῆται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτῳ θᾶσσον κόρος ἐμπίπτει τῆς ἐξουδῆς*.
Th. 8, 84. *ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασύ-
τατα προσπεσόντες τὸν μισθὸν ἀπῆτουν*. The Superlative may also stand in
the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. *ὅσῳ γὰρ ἐτοι-
μότατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι
πάντες αὐτῷ*.

REMARK 1. Sometimes *τοσοῦτον* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. *μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἕλλον ἀπαλλάξαι*. Also after the omission of *ὅσῳ* — *τοσοῦτον*, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἀρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται*.

REM. 2. A comparative clause, introduced by *ὥς*, *ὅπως*, *ᾧ* (*as*), *ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιῶντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατὸν βέλτιστοι* (*as good as possible, quam fieri potest optimi*). Cy. 7. 1, 9. *ᾧ ἂν δύνωμαι τάχιστα* (*as quick as possible*). For the like purpose, also, *οἷος*, *ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἀριστός γε ἀνὴρ εὐδαιμονέστατος*. The following elliptical expressions originate from the omission of the verb: *ὥς ἀριστα* *οἷον χαλεπώτατον*, *ὅτι μάλιστα*, etc. (§ 239, Rem. 2). In the same manner, the expressions *ὥς ἀληθῶς*, *in fact, really*, *ὥς ἀτεχνῶς*, *utterly*, *ὥς πάνυ*, *ὥς ἐπὶ τὸ πολὺ*, *plerumque*, are to be explained; also *ὥς ἕκαστοι*, i. e. *ἕκαστοι*, *ὥς ἕκαστοι ἦσαν*.

3. The *inequality* of the predicates compared, is expressed by appending to the *Comparative* a coördinate clause with the comparative particle *ἢ*. See § 323.

REM. 3. The relation of quantity is expressed by comparing the predicate of the principal clause, in respect to its *magnitude* or *degree*, with the consequence or effect of that clause, the consequence being expressed by a subordinate clause with *ὥστε* and the Inf. If the *degree* of the predicate in the principal clause stands in an *equal* relation with its effect, then the predicate of the principal clause is in the positive, e. g. *οὕτως ἀνδρεῖός ἐστιν, ὥστε θαυμάζεσθαι*. But if the relation is *unequal*, i. e. if the predicate of the principal clause is represented as one which exists in a higher degree than another standing with it, then the *Comparative* is used with *ἢ ὥστε* and the Inf., e. g. *τὰ κατὰ μεῖζον ἐστίν, ἢ ὥστε ἀνακλαίειν* (*greater than that one, i. e. too great to be bewailed*). See § 341, 3, (a).

CHAPTER IX.

§ 344. I. INTERROGATIVE SENTENCES.

1. Questions are either independent of a preceding sentence or dependent upon it, e. g. *Has the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, indirect. Both may consist either of one member, or of two or more members, e. g. *Has the friend come*, or *Has he not yet come?* *Do you not know whether he is come or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who*

has done this? (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a *single word* in the sentence (subject, attributive, or object), are introduced by the substantive, adjective, or adverbial interrogative pronouns, τίς, ποῖος, πόσος, πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns (§ 93, Rem. 1.) compounded with a relative: ὅστις, ὁποῖος, ὁπόσος, ὁπότερος, ὅπως, ὅπη, ὅπου, ὁπόθεν, ὁπόσε, etc.

Τίς ἦλθεν; — Τί ποιεῖς; — Ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; — Πῶς λέγεις; — Πόσε φεύγετε; — Οὐκ οἶδα, ὅστις ἐστίν. — Οὐκ οἶδα, ὅπως τοῦτο τὸ πρῶγμα ἔπραξεν.

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes, indeed, in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct. Οὐκ οἶδα, τίς ταῦτα ἔπραξεν. X. C. 4. 6, 2. εἰπέ μοι — ποῖόν τι νομίζεις εὐσεβίαν εἶναι; yet there follows immediately, ἔχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβής ἐστιν; Comp. Rem. 2. Pl. Crit. 48, α. οὐκ ἄρα ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων. X. C. 4. 4, 13. οὐ γὰρ αἰσθάνομαι σου, ὁποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις. — In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. ὅς instead of ὅστις, οἷος instead of ὁποῖος, etc.

REM. 2. The adverb ποτέ, like the Latin *tandem*, is sometimes appended to the interrogative, in order to express the impatience or desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; (*what proof, I pray, did they bring?*) 1. πολ- λάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σικράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει. R. L. 1, 1. ἐθαύμασα, ὅτῳ ποτὲ τρόπῳ τοῦτ' ἐγένετο.

REM. 3. The article is prefixed to the interrogative, when one of the speakers has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, α. Σωκρ. Νῦν δὲ ἐκεῖνα ἤδη, ὃ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένων. Φ. Τὰ ποῖα; (in reference to the preceding ἐκεῖνα). 279, α. Σωκρ. Νέος ἐτι, ὃ Φαῖδρε, Ἰσακράτης· ὃ μέντοι μαντεύομαι κατ' αὐτοῦ, λέγειν ἐθέλω. Φ. Τὸ ποῖον δὲ; So Τὰ ποῖα ταῦτα λέγεις; From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative follows an interrogative without an article. In this case, the inquiry relates to the nature or quality of an object already existing. Pl. π, 440. ποῖον τὸν μῦθον εἶπες; which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other now asks what it means. Her. 7, 48. δαίμονι ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμώτα; (*what are these two things which you say are most hostile to me?*) Pl. Gorg. 521. π. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν δερᾶπειαν τῆς πόλεως (= ποτέρα ἐστὶν ἡ δερᾶπεια, ἐφ' ἣν με παρακαλεῖς;)

REM. 4. In order to make the subject matter of the question emphatic, when there is an antithesis, or a transition in the discourse, the words which denote this subject matter are often taken from their own sentence and placed first with *τί* *ἢ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δὲ κυβερνήτης; ὁ δρῶν κυβερνήτης ναυτῶν ἔρχων ἐστίν, ἢ ναύτης;* Gorg. 502, a. *τί δὲ ὁ πατήρ αὐτοῦ Μέλης, ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κωιδαρφεῖν;*

REM. 5. The expressions, *τί μαθὼν*, *τί παθὼν*, *cur? why?* always express *disapprobation* or *censure* of that respecting which the question is asked. The former implies that the thing censured was done *designedly*; the latter that it was done *accidentally*, e. g. *Τί μαθὼν τοῦτο ἐποίησας;* (*what has come into your mind to do this, with what object in view did you do this?*) *Τί παθὼν τοῦτο ἐποίησας;* (*quid expertus hoc fecisti? what happened to you that you did this?*) Pl. Apol. 36, b. *τί ἄξιός εἰμι παθεῖν, ἢ ἀποτίσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἔγον;* (*what punishment do I deserve, that I PURPOSELY have had no rest in my life?*).

REM. 6. A rhetorical turn of the Greek language, of frequent recurrence, consists in suddenly changing a subordinate clause, introduced by a conjunction, into a direct interrogative clause, yet in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate clause into the principal, and the principal into the subordinate. X. C. I. 4, 14. *σὺ δὲ ἀμφοτέρων τῶν πλείστων ἀξίων τετυχηκὼς οὐκ οἶα σοῦ θεοῦ ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζειν;* (*but what must the gods do, to make you believe that they care for thee?*). Dem. Phil. I. 43, 10. *πότε ἂν χρὴ πράξετε; ἐπειδὰν τί γένηται;* (*but what must take place if you are to do your duty?*). Hence the elliptical expressions, *ἵνα τί;* *ὥς τί;* (sc. *γένηται*) *to what purpose, for what object?* *ὅτι τί;* (sc. *γίγνεται*), *on what ground?* So also in the adjective-clause, e. g. Pl. Phaed. 105, b. *εἰ γὰρ ἔροιό με, ᾧ ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀποκρισῶ* (*if you would ask in what condition of body he must be, so that it might be warm?*) So also *τί οὐ* is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. *ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστή γέγονε προδοτῶν.*

REM. 7. The Greek may place two, or even more interrogatives, without *καί*, under one common predicate, e. g. *Πῶς τί ἄρ' ἂν ἀγωνιζοίμεθα;* (*how and what?*). [Comp. Eng. "*what and what manner of time,*" *τίνα ἢ ποῖον καιρὸν*, I Pet. I: 11.] Pl. Rp. 400, a. *ποῖα δ' ὁποίου βίου μιμήματα, οὐκ ἔχω λέγειν* (*what imitations and of what life?*). Dem. Cor. *τίς τίνας αἰτίως ἐστι;* So also with the relative. Isocr. Archid. 124, 42. *τίς οὐκ οἶδεν, ἐξ οἷων συμφορῶν εἰς ὅσῃν εὐδαιμονίαν κατέστησαν.*

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal clause, and the finite verb into a subordinate clause. X. C. 3. 7, 3. *τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγγινώσκεις;* (*by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?*). The Greek may also insert an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. *καταμεμάδηκας οὐν τοὺς τί ποιῶντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι;* instead of *καταμεμάδηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οὗς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;*

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the

accentuation, e. g. *Art thou sick? Hast thou seen thy friend.* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, the word on which the stress of the question lies, being placed first in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὕτω δὲ οἰκόνδε φίλην ἐς πατρίδα γαῖαν αὐτίκα νῦν ἐθέλεις ἵεναι. This is found very often with negatives, e. g. Οὐκ ἐθέλεις ἵεναι;

4. In the second place, the predicative question is introduced by certain interrogatives; this is the more common usage. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, and of such a nature that one member is excluded by the other (*disjunction*, § 323), then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following:—

(a) ὅτι implies an asseveration (§ 316, 2), and hence is used when it is supposed that that which forms the subject of the question *actually exists*. X. Cy. 1. 4, 19. ἢ οὗτοι, ὃ πάντες, πολέμοι εἰσιν, οἱ ἐφεστήκασιν τοῖς ἡρέμα; Πολέμοι μέντοι, ἔφη. Pl. Rp. 341, ε. ἢ ὁρῶς σοι δοκῶ, ἔφη, ἂν εἰπεῖν οὕτω λέγων, ἢ οὐ; Ὅρῶς, ἔφη. Very often used in connection with other particles, e. g. μήν (§ 316, 1), δὴ, δὴ πού (§ 315, 1, 2), δῆτα (§ 315, 3), ἔρα, γάρ [§ 324, 2, 3, (a)], καί, πού (§ 316, 2), πού ἔρα. X. O. 4, 23. τί λέγεις, ὃ Κῦρε; ἢ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; (Now did you ACTUALLY plant any of these with your own hands?). ὅτι γάρ; (is it not true?). Pl. Hipp. Min. 363, c. ἢ γάρ, ὃ Ἰππία, εἰδὼς τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; ὅτι πού; (surely? surely indeed?). Pl. Lysid. 207, d. ἢ πού, ἢν δ' εἰδῶ, ὃ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἢ δ' ὅς. Still, ἢ πού is also used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. ἢ πού τετόλμηκ' ἔργον αἰσχιστον τόδε (has Jason INDEED, ACTUALLY dared this thing?).

(b) ἄρα (only post-Homeric) originates from the inferential ἔρα, *igitur* [§ 324, 3, (a)], and hence implies the idea of *consequence, effect*; by frequent use, however, the appropriate meaning (*igitur*), becomes weakened and obscured; hence the inferential particles ἔρα, οὕτω are sometimes added to a question introduced by ἄρα. ἄρα leaves it undecided, whether the inquirer expects an *affirmative* or *negative* answer. Hence, when it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in

the first case, *ἄρ' οὐ* (*nonne*), is used; in the last case, *ἄρα μή* (*num, whether? is it not?*); *μή* always expresses *solicitude, fear*. X. C. 3. 6, 4. *ἄρ' ἔφη ὁ Σωκράτης, ὥστερ, φίλου οἴκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἢ ποιῆσαι Πάριον μὲν οὐδ', ἔφη.* 10, 1. *ἄρα, ἔφη, ὁ Παρθάσιε, γραφικὴ ἐστὶν ἡ εἰκασίῃ τῶν ὁρωμένων;* — *Ἀλλήθῃ λέγεις, ἔφη.* 2. 6, 16. *ἄρ' οὐδ' οἶσθ' αἰσθάνεσθαι, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι;* *Μὰ Δῖ' οὐδ' ὁ γὰρ* ἔφη. 3. 13, 3. *ἄρ' οὐδ', ἔφη, καὶ οἰκέται σου ἀχθόνται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ,* *Μὰ τὸν Δῖ', ἔφη* (*profecto non aegre ferunt*). 4. 2, 22. *ἄρ' οὐδ' διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ἐνόματος τοῦτου τυγχάνουσιν;* *Οὐδ' ἦτα.* 1. 5, 4. *ἄρ' αὖ γὰρ οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι,* (*nonne certe*). 2. 6, 34. *ἄρα μή διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ;* 4. 2, 10. *τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὁ Εὐθύδημος, συλλέγεις τὰ γράμματα;* — *Ἄρα μή ἰατροῦ;* ἔφη. — *Καὶ ὁ Εὐθύδημος.* *Μὰ Δῖ', ἔφη, οὐκ ἔγωγε.* O. 4, 4. *ἄρα μή αἰσχυρῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι;* Double question: Pl. Euthyphr. 9, e. *ἄρα τὸ θεῖον, ὅτι θεῖόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, θεῖόν ἐστι;* (*is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?*)

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὐν*, § 316, Rem.), corresponds entirely to the Latin *num, is it not? is it so? whether?* and hence always leads one to expect a negative answer. For the sake of perspicuity, the particles *οὐν* and *μή* are often added, e. g. *μῶν οὐν, μῶν μή*. But if the negative *οὐ* is added to *μῶν*, then the question is affirmative (*nonne*). Pl. Lysid. 208, c. *ἀλλ' ἄρχει τίς σοῦ;* *Ὁδε παιδαγωγός, ἔφη.* *Μῶν δοῦλος ὢν;* (*but not a slave, is he?*) Eur. Hec. 754. *τί χρῆμα μαστεύουσα;* *μῶν ἐλεύθερον αἰῶνα δέσσει;* *ῥάδιον γάρ ἐστὶ σοι.* Hecuba answered: *Οὐδ' ἦτα· τοὺς κακοὺς δὲ τιμωρομένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.* Eur. Andr. 82. *μῶν οὐν δοκεῖς σοι φροντίσαι τίν' ἀγγελῶν;* Pl. Phaed. 84, c. *τί, ἔφη, ὑμῖν τὰ λεχθέντα;* *μῶν ἢ δοκεῖ ἐνδεῶς λέγεσθαι;* — *Ἐν οἷς τί χρῆν ποιεῖν ἐμέ;* *μῶν οὐχ ἄπερ ἐποίουν;* (*nonne, quod faciebam?*)

(d) There is the same difference between *οὐ* and *μή* when used without *ἴσα*, as when used with it, see (b): i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ ἐθέλεις λέναι;* (*non or nonne vis ire? do you not wish to go?*) Pl. Prot. 309, a. *οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ;* (*are you not in fact an eulogist? on μέντοι, see § 316, Rem.*). On *οὐκοῦν* (*nonne igitur*) and *οὕκουν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. *ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι;* *Οὐκ οὐν ἔγωγ', ἔφη.* *Ἀλλὰ μή γεωμέτρης ἐπιδυμεῖς, ἔφη, γενέσθαι ἀγαθός;* *Οὐδὲ γεωμέτρης, ἔφη κτλ.* 2, 12. *μή οὐν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;* (*shall I not be unable, etc.?* the negative *οὐ* belongs to the single word *δύναμαι*). This interrogative *μή* is used very often in an indirect question, after expressions of *considering, asking, inquiring, of solicitude and fear*. It appropriately means, *whether not*, but in Eng. can be often translated by *that*. X. C. 4. 2, 39. *φροντίζω, μή κρᾶτιστον ᾖ μοι σιγᾶν* (*I am anxious whether it is not best*). For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Εἴτα* and *ἔπειτα*, and more emphatically *κῆτα*, *κἔπειτα*, introduce

questions of *astonishment*, *indignation*, and *irony*. They express *antithesis* or *contrast*, and *yet*, since they show that an unexpected conclusion has been drawn from a previous thought (§ 312, Rem. 8). X. C. 1. 4, 11. εἰ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεῶδες ἀνδράπων τι φροντίζεω, οὐκ ἂν ἀμελοίην αὐτῶν. X. Ἐπειτ' οὐκ οἶσι φροντίζεω; εἰ πρῶτον μὲν μένον τῶν ζώων ἀνδράπων ὁρῶν ἀνίστησαν κτλ. (and yet do you not think that they do care for men?). Cy. 2. 2, 31. καὶ περὶ τοιοῦτον ἦντα οὐ φιλεῖς αὐτόν;

(f) Πότερον (πότερά) — ἤ (Homer ἤ — ἤ) is used like the Latin *utrum* — *an*, in direct and indirect *double* questions. Πότερον is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Λακράτης ἔφη· Πότερά δέ, ὦ Χαιρέκρτες, εἴδειν ἄρ' ἔστι δύναται Χαιρέφῶν, ἢ ἔστιν οἷς καὶ πάντ' ἄρ' ἔστι; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλὰ ἔχη, εἴς πλουτεῖν, ἢ πένητα ποιεῖς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερά τύχης, ἢ γνώμης ἔργα ἐστίν;

(g) Ἄλλο τι ἢ (arising from ἄλλο τί ἐστὶ or γίγνεται, ἢ or γένοιτ' ἂν, ἢ) and ἄλλο τι, has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; (does anything else than nothing hinder = does anything hinder?) Pl. Hipparch. 236, c. ἄλλο τι οὐν εἰ γε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;

(h) Ἥ, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. Ἥ can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνδράποις φίλτρα ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὁκνεῖς, ἔφη, ἄρ' ἔστι, μὴ αἰσχρὸς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῆς; (= ἢ ἄρα — ἀπεκρύπτου, ἢ ὁκνεῖς —;)

(i) Εἰ and εἰάν [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in *indirect* questions, and, indeed, properly only in *double* questions, and denotes a *wavering* or *doubting* between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence εἰ and εἰάν are especially used after verbs of *reflecting*, *deliberating*, *inquiring*, *asking*, *trying*, *knowing*, and *saying*. The connection must determine whether the interrogative sentence has an *affirmative* sense (*whether* — *not*), or a *negative* one (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether* — *not*). C. 1. 1, 8. οὔτε τῷ στρατηγικῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῇ γήμαντι, ὧς εὐφραίνεται, δῆλον, εἰ (*whether* — *not*) διὰ ταύτην ἀνίσταται, οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether* — *not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἰάν τὸδε σοὶ μᾶλλον ἀρέσκει. Pl. Apol. 18, a. θέομαι ὑμῶν τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή. — On εἰ after *verba affectuum*, see § 329, Rem. 7.

REM. 9. Very frequently, especially in Homer, verbs which express some *action*, are constructed with this deliberative εἰάν with the Subj. and εἰ with the Opt. (Epic εἰ κε, εἰ κε), in which case a verb like σκοπεῖν, πειρᾶσθαι, is to be supplied by the mind. Th. 1, 58. Ποτιδαιῶται ἔπεισαν μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἰ πῶς πείσειαν (having sent envoys to the Athenians [to see, to ascertain] *whether* they could persuade them). Pl. v, 172. γλαυκίῳ δ' ἰδὺς φέρεται μένει, ἦν τινα πέφνη ἀνδρῶν.

(k) Εἴτε — εἴτε are used in indirect questions like εἰ — ἢ, except that

by *ἄτε* — *ἄτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. καὶ δεῖξαι τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ. The poets also say *ἄτε* — *ἤ*, or *εἰ* — *ἄτε*, or they omit the first *ἄτε* altogether.

6. On the use of Modes in interrogative sentences, the following points are to be noted: The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists. The Subj. and Opt. are used in deliberative questions (§ 259, 1, (b), and 2); but the Opt. also (after an Hist. tense), when the question is to be represented as the *sentiment of another* (§ 345, 4), and also when the question depends on a clause expressing a wish (§ 333, 5). The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal clauses, § 260, 2, (2) and (4).

Τί λέγεις; (Also in questions expressing wonder or astonishment, the Greeks use the Ind., e. g. πῶς οἶδα; (*how could I know?*) — Εἰπέ, ὅτι λέγεις; Th. 3, 53. φοβούμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν. X. Cy. 3. 1, 27. δῖα, μή ἐκείνου αὖ θεήσῃ σε σωφρονίζων ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἰδέησεν. Τί εἵπωμεν; (*what can we say, what are we to say?*) — Οὐκ οἶδα, ὅτι εἵπωμεν (*I know not what we can, shall say*). Od. ε, 473. δίδω, μή θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι (*that I shall become*). X. C. 4. 2, 39. φροντίζω, μή κρᾶτιστον ἢ μοι σιγῶν (*whether it is not best*). Οὐκ εἶχον, ὅποι τραπεζίμην. Pl. Rp. 614, b. ἀναβαιὸνς ἔλεγεν, ὃ ἐκεῖ ἴδοι (*what he had seen there*). Ἄρα μοι ἐδελέσσαις ἂν εἰπεῖν (sc. εἰ σε ἐρωτήην); X. An. 6. 1, 28. ἐκείνο ἐννοῶ, μή λίαν ἂν ταχὺ σωφρονισθείην. C. 4. 2, 30. πρὸς σέ ἀποβλέπω, εἰ μοι ἐδελέσσαις ἂν ἐξηγήσασθαι (sc. εἰ βούλοιο). — Ἄρα σε ἔπεισα ἂν (sc. εἰ σοι ταῦτα ἔλεξα); (*persuasissemne tibi?*) X. Apol. 28. σὺ δέ, ὃ φίλατε Ἀπολλόδωρε, μᾶλλον ἂν ἐβούλου με δρᾶν δικαίως, ἢ ἀδίκως ἀποδιδέσκειν; (*vellesne?*) Οὐκ οἶδ' εἰ σε ἔπεισα ἂν.

REM. 10. On *μή* (*whether—not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final clauses (§ 339, 3), expresses the more remote thought. Il. π, 650, sq. φράζετο θυμῷ. . μερμηρίζων, ἢ ἤδη καὶ κείνον. Ἐκτὼρ χαλκῷ δρῶσθ' ἀπὸ τ' ὤμων τεύχε' ἔλγεται, ἢ ἔτι καὶ πληονέσσιν ὀφέλλειεν πόνον αἰπὺν.

7. The answer made to *predicative questions* by *yes*, is commonly expressed by repeating the word which contains the substance of the question. The answer made by *no*, is usually expressed by prefixing *οὐ* to the word which contains the substance of the question. *Yes* is also expressed by *ναί*, *νῆ* τὸ;

Δία, πάνυ, κάρτα, εὖ and the like, φημί, φήμ' ἐγώ, ἐγώ without φημί; and *no*, by οὐ, οὐ φημί, οὐκ ἐγώ. Commonly also strengthening adverbs are joined with the words which answer a question: γέ (§ 317, 2), e. g. ἔγωγε, οὐκ ἔγωγε; γάρ (§ 324, 2), τοί (§ 317, 3), μέντοι (§ 316, Rem.), οὖν [§ 324, 3, (b)], μὲν-οὖν (§ 316, Rem.). The answer to *nominal questions* is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395, sq. ὁρᾷς με, δέσποιν', ὥς ἔχω, τὸν ἄδελφον; — Ὅρῳ. Ib. 90, sq. οἶσθ' οὖν, βροτοῖσιν ὅς καδέστηκεν νόμος; — Οὐκ οἶδα. X. C. 4. 6, 14 φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἢ ὃν ἐγώ; — Φημί γὰρ οὖν.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE.

1. When the words or thoughts of a person, whether the second or third person or the speaker himself, are again repeated, *unaltered, in precisely the same form as they were stated by us or another person*, then the discourse or thought quoted, being independent of any view or representation of the narrator, is called *direct discourse (oratio recta)*, e. g. *I thought: PEACE HAS BEEN CONCLUDED. The messenger announced: PEACE HAS BEEN CONCLUDED*, — or without a preceding verb: *peace has been concluded*.

2. When the words are not repeated in the precise form in which they were first spoken, but are referred to the representation of the narrator, and thus are made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal clause, the discourse is called *indirect (oratio obliqua)*, e. g. *We believed, THAT PEACE WAS CONCLUDED. The messenger announced, THAT PEACE WAS CONCLUDED*.

3. The principal clauses of direct discourse, to which also belong clauses introduced by coördinate conjunctions, e. g. καί, δέ, γάρ, οὖν, καίτοι, etc., are expressed in oblique discourse, when they contain a simple *affirmation* or an *opinion*, and denote something which happens, has happened, or will happen: (a) either by the Acc. with the Inf. (§ 307, 6), or by ὅτι and ὥς with the finite verb (§ 329), or even by the participle [§ 310, 4, (a)], e. g. Ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν — ὅτι οἱ

πολέμοι ἀποφύγοιεν—τοὺς πολεμίους ἀποφυγόντας; when they express a command, wish, or desire: (b) by the Inf. and in continued *oratio obliqua* by δεῖν, χρῆναι with the Inf., more seldom by the Inf. alone., (§ 306), e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθῆσθαι τοῖς πολεμίους (*oratio recta*, ἐπίθεσθε).

REMARK 1. *Intermediate* clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὡς with the Opt. or by the Acc. with the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντὸς ἄξια λέγοι Ζεύδης· χειμῶν γὰρ εἶη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἶη, κ. τ. λ. H. 3. 2, 23. ἀποκρινάμενον δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχοιεν τὰς πόλεις· φρούρων ἔφηναν οἱ ἔφοροι.

4. The *subordinate* clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of, and not that of the narrator. Ἄν, which is joined with the Opt. and Ind. of the historical tenses, still remains in indirect discourse.

X. An. 7. 1, 33. (Κοιρατάδης) ἔλεγεν, ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς . . , ἔνθα πολλὰ καὶ ἀγαθὰ λήψονται (*oratio recta*: ἔτοιμός εἰμι . . , ἔνθα λήψεσθε). Ag. 1, 10. Τισσαφέρνης ἔμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεδῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας (*oratio recta*: εἰάν σπείσῃ, ἕως ἂν ἔλθωσιν, οὓς πέμψω . . διαπράξομαι).

REM. 2. When, however, the subordinate clauses of direct discourse would be expressed by the Ind. of an historical tense, the Ind. remains even in indirect discourse, because the Opt. would leave it undetermined, whether in direct discourse the Ind. of a principal tense, or the Ind. of an historical tense had been used. X. An. 7. 7, 55. οἱ στρατιῶται ἔλεγον, ὡς Ξενοφῶν οἴχοιτο πρὸς Ζεύδην οἰκήσων καὶ ἂν ὑπέσχετο αὐτῷ ἀποληφόμενος (*oratio recta*: Ξ. οἴχετο πρὸς Ζ. ἂν ὑπέσχετο ἀποληφόμενος). X. C. 2. 6, 13. ἤκουσα, ὅτι Περικλῆς πολλὰς (ἐπὶ πόλιν) ἐπίστατο, ὡς ἐπιδόν τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν (*oratio recta*: Π. ἐπίσταται, ὡς . . ἐποίει). But subordinate clauses with ὅτι (*quod*, *quia*) follow the principal rule (No. 4). X. H. 7. 1, 34. εἶχε (Πελοπίδας) λέγειν, ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐδέλῃσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτόν (τὸν βασιλέα), *oratio recta*: Λ. διὰ τοῦτο ἐπολέμησαν, ὅτι οὐκ ἠδέλησαν. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is, that it always uses its Subj. only with reference to the Future [§ 257, 1, (a)]. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a

thought is quoted as the sentiment of another, who, at the moment of quotation, is to be represented as one *no longer present*. Her. 7, 103. *Ἰρα, μὴ μάτηρ κόμπος ὁ λόγος ὁ εἰρημένος εἴη* (whether the statement made was not idle boasting) X. Cy. 2. 4, 17. *Ἄν τις ἐκείσε ἐξαγγείλῃ δὴ, ὥς ἐγὼ βουλοίμην μεγάλην δῆραν ποιῆσαι* (if any one announces there, that I INTENDED). C. 1. 2, 34. *εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) οὐκ τοῖς ὁρθοῖς (λεγόμενοις εἶναι νομίζοντες ἀπέχεσθαι κελεύετε), δῆλον ὅτι ἀφεκτέον εἴη τοῦ ὁρθοῦ λέγειν* (if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right). Hence if the Greek, after a principal tense, wishes to represent a statement as the sentiment of another person, it must use the Acc. with the Inf. instead of *ὅτι* with the Subj. Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by *λέγει, ὅτι ἡμεῖς ἀθάνατοι ὄμεν*, or *ὅτι ἡ. ἄθ. εἴμεν*, but by *λέγει ἡμᾶς ἀθανάτους εἶναι*. — In hypothetical Protases with *εἰ* and the Ind., the Ind. remains.

REM. 3. The oblique discourse is sometimes used even in the subordinate clauses of *direct discourse*, when the speaker wishes to bring forward an expression or thought, not in *his own person*, but as the *sentiment of another*. Her. 7, 2. *ἑστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότι πρεσβυτάτος τε εἴη πάντος τοῦ γένου, καὶ ὅτι νομιζόμενα εἴη πρὸς πάντων ἀνθρώπων, τὸν πρεσβυτάτον τὴν ἀρχὴν ἔχειν· Πέρξης δέ, ὥς Ἀτόσσης τε παῖς εἴη, καὶ ὅτι Κύρος εἴη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην*.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with *ἄν*. Th. 8, 54. *καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πρόσπειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι*. X. H. 2. 4, 18. *ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίδυσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθείη*. 5. 4, 47. *ἐκέλευε προκαταλαβεῖν τε ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι*.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are thus transferred to the present time of the speaker, and assume a more direct and definite character than if they were stated in the form of indirect discourse (§ 327, Rem. 2).

X. Cy. 2. 2, 1. *Ἄλ μὲν οὖν ἐπεμέλετο ὁ Κύρος, ὅπῃ τε συνκηνοίην, ὥπως εὐχαριστότατοι λόγοι ἐμβληθῇσενται*. Comp. § 327, Rem. 2. H. 2. 3, 2. *ἔδοξε τῷ θήμῳ τριάκοντα ἐλίσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσιν, καθ' οὓς πολιτεύουσιν*. Her. 1, 163. *ἐκέλευε τῆς αὐτοῦ χώρας οἰκεῖν, δκου βούλονται*. Th. 2, 4. *οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ σίκημα, εἴτε τι ἄλλο χρήσονται*. 1, 107. *ἔδοξε δ' αὐτοῖς σκέψασθαι, ὅτῃ τρόπῳ ἀσφαλέστατα διαπορεύσονται*. Her. 1, 29. *ὁρκίοισι μεγάλοισι κατεείχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἑσφι Σόλων δῆται*. X. Cy. 4. 5, 36. *τοὺς ἱππέας ἐκέλευσε φυλάττειν τοὺς ἀγαθόντας, ἕως ἂν τις σημάνῃ*. H. 2. 1, 25. *Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσε ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴ δὲ ἐκβῶσι, κατιδόντας ὅτι ποιεῦσιν, ἀποπλεῖν*. On *ὅτι*, *ὥς* (*that*), see § 329, 4 and Rem. 3.

REM. 5. The Imperfect (seldom the Plupf.) Indicative, referring to the historical tense of the principal clause, is sometimes used instead of the Pres. (Perf.), in a subordinate clause which is associated with other subordinate clauses in the Opt. X. An. 1. 2, 2. *Kûros τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε.* (Oratio recta: *ἐὰν καταπράξω, ἐφ' ᾧ στρατεύομαι, οὐ πρ. παύσομαι, πρὶν ἂν ὑμᾶς καταγάγω*). But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented, at the same time, as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with the Opt. Then there is a mingling of the direct and indirect discourse in order to form a contrast between the *certainly, reality, fact, and directness* expressed by the two former, and the *uncertainty, possibility, mere conception, and indirectness* denoted by the latter. X. An. 2. 3, 6. *ἔλεγον ὅτι εἰκότα δοκᾷεν λέγειν βασιλεῖ, καὶ ἤκουον ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένηνται, ἔξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια.* 3. 5, 13. *ὅμοιοι ἦσαν Δαυιδῶντες, ὅποι ποτὲ τρέψονται οἱ Ἕλληνες, καὶ τί ἐν νῦν ἔχοιεν.*

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. *ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν.* 6, 84. *Ἰκύδας (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφι Δαρεῖον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι (postquam invasisset).* Th. 4, 98. *οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον θυνησῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν (si ampliorem illorum agri partem in suam potestatem redigere possent se eam retenturos).* See Larger Grammar, Part II, ‡ 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often an interchange of person, comp. ‡ 329, Rem. 3. X. Cy. 1. 4, 28. *ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπίόκτα θάρρεῖν, ὅτι παρίσταται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, καὶ νῦν βούλη, ἀσκαρδαμνκτεῖ.* On the contrary, An. 7. 1, 39. *ἔλθῶν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη, κ. τ. λ.*

III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

‡ 346. Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omit-

ted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου ἔναι. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied, or one which is indicated by the context. The single instances of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis, there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real, but only apparent omission of such an element, that element being in some way involved in the sentence or in a member of it. The simplest instances of brevity of expression have already been presented (§ 319, Rem. 1). The following additional instances may here be mentioned:—

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιοῦσι) τὴν τῶν πέλας (γῆν) ὁρᾶν ἢ τὴν ἐαυτῶν ὄραν (sc. ὁρῶμεν).

(b) In antitheses, one member must often be supplied from the other. Dem. Ol. 3. 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνάγει τούτῳ ἀεὶ, οὐκ ἐὰν φεύγει οὐδὲν πλῆθος ἀνδρῶπων ἐκ μάχης ἀλλὰ (sc. ἀνῶγων) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὅν οἱ πολλοί (sc. ἐπιμελοῦνται). So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence, from οὐδ' εἷς, the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἂν εἷς ἐξαργυρίῃ, ἀλλ' ἀτεχνῶς οἶοιτ' ἂν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; 'This is the case in the expressions, τί ἕλλο ἦ, — οὐδὲν ἕλλο ἦ — ἕλλο τῇ ἦ, instead of τί ἕλλο ποιεῖ or ἔστιν or the like, ἢ ὅτι. Th. 3, 39. τί ἕλλο αὐτοί, ἢ ἐπεβόλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἕλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν.

(e) When two verbs connected together have a *common object*, even if they govern different Cases, the Greek usually expresses the object but once, and makes this depend on the nearest verb. Indeed, the object of a clause is not unfrequently transferred and made the subject of the following clause, without

its place being supplied by a pronoun. X. O. 4, 8. *τούτοις μὲν χώραν τὴν ἑλληνικὴν προστίδῃσι καὶ δώροις κοσμεῖ* (sc. αὐτούς). Pl. Gorg. 460, c. *οὐ δὲ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν* (sc. αὐτούς) *ἐκ τῶν πόλεων*. Rp. 465, a. *πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν* (sc. αὐτούς) *προστέταξται*. Th. 5, 54. (*Ἀργεῖοι*) *ἐς ἐβαλον ἐς τὴν Ἐπιδαυρίαν καὶ ἐδήουν* (sc. αὐτήν). This case occurs most frequently where a participle is connected with a finite verb. Th. 1, 20, *τῷ Ἱππάρχῳ τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν* (sc. αὐτόν) (*while Hipparchus was arranging the Panathenaic procession, they killed him*). Ib. 144. *τούτοις ἀποκρινάμενοι ἀποπέμψωμεν* (sc. αὐτούς). But sometimes the Case is made to depend on the more remote finite verb. Th. 2, 65. *ὅσον χρόνον προύστη (Περικλῆς) τῆς πόλεως . . . ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο* (sc. αὐτή) *ἐπ' ἐκείνου μεγίστη*. X. An. 2. 5, 24. *ταῦτα (Τισσαφέρους) εἰπὼν ἔδωκε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν* (sc. ὁ Κλέαρχος).

3. An important figure of Brachylogy is Zeugma, i. e. a construction in which a verb, that in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Pl. γ, 326. *ἤχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο* (*to lie, as well as generally to be in a place, to be in store*). Her. 4, 106. *ἑσθῆτα δὲ φορέουσιν πῇ Σκυδικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην* (*they wear garments like the Scythians, but HAVE or SPEAK a language of their own*). A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be included. Th. 1, 44. *οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις συμμαχίαν μὴ ποιήσασθαι* (instead of *μετέγνωσαν καὶ ἔγνωσαν*) *CHANGED THEIR MINDS and DETERMINED not to form an alliance with the Corcyraeans*.

4. Contraction in coördinate clauses has already been spoken of (§ 319, Rem. 1); this is more seldom in subordinate clauses, though frequent with those introduced by *ὅσπερ*, *ὥσπερ*.

Eur. Med. 1153. *φίλους νομίζουσ' ὅσπερ ἂν πόσις σάδεν* (sc. νομίζῃ). Pl. L. 710, d. *πάντα σχεδὸν ἀπείργασται τῷ θεῷ ἅπερ* (sc. ἀπεργάζεται) *ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν*. So also *εἰ οἱ εἴπερ τις οἱ ἄλλος τις οἱ εἴπερ που, εἴπερ ποτέ*, etc. Her. 9, 27. *ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέουσι καὶ ἄλλοις Ἑλλήνων*.

5. Pleonasm is the use of a word, which, in a grammatical point of view, is superfluous, the idea conveyed by it having been already expressed in what precedes, either by the same

or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἱ, ὅν ἐκ' ἐκείνους ἡμεῖς ἐλαύνομεν, ὑποτεμοῦνται ἡμῶς ἐκεῖ-
νοι. 3, 15. πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμε-
χεῖν αὐτῷ.

REMARK. Grammatical Pleonasm is to be distinguished from the rhetorical, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable (α) A verb with an abstract substantive, as μάχην μάχεσθαι, πόλεμον πολεμεῖ; — (β) A verb with a participle, as φεύγων ἔφυγε, εἰπον λέγων; — (γ) An adjective with an abstract substantive in the instrumental Dat., as μεγάλῃ μεγας, πλήθει πολλοί; — (δ) An adjective or adverb with an adverb (mostly poetic) as οἶόνθεν οἶος (*wholly alone*); — (ε) Synonymous adverbs, as εὐδὺς παραχρῆμα, πάλιν αὖθις. ἀεὶ συνεχῶς; — (ζ) The part is very often joined with the whole by καί or τέ, for the purpose of making the part prominent, as Ἑκτορι μὲν καὶ Τρῳσί (Hom.); Ζεὺ καὶ Διῶ; Ἀθηναῖοι καὶ Ἰφικράτης; (η) For the sake of emphasis, the same thought is often expressed twice, once positively and then negatively, or the reverse, as λέξω πρὸς ὑμᾶς καὶ οὐκ ἀποκρίψομαι (Dem.); Il. α. 416. ἐπεὶ τοι ἄλσα μίνυδά περ, σῆτι μάλα θήν (*since your life is short, and not very long*). See Larger Grammar, Part II. § 858.

§ 347. *Contraction and Blending of Sentences.* *Anacoluthon.*

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clauses, is placed in the subordinate clause and made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction (§ 319, Rem. 1).

X. Cy. 4. 1, 3. αὐτὸς οἶδα, οἶος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐπολεῖ) δοκῶν, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε.

2. When a participle stands in a sentence with the finite verb, the parts of the sentence are frequently blended with each other, by making the substantive which would be governed by the participle, depend upon the finite verb, as the more important part of the sentence. Comp. Larger Grammar, Part II. § 856, b. p. 609—611.

Soph. El. 47. ἔγγελλε δ' ὄρεα προστιθεῖς, instead of ἔγγελλε προστιθεῖς ὄρεα.
X. Cy. 1. 6, 33. ὅπως σὺν τοιοῦτῳ ἔδει ἐδισθέντες πρότεροι πολῖται γένου-
το; ἔδει is here governed by σὺν and connected with γένουτο, instead of being in the Dat. depending on ἐδισθέντες, which would have been the natural construction. X. Cy. 7. 1, 40. οὗτοι δὲ ἐπειδὴ ἠπαροῖντο, κύκλῳ πάντας ποιῇ.

σάμενοι, ὥστε δρᾶσθαι τὰ ὑπὸ ταῖς ἀσπίσιν ἐκάδηντο (instead of εὐκλον ποιησάμενοι ἐκάδηντο). 2. 3, 17. τοῖς δ' ἑτέροις εἶπεν, ὅτι βάλλειν δεήσῃ ἀναιρουμένους ταῖς βόλοις.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause, and making it the object of the principal clause. (Comp. nosti *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*).

Her. 3, 68. οὗτος πρῶτος ὑπόπτευσεν τὸν Μάγον, ὥς οὐκ εἴη ὁ Κύρου Σμέρdis (he first suspected the Magian, that he was not Smerdis the son of Cyrus = suspected that the Magian was not, etc.). 80. εἶδετε τὴν Καμβύσῃ ὕβριν, ἐπ' ὅσον ἐπεξῆλθε (see the insolence of Cambyses what a pitch it reached = see what a pitch the insolence, etc.). 6, 48. ἀπεπειράτο τῶν Ἑλλήνων, ὅτι ἐν νῶ ἔχοιεν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ᾗσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐδὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφροτῶσι (the report immediately reached the Athenians respecting the cities, that they had revolted = the report reached the Athenians, that the cities had revolted). 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷς τράπη κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νῆσου κομίσασθαι. Pl. Crit. 52, b. οὐδ' ἐπιθυμία σε ἑλλης πόλεως, οὐδ' ἑλλων νόμων ἔλαβεν — εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive-clause introduced by ὅτε or ὥς, or still more frequently, as a substantive-clause expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4, 18. ὥς γὰρ ἐγὼ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμωστῆς μέλλει ἥξειν (instead of ὥς ἤκουσα, Κλ. μέλλει ἥξειν), for as I heard from some one, that Cleandros is about to come, etc. = for Cleandros is about to come, as I heard from some one. Her. 1, 65. ὥς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπεύσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3. 14. ὥς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον. 4. 5. ὥς δὲ Ἰκὺθαι λέγουσι, νεώτατον πάντων ἐθνέων εἶναι τὸ σφέτερον.

5. Anacoluthon (from a privative and ἀκόλουθος, -ον, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength, or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon: (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned: —

(a) A very natural and frequent instance of Anacoluthon is, where the word which gave rise to the whole thought of the sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. ὥσπερ οἱ ἀδελφοὶ οὐχ, ὅταν ἰδιωτῶν γίνωνται κρείττονες, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνίξ (instead of τοῦτ' εὐφραίνονται — ἀνίστανται), as the athletes, when they are superior to common men, this does not elate them, but when they are inferior to their competitors, this gives them pain = as the athletes are not elated when, etc.

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr, 233, b. τοιαῦτα δ' ἔρως ἐπιδείκνυται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ ὅτι μὴ ἡδονῆς ἕξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει τυγχάνειν (instead of παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἕξια ἐπαινοῦ ἀναγκάζει τυγχάνειν, or εὐτυχοῦντας ἔτι καὶ τὰ μὴ ἡδ. ἕξ. ἐπαινεῖν ἀναγκάζει).

CHAPTER X.

‡ 348. Position of Words and Sentences.

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words (§ 38, 4) which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated.

REMARK. The position of particular parts of speech, as the pronouns, prepositions, etc., has already been stated, in the sections where these are treated. See the Index under *Position*.

2. There are two kinds of position: the *usual* or *grammatical*, and the *rhetorical* or *inverted*. The first denotes the logical and grammatical relation of the members of a sentence, and of the sentences themselves to each other, and the union of these in expressing a single thought or idea; the second makes one member of a sentence, which is specially important, more prominent than the other members, by giving to it a position different from the usual or grammatical order of the words.

3. The *usual* or *grammatical* position of the words in Greek is the following:—

The subject stands *first* in the sentence, the predicate *last*; the copula εἰμί stands after the *predicative* adjective or substantive; but the *attributive* follows its substantive; the *object* is placed before the *predicate*; the *objectives*, i. e. the qualifying statements or circumstances, are so arranged, that the most important one is placed immediately before the predicate, and the other objectives precede this, following each other in such order as they would naturally be joined to the first objective, the one suggesting itself last to the mind being placed before one already existing; or in other words, the *broader* limitation usually precedes the *narrower*, the *less necessary*, the *more necessary*.

Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύπριοι πάντῃ προθύμως αὐτῷ συνεστράτευσαν. Παιὶς μέγας — ἀνὴρ ἀγαθός — ὁ παῖς ὁ μέγας — ὁ ἀνὴρ ὁ ἀγαθός — ὁ παῖς ὁ τοῦ Κύρου — ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας. But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310. Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν. In this way, the adverb of place and time commonly precedes the causal ob-

ject (τότε or ταύτη τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the personal object precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω — τῷ παιδί τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτη τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective-clause, for example, occupies the place which the adjective would take; and so of the others.

Pl. Phaed. 50, e. ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν. X. Cy. 3. 2, 3. ὁ δὲ Κῦρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. Yet the substantive-clauses, even when they express the grammatical subject, stand after the governing verb. Ibid. 1 4, 7. αἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδε πλῆσιδάσαντας διέφθειραν.

5. In the *rhetorical* or *inverted*¹ position of words, the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἀγαθὸς ὁ ἀνὴρ. Ὁ βασιλεὺς Κῦρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχίσαντο καλῶς. Th. 2, 64. φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκάως, τὰ τε ἀπὸ τῶν πολέμιων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when two words in the same sentence are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. Πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια. Generally, both the first and the last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequent in subordinate clauses than in the case of the words whose place they take, perspicuity often rendering such an inversion necessary. Substan-

¹ This inverted position is a species of *Hyperbaton*, a construction by which the natural order of words and sentences is inverted.

tive-clauses with *ὅτι*, *ὥς* (*that*), and final substantive-clauses, are placed before the governing verb, when the ideas they express are to be brought out prominently.

Ὅτι μέγας ἐκ μικροῦ ὁ Φίλιππος ἠβέηται, παραλείψω. — Ἵνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπᾶναιμι. The inversion of adjective-clauses (*ὃν εἶδες ἄνδρα, αὐτός ἐστιν*) has been already treated, § 332, 8. Inversion is not used in adverbial clauses of *time* and *condition*, since these, according to the common position, usually precede the principal sentence.

8. When a word in a subordinate clause is to be made more prominent than the others, it is sometimes placed before the connective word (relative, etc.) which introduces the clause, e. g. τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words which would be naturally connected together, as forming one thought, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often both even, especially when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. πολλῶν, ὃ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων. X. S. 1, 4. οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι (instead of πολλὴ λαμπροτέραν.) This separation (Hyperbaton) very often takes place even in sentences as well as in case of words. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. τὸ γὰρ λευκὸν τῷ μέλανι ἐστὶν ὅπη προσέοικε (instead of ἐστὶν γὰρ ὅπη τὸ λευκόν, etc.). X. C. 3. 11, 10. φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι (instead of εὖ οἶδ' ὅτι φιλεῖν, etc.). Isocr. Paneg. 53. ὥστε περὶ μὲν τῆς ἐν τοῖς Ἑλλησι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνήσκη. Dem. Phil. οὗτοι μὲν γὰρ ἄρχοντες οὐ πολλὸν χρόνον ἐξ οὗ . . ἦλθον.

10. Ideas that are *alike* or *similar*, or especially such as are *antithetic* or *opposite*, are made emphatic in their position, by being placed near each other.

Thus αὐτὸς αὐτοῦ, etc. e. g. ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται. X. Hier. 6, 2. ξυνὴν μὲν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμοί. Pl. L. 934, d. μαίρονται πολλοὶ πολλοὺς τρόπους. Hence, ἄλλος ἄλλο, *alius aliud*. ἄλλος ἄλλοθι, *alius alibi*, ἄλλος ἄλλοσε, *alius alio*, ἄλλος ἄλλοθεν, *alius aliunde*, ἄλλος ἄλλῃ, *alius alia* (sc. *via*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.

APPENDIX A

VERSIFICATION.

‡ 349. *Rhythm, Metre, Arsis and Thesis.*

1. Rhythm (*ῥυθμός*) is the harmony produced by the alternation of long and short syllables, accompanied by the recurrence of an *emphasis* at intervals; when the emphasis occurs at fixed intervals, the rhythm becomes *meter*, each one of the intervals forming a *metre* or *measure*.

2. The emphasis with which particular parts of a verse are pronounced, is called the *Arsis*, and the corresponding weaker tone with which the other parts are pronounced, the *Thesis*. The former implies an *elevation* of the voice with an accompanying *stress* (§ 29. 1.), the latter, a *depression* of the voice. The terms *Arsis* and *Thesis* are also transferred to the particular syllable or syllables on which they rest, and hence the syllable on which the emphasis falls is called the *Arsis*. The *Arsis* is often called the *metrical ictus*, or merely the *ictus*.

3. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (˘˘˘), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse, the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus — —'; so also in anapaestic verse. But as the first syllable of the foot is long in the trochee and dactyl, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus —' —. Again, as a short syllable is assumed as the *unit* in measuring time, and as in a long syllable the emphasis or ictus necessarily falls on the first of the two units composing this long, it is evident that, in iambic verse, the tribrach

would take the Arsis on the second syllable, thus $\sim\sim\sim$; and in trochaic verse on the first. So where the dactyl takes the place of the spondee with the Arsis on the last syllable, the arsis of the dactyl is on the first short, thus $\sim\sim\sim$; but where the anapaest stands for the spondee ($\sim\sim$), its Arsis is on the first short, thus $\sim\sim\sim$.

§ 350. Metrical Feet.

1. The portions into which every verse is divided, are called *feet*.

The feet are composed of a certain number of syllables, either all long, all short, or long and short together.

A short syllable is assumed as the *unit* in measuring time, every short syllable being one *mora* or *time*, and every long one two *morae*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four :

- $\sim\sim$ Pyrrhich¹ (τυπόν)
- $\sim\sim$ Spondee (τύπτω)
- $\sim\sim$ Iamb (τυπών)
- $\sim\sim$ Trochee (τύπτει)

¹ DERIVATION OF NAMES OF FEET. — *Pyrrhich*. This was so called from the celebrated war-dance (πυρρίχη), in which it was used, as being rapid and energetic. — *Iamb*. From ἰάπτω, to abuse; because Archilochus the inventor used it in violent invectives. — *Trochee*. From τρέχω, to run; because of its running, saltatory style. — *Tribrach*. Τρις βραχύς, because consisting of three short syllables. — *Spondee*. So called, because it was used ἐν ταῖς σπονδαῖς, in sacred rites, from its slow, solemn sound. — *Dactyl*. Ἀπὸ τοῦ δακτύλου; because it is, like the finger, composed of one long joint and two short ones. — *Anapaest*. From ἀναπαίω, to strike back; because the Ictus was contrary to that of the Dactyl. — *Amphibrach*. Ἀμφὶ βραχύς; because the short syllables are on each side of the long one, (ἀμφί) — *Cretic*. Because much used by the Cretans. — *Bacchius*. Used in the Dithyrambic Games in honor of Bacchus. — *Antibacchius*. The converse (ἀντί) of the former. — *Proceleusmatic*. From κέλευσμα, the boatswain's call or command; because rapidly uttered. — *Paeons*. Because used in the Paeonic Hymns. — *Choriamb*. Trochee or Choree + Iamb. — *Antispastus*. Ἀντισπᾶστος, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iamb. — *Ionicus a majore, Ionicus a minore*. Feet much in use with the Ionians; *a majore*, when beginning with the long syllables; *a minore*, when beginning with the short ones. — *Epitrite*. Most probably from ἐπί and τρίτος; because, in addition to (ἐπί) the 3d syllable, it has a short one over. — The *Diiamb* is an Iambic syzygy, admitting the Spondee in the first place. — The *Ditrochee* is a Trochaic syzygy, admitting the Spondee in the second place.

The trisyllabic are eight :

- ˘ ˘ ˘ Tribrach (ἐνυπον)
- — — Molossus (τύπτωμαι)
- ˘ ˘ — Anapaest (τετυφώς)
- ˘ ˘ Dactyl (τύπτετε)
- ˘ — ˘ Amphibrach (ἐνυγτον)
- ˘ — Cretic (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτητε)

The tetrasyllabic are sixteen :

- ˘ ˘ ˘ ˘ Proceleusmatic (ἐτύπετο)
- — — — Dispondees (τυφθειήτην)
- ˘ — ˘ — Diamb (ἐτυπτόμην)
- ˘ — ˘ Ditrochee (τυπτέτωσαν)
- ˘ — — ˘ Antispast (ἐτύφθητον)
- ˘ ˘ — Choriamb (τυπτομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετύμμην)
- — ˘ ˘ Ionicus a majori (τυψαίμεθα)
- ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ — ˘ ˘ second Paeon (ἐτύπτετε)
- ˘ ˘ — ˘ third Paeon (ἐτέτυψο)
- ˘ ˘ ˘ — fourth Paeon (ἐτυπόμην)
- ˘ — — — first Epitrite (ἐτυψάσθην)
- ˘ — — second Epitrite (ὦ τυποῦσαι)
- — ˘ — third Epitrite (τυφθήσομαι)
- — — ˘ fourth Epitrite (τυφθείησαν)

2. Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘ ˘, ˘ ˘ ˘, ˘ ˘ ˘ ˘, — ˘, — ˘ ˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and Thesis, taken together, is considered as a single Arsis or Thesis, e. g.

˘ ˘ ˘ ˘, — ˘ — ˘, ˘ — ˘ —, — — — or — — —.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. — ˘, — ˘ ˘, ˘ —, ˘ ˘ —. Hence the trochee and dactyl, the iamb and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be

combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

4. *Iambic, Trochaic, and Anapaestic* verses are not measured by single feet, but by *dipodies*, or pairs of feet, two feet being necessary to make an independent metre or *dipody*. Hence, four iambs make an *Iambic dimeter*, and six an *Iambic trimeter*. Dactylic verse, on the contrary, is measured by the single feet; six dactyls, therefore, form an *hexameter*, and five a *pentameter*.

§ 351. *Caesura*.

Caesura (a cutting) is the separation, by the ending of a word, of syllables metrically connected, — or the cutting of a metre by the ending of a word, before the metre is completed.

REMARK 1. The design of the *Caesura* is to give variety and harmony to the verse; for if each metre or foot terminated with the end of a word, there would be only a constantly recurring monotony. But the *Caesura*, by preventing a uniform *coincidence* between the ending of the metre or foot, and the ending of a word, promotes the variety, beauty, and harmony of the verse. It is not inconsistent, however, with the rhythm of the verse that the ending of the foot and the word should sometimes coincide; this *coincidence* is called *metrical Diaeresis*. The principal *Diaereses* are after the first, second, third, and fourth foot.

ἡσθιον· | αὐτὰρ ὁ | τοῖσιν ἀφείλετο | νόστιμον | ἡμᾶρ.

There are three kinds of *Caesura*;

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

(1) *Caesura* of the foot is where the word ends before a foot is completed.

Νικῆ | σας ἐθέ | λει στρυγε | ρὴν ἐμὲ | οἴκαδ' | ἄγειτ' ἄνθρωποι.

In this line there is a *Caesura* of the foot after each of the syllables *σας*, *λει*, *ρην*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, — | ~ ~, and forms the *masculine Caesura*, or in the *Thesis*, — ~ | ~, and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σας*, *λει* and *ρην* are masculine, that after *οἴκαδ'* is feminine or trochaic.

(2) The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable of a word, and thus separates the *Arsis* from the *Thesis*. In the line above quoted, the *Caesura* of the rhythm occurs after the syllables *σας*, *λει* and *ρην*, the *Arsis* falling on each of these and being separa

from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

(3) The Caesura of the verse is a pause introduced to render the recitation more easy. This is also called the *Caesural pause*, and divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place; this is the case in the *Trochaic*, *Iambic*, and *Anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below. Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

Κίλλαν τε ζαθέην, || Τενέδοιό τε Ἰφι ἀνάσσεις,

or in the Thesis of the third foot, thus,

Καὶ τότε δὴ θάρσησε, || καὶ ἦνδα μάντις ἀμύμων.

REM. 2. The three kinds of Caesura often occur together; for example, after the syllable *ην* of *ζαθέην*, there is the Caesura of the foot, of the rhythm, and of the verse.

‡ 352. *Different kinds of Verse.*

1. A verse is often named from its predominant foot. Thus *Dactylic* verse is so called, because the dactyl is the predominant foot, and *Iambic* verse, because the iamb is the predominant foot; so *Trochaic*, *Anapaestic*, etc. Verses are also named from their inventors, as the *Sapphic*, from Sappho, *Alcaic*, from Alcaeus, etc.; likewise from the kind of composition in which they are used, as the *Heroic*, used in describing the achievements of heroes, also from the number of measures, as *monometer*, *dimeter*, *trimeter*, *hexameter*, etc.

2. A verse is called *acatalectic*, when it has its full number of feet or syllables, as *trimeter iambics*, $\cup - \cup - | \cup - \cup - | \cup - \cup -$. A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*, $\cup - \cup - | \cup - \cup - | \cup - \cup$. In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g. $- \cup \cup - \cup \cup - \cup$, if two syllables are wanting, *catalectic on one syllable*, e. g. $- \cup \cup - \cup \cup -$. Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g. $\cup - \cup - | \cup - \cup - | \cup -$. Verses which have one or two syllables more than enough, are called *hypercatalectic*, e. g. $\cup - \cup - | \cup - \cup - | \cup - \cup \cup - \cup$.

REMARK. When the regular rhythm of a verse is preceded by an *unem*

phatic introductory syllable, such syllable is called an *Anacrusis*, an *upward* or *back beat*; when there are two such syllables, forming an introductory foot, they are called a *Base*. The *anacrusis* and *base* belong to lyric verse.

§ 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *Dactylic*, *Iambic*, *Trochaic*, and *Anapaestic*.

‡ 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period, and is the metre of Epic or Heroic and Pastoral poetry.

The Hexameter consists of six feet; the fundamental foot is the dactyl, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus. The sixth foot is usually called a spondee; but when the last syllable is short, it may be considered a *trochee*.

—uu—uu—uu—uu—uu—u.

In each of the first four feet, a *spondee* may take the place of the dactyl. The fifth foot is regularly a dactyl; but sometimes it is a spondee, and the line is then called a *spondaic* line, as

Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἦλυθον αἰχμητᾶων.

— ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ | — — | — —.

The principal Caesura in Hexameter verse occurs after the Arsis or in the Thesis of the third foot, and is called the *Penthemim*; sometimes also a Caesura occurs after the Arsis of the fourth part, which is called the *Hephthemim*. This Caesura in the fourth foot is commonly preceded by one in the second foot, which is called the *Triemim*. The Caesura occurring at the end of the fourth foot is called the *Bucolic Caesura*, from its use in pastoral poetry

Ἄλλ' ὁ μὲν Αἰθίοπας || μετεκίαθε τηλόθ' ἔοντας
Ἄνδρα μοι ἔνεπε, Μοῦσα, || πολύτροπον ὃς μάλα πολλά
Ἡ Αἴας || ἧ Ἰδομενεὺς || ἧ δῖος Ὀδυσσεύς
Ἡγεμόνων, || ὅστις οἱ ἀρήν || ἐτάροισιν ἀμύναι
Μιμνάζειν παρὰ νηυσὶ κορωνίσιν, || οὗ οἱ ἔπειτα.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. For the same reason it is desirable that the Caesuras should occur in different places in different lines.

§ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

$\begin{array}{ccccccc} \text{—} & \text{~} & \text{~} & \text{—} & \text{~} & \text{~} & \text{—} \\ \text{Μηδὲ} & \text{θύραζε} & \text{κέλευ'} & || & \text{οὐκ} & \text{ἐθέλοντ'} & \text{ἰέναι.} \end{array}$

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, has more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

Ἄρτι με γεγόμενον ζωῆς βρέφος ἤρπασε Δαίμων	Hexam.
Οὐκ οἶδ' εἴτ' ἀγαθῶν αἰτίος, εἴτε κακῶν,	Pentam.
Ἀπλήρωτ' Αἶδα, τί με νήπιον ἤρπασας ἄφνω;	Hexam.
Τί σπεύδεις; οὐ σοι πάντες ὀφειλόμεθα;	Pentam.

§ 357. *Dactylic Tetrameter.*

The dactylic tetrameter catalectic on one syllable consists of three feet and a syllable.

$\begin{array}{ccccccc} \text{Πολλὰ} & \text{βροτῶν} & \text{διαμειβόμενα.} \\ \text{—} & \text{~} & \text{~} & | & \text{—} & \text{~} & \text{~} & | & \text{—} & \text{~} & \text{~} & | & \text{~} \end{array}$

The dactylic tetrameter catalectic on two syllables consists of three feet and two syllables, which may form a spondee or trochee.

$\begin{array}{ccccccc} \text{φαινόμενον} & \text{κακὸν} & \text{οἴκαδ' ἄγεσθαι.} \\ \text{—} & \text{~} & \text{~} & | & \text{—} & \text{~} & \text{~} & | & \text{—} & \text{~} & \text{~} & | & \text{—} & \text{—} \end{array}$

The dactylic tetrameter acatalectic consists of four feet; instead of a dactyl, in the last a cretic is admissible.

Ἕπν' ὀδύναις ἀδαιήσ, ὕπνε δ' ἀλγέων.
 — — — | — — — | — — — | — — —.
 Μῶσ', ἄγε Καλλιόπα θύγατερ Διός.
 — — — | — — — | — — — | — — —.

§ 358. *Dactylic Trimeter.*

The dactylic trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον.
 — — — | — — — | —.

- The dactylic trimeter catalectic on two syllables consists of two feet and two syllables, which may form either a spondee or trochee.

Εὐρέϊ κύματα πόντῳ.
 — — — | — — — | — —.

§ 359. *Dactylic Dimeter.*

The dactylic dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρουθῶν
 Τοῖσδ' ὁμόφωνον.
 — — — | — — —.

The dactylic acatalectic dimeter consists of two dactyls, and usually stands in connection with tetrameters.

Οὓς ὑπὸ τείχεσι.
 — — — | — — —.

§ 360. *Trochaic, Iambic and Anapaestic Verse.*

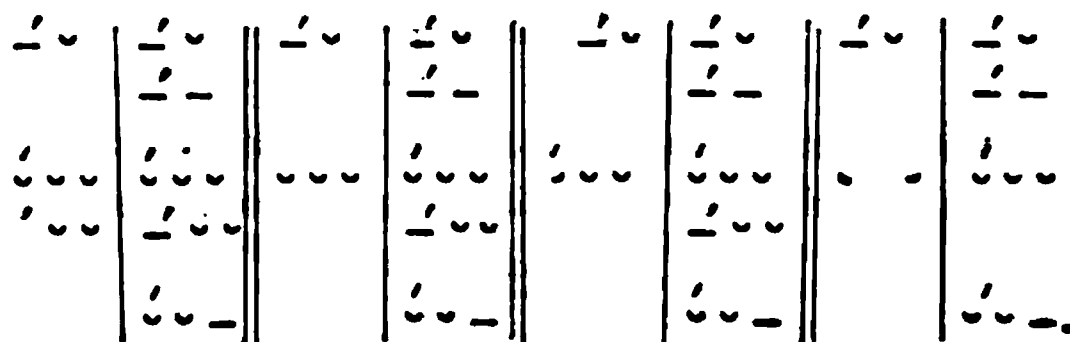
It has been already observed (§ 350, 4.) that Trochaic, Iambic, and Anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet, and not by dipodies. Thus a verse of four feet was called *quaternius*, of six, *senarius*, of eight, *octonarius*.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may

be a spondee. Therefore, a spondee is admissible in every even place (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place; a dactyl and anapaest can stand in the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name, and then may stand in all the places but the fourth and seventh.

A trochaic tetrameter acatalectic would then present the following scheme :



REMARK. Trochaic verse has a rapid saltatory metre, and is used especially in the choral parts of Comic Poetry, when the Poet wishes to infuse more than ordinary wit and spirit into the colloquy, to arrest the spectator's attention and vary the grave monotony of the Iambic.¹

§ 362. *Trochaic Monometer.*

The trochaic monometer acatalectic consists of two feet. It is generally found in systems of trochaic trimeters.

Συβαρίζων,
— ′ | — ′.

§ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet.

Κολχίδος τε γὰρ ἔνοικοι.
— ′ | — ′ | — ′ | — ′.

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters.

Καὶ Σκύθης ὄμιλος, οἳ γὰρ (acatalectic).
Ἐσχατον τόπον ἀμφὶ Μαί- (catalectic).
ᾧτιν ἔχουσι λίμναν.
— ′ | — ′ | — ′ | — ′.

¹ See Manual of Greek Prosody, by L. P. Mercier.

§ 364. *Trochaic Tetrameter Catalectic.*

The trochaic tetrameter catalectic consists of seven feet and a syllable (two dimeters, the second catalectic). Its Caesura is at the end of the second dipody, and is often omitted by comedians, but rarely ever by tragedians.

Τῇδε πᾶς ἔπου, δῶκε || καὶ τὸν ἄνδρα πυνθάνου
 Ἄι τινες τηροῦμεν ὑμᾶς || ἦν γὰρ ἦ τις ἔξοδος.
 — — | — — || — — | — — || — — | — — || — — | — .

REMARK. The Trochaic tetrameter acatalectic, which consists of two trochaic dimeters acatalectic, and the trochaic pentameter, which consists of nine feet and a syllable, are very rarely used by the Greek poets.

Εἴ τις ἀνδρῶν εὐτυχέσταις ἢ σὺν εὐδαίμοις δέδοται,
 Σὺν θεῷ γὰρ τοι φυτευθεὶς ἔλθοις ἀνδράποισι παρμονώτερος.

§ 365. *Iambic Verse.*

The fundamental foot in this verse is the iamb. Instead of the first iamb, every dipody may have a spondee. Hence a spondee is admissible in the odd places (1, 3, 5, 7).

Again, as the long syllable of every iamb may be resolved into two short syllables, a tribrach may stand in every place, except the last; and as the last syllable is common, a pyrrhic is admissible. In the odd places a dactyl or anapaest may stand instead of a spondee.

Hence the iambic trimeter or senarius, would present the following scheme :

— — | — — || — — | — — || — — | — —
 — — | — — || — — | — — || — — | — —
 — — | — — || — — | — — || — — | — —
 — — | — — || — — | — — || — — | — —

REMARK 1. The dactyl, however, is most frequent in the first place; it occurs in the third place only when the first syllable of the foot is followed by the *penthemimeral* Caesura, or when the word is a monosyllable. The dactyl occurs in the fifth place only in Comedy, where it is admitted in all the uneven places.

REM. 2. The anapaest is admitted only in the first foot, except in Comedy and in proper names; in these cases it is admissible in all the feet except the last. The anapaest in the first foot must be included in one word, except in case of the article or preposition and its Case. The anapaest in proper names must not be divided between two words.

REM. 3. The Iambic is the opposite of the Trochaic, being a steady, grave, but easy metre, and was applied to the stage as best adapted to the language of ordinary life.¹

§ 366. *Iambic Monometer.*

Iambic monometer consists of two feet. Its use is very rare, and it occurs mostly in systems of dimeters,

Καὶ τοῖς κόλοις
 — — | ~ —.

§ 367. *Iambic Dimeter.*

Iambic dimeter acatalectic consists of four feet.

Ὅθεν δόμοισι τοῖς ἐμοῖς
 ~ — | ~ — || ~ — | ~ —.

Iambic dimeter catalectic consists of three feet and a syllable.

Θέλω λέγειν Ἀτρεΐδας,
 Χαίροιτε λοιπὸν ἡμῖν
 ~ — | ~ — || ~ — | —.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the Iambic verses. It consists of six feet.

ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,
 Ἴκτηρίοις κλάδοισιν ἐξεστεμμένοι;
 Ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα
 — — | ~ — || — — | ~ — || ~ — | ~ —
 — — | ~ — || — — | ~ — || — — | ~ —
 — — | ~ — || — — | ~ — || ~ — | ~ —

The tragedians admit a dactyl only in the first and third foot; they admit an anapaest chiefly in the first foot, but in proper names, in any foot except the last.

Μενέλως Ἑλένην ὃ δὲ Κλυταιμνήστρας λέχος,
 Ποταμῶν τε πηγαί, ποντίων τε κυμάτων
 Οὐκ ἄριθμον ἄλλως ἀλλ' ὑπερτάτους Φρυγῶν
 ~ — | ~ — — || ~ — | ~ — || — — | ~ —
 ~ — | ~ — — || — — | ~ — || ~ — | ~ —

¹ See Mercier.

The most frequent Caesura here is in the third foot (Penthemim). This Caesura, however, is often neglected, others being used, or sometimes, none.

Ἐχθρῶν ἄδωρα || δῶρα κοῦκ ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot (Hepthemim).

Ἐπεὶ πατὴρ οὗτος σός, || ὃν θρηνεῖς δαί.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists of seven feet and a syllable. The Caesura is usually at the end of the fourth foot, but is sometimes omitted. The scheme is nearly the same as the trimeter iambic. The anapaest occurs in the seventh foot only in case of a proper name.

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

Οὐ φησι χρῆναι τοὺς νέους || ἀσκεῖν · ἐγὼ δὲ φημι,
 — — | — — || — — | — — || — — | — — | —

The iambic tetrameter acatalectic is but little used by the Greek poets.

§ 370. *Anapaestic Verse.*

1. The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of a spondee.

2. In Anapaestic verse the most usual system is the *dimeter*, consisting of a greater or less number of perfect dipodies, followed by a pair of dipodies, the second of which is catalectic. This catalectic dimeter, consisting of three feet and a syllable, is called *paroemiac* (παροιμία) from its use in proverbs. The anapaestic verse is, therefore, always terminated by a catalectic dipody, and also by a *long* syllable; i. e. if the final syllable is not long by itself, it is made long by its position

with respect to the next line, the scanning being continuous, and an anapaestic series being constructed as if there were but one verse. The following is the scheme for an anapaestic tetrameter catalectic.

$\begin{array}{ccccccc} \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & | & \text{—} \\ \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & | & \text{—} \\ \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & | & \text{—} \end{array}$

REMARK. An anapaest does not follow a dactyl in the same dipody; generally a dactyl does not follow an anapaest or spondee in the same dipody. The third foot of the *paroemiac* is usually an anapaest; but a spondee is sometimes found. The dactyl does not occur in the sixth and seventh feet. The Anapaestic metre was the favorite one for martial music.

§ 371. *Anapaestic Monometer Acatalectic.*

The anapaestic monometer acatalectic consists of two feet.

$\begin{array}{c} \text{Θυγάτηρ, ὡς χρή,} \\ \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \end{array}$

§ 372. *Anapaestic Dimeter Acatalectic.*

The anapaestic dimeter acatalectic consists of four feet. The legitimate Caesura occurs after the second Arsis, at the end of the second foot. But the Caesura is often found after the short syllable which follows the Arsis.

$\begin{array}{l} \text{Ἀπολεῖς μ', ἀπολεῖς. || οὐ καταρύξεις} \\ \text{Προσέβη μανία. || τίς ὁ πηδήσας,} \\ \text{Πτερύγων ἑρεμοῖσιν || ἑρεσσομένη.} \end{array}$

$\begin{array}{cccc} \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} \end{array}$

§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic (*paroemiac*) consists of three feet and a syllable, and has no Caesura, the Caesura not being used in the *paroemiac*.

$\begin{array}{l} \text{Εἰλετο χώρας ἐφορεύειν} \\ \text{Διὰ τὸν σὸν πρωκτὸν ὀφλήσει.} \end{array}$

$\begin{array}{ccc} \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \\ \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \\ \text{—} \text{—} \text{—} & | & \text{—} \text{—} \text{—} & || & \text{—} \text{—} \text{—} & | & \text{—} \end{array}$

§ 374. *Anapaestic Tetrameter Catalectic.*

The anapaestic tetrameter catalectic consists of seven feet and a syllable, being formed by adding the anapaestic dimeter catalectic (*paroemiac*) to the anapaestic dimeter acatalectic. This verse is also called Aristophanic, from its use by Aristophanes, though not invented by him. The *spondaic paroemiac*, which sometimes occurs in the regular system, is not admissible in the *tetrameter*.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisura at the end of the second foot.

Προσρεῖ τις αἰεὶ τῶν ὀρνίθων || μαντευομένη περὶ τοῦ πλοῦ;
Πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;
Τῶν ἀργυρίων· οὐταὶ γὰρ ἴσασι. || λέγουσι δέ τοι τάδε πάντες.

~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~
- ~ ~ | - ~ ~ || - ~ ~ | - ~ ~ || - ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~
- ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~ || ~ ~ ~ | ~ ~ ~

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.

APPENDIX B.

ABBREVIATIONS.

1. For the convenience of those who may wish to read some of the earlier editions of the Greek writers, the following table, containing old forms of some of the letters, and also abbreviations of certain words or parts of words, is subjoined.

2. No. I. contains certain *single letters* or *elements*, which are of constant occurrence in the compound characters, and are found nowhere else. No. II. contains characters, the elements of which would not at once be obvious, and for this reason alone they are not placed alphabetically in columns III—VI. Indeed, the characters in Nos. I. and II. might all have been arranged alphabetically in columns III—VI. The characters in columns III—VI. are arranged alphabetically; the initial letter of these characters, by the aid of those in No. I., will be readily known.¹

¹ See Robinson's Buttmann, p. 466.

I.

2 7 8 9 6 4 5 6 7 8 9
 α γ δ ε ε κ ν ν ν ο

II.

3 4 5 6 7 8 9 10 11 12 13 14
 ὄν γὰρ γὰρ εἰ εἶ ἐλ ἦν ου τῶ ῡ δέ καί τε

III.

21 αὐτὴ
 22 αλ
 23 αλλ
 24 αν
 25 ἀρ
 26 αὐτὸ
 27 γγ
 28 γὰρ
 29 γὰρ
 30 γελ
 31 γεν
 32 γερ
 33 γίνεται
 34 γο
 35 γρι
 36 γρο
 37 δεξ
 38 δευ
 39 δια
 40 δια

IV.

41 εἶναι
 42 ἐν
 43 ἐπειδὴ
 44 ἐπευ
 45 ἐπι
 46 ἐπὶ
 47 ἐπὶ
 48 ἐπὶ
 49 ἐρ
 50 ερ
 51 ευ
 52 κατὰ
 53 κεφάλαιον
 54 μάτων
 55 μεθ
 56 μὲν
 57 μὲν
 58 μεν
 59 μεν
 60 μενος
 61 μετὰ

V.

62 μετα
 63 μω
 64 μων
 65 οἶον
 66 οὐκ
 67 οὗτος
 68 παρα
 69 περ
 70 περὶ
 71 πο
 72 πο
 73 σα
 74 σε
 75 σθαί
 76 σο
 77 σπ
 78 σσ
 79 σω
 80 ται
 81 ταῖς

VI.

82 ταῦτα
 83 τήν
 84 τῆς
 85 τῆς
 86 τὸ
 87 τὸν
 88 τοῦ
 89 τοῦ
 90 τοῦς
 91 τρ
 92 τρο
 93 τῶ
 94 τῶν
 95 τῶν
 96 υἱ
 97 υν
 98 ὑπ
 99 χρ
 100 χο
 101 ω

I. INDEX OF SUBJECTS.

N. B. The figures refer to sections. R. is used for *remark*.

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Absolute, Case Absolute, see Cases.
Abrogation of clauses by ἀλλά 322, 6.
Abstracts 39, in Pl. 243, 8, (3).
Absorption of Diphth. in Crasis, 10, 4, 5.
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II. GREEK INDEX.

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III. INDEX FOR THE FORMS OF THE VERBS.

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